



V.A.L. R-5

Book II 142

Medicina Practica,

O R,

Practical Physick.

CONTAINING

The way of Curing the more Eminent and
Usual Diseases happening to HUMANE
BODIES.

As all Sorts of

Aches and Pains.

Hysterick Colicks.

Apoplexies.

Apostēms.

Agues.

Thrushes.

Bleedings.

Quinsies.

Fluxes, Gripings, Wind.

Deafness.

Shortness of Breath.

Ruboes.

Miscarriage.

Cachexia.

Want of Appetite.

Diseases of the Breast.

Use of Limbs lost.

Stone in the Reins.

Collick or Belly-Ach.

Stone in the Bladder.

Whereunto is annexed.

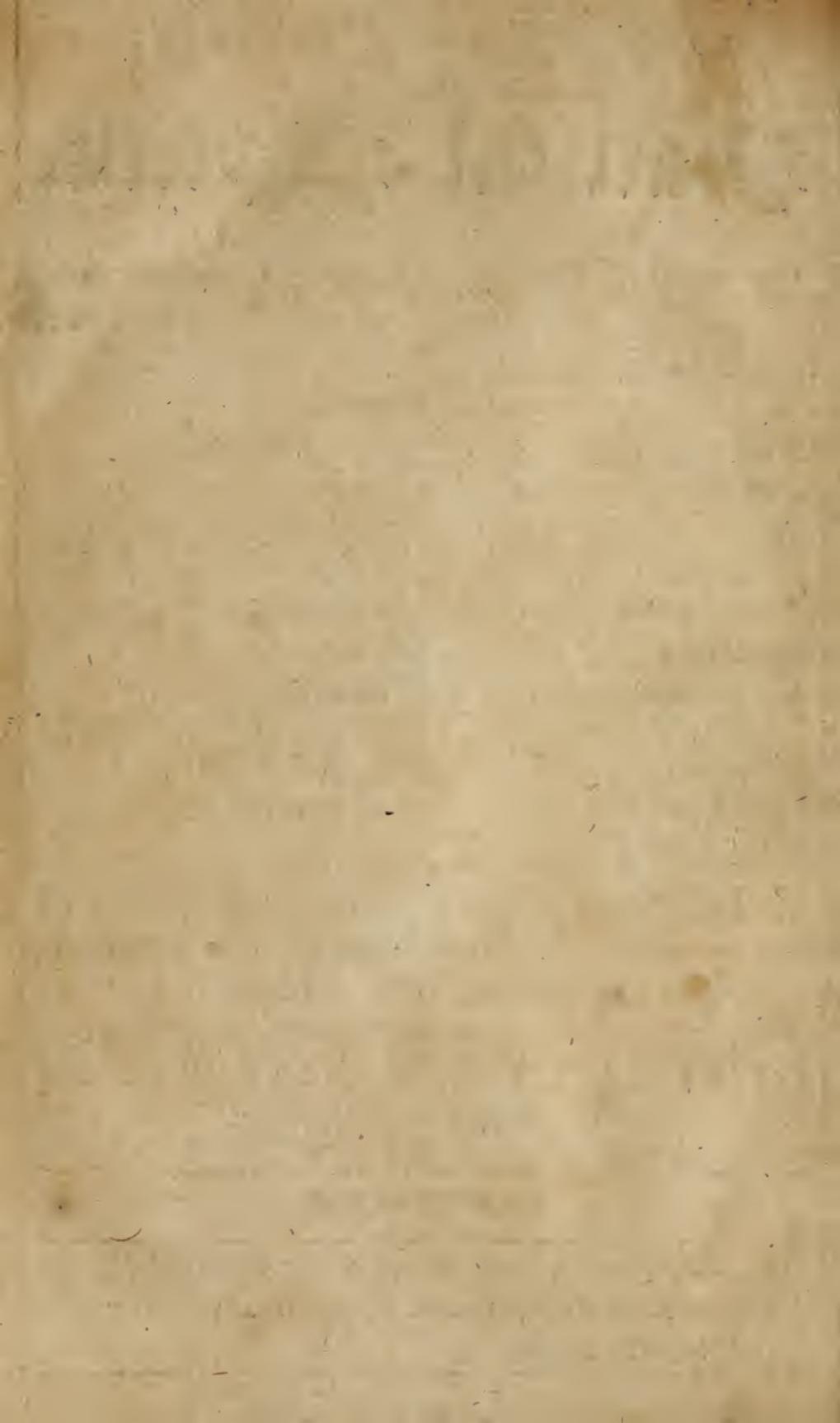
1. The preparation of the Precipiolum of Paraceljus.
2. The Key of Helmont and Lully.
3. The Opening of Sol and Luna.

By WILLIAM SALMON,

Professor of Physick.

The First BOOK.

LONDON, Printed by W. Bonny, for T. Howkins in George-Yard in Lombard-street, and J. Harris at the Harrow in the Poultrey, 1692.



The P R E F A C E.

Magistri, & sine Doctrina, Doctores: He spared not the ignorance, or ill Lives of the Clergy, for which cause without doubt it was, that he was so ill treated by them, and complained, that not a Man in England, besides Grosthead, and two or three more of his Acquaintance, that understood the Hebrew or Greek Tongues.

16. For the reason therefore of his Learning it was, that he was Accused of Witchcraft, and upon Malicious Pretences, they took from him his Books and Writings, long before Pope Nicholas cast him into Prison; for which cause he complained to Pope Clement IV. his Friend, saying, The Priests and Fryars have kept me starving in close Prison, nor would they suffer any one to come at me. And some Ignorant fellows, that would have been accounted Learned Men, when they could not understand his Books, condemned them as Books of the Black Art:

17. Leland saith, He wrote many Books, but that it was as easie to gather the scattered Leaves of the Sybils, as to Collect but the Titles of them: For which, and his siding with Grosthead, in opposing the Pope, and some other Heresies, as they called them, he was Accused of Witchcraft, and by the said Pope Nicholas seized, and kept close Prisoner as aforesaid; in which Prison, some say, he died for Grief, or with his hard Usage, which was in the 78th. Year of his Age, in the Year of Our Lord, 1292. and was Buried in the Franciscans Church, in Oxford.

18. George Ripley was a Cannon of Bridlington, and flourished in the Year of Our Lord 1470. and about the 10th Year of Our Edward the Fourth: much about which time, he travelled into Italy, and many other Foreign Countries, and wrote his Medulla Alchymia; and sent it as a Present to the then Arch-bishop of York; After all, he returned home to England, and wrote several other Books, as 1. his Epistle to King Edward IV. 2. His Twelve Gates. 3. His Breiary of Alchymie, or Recapitulation, with several other Writings not yet come to our hands.

The P R E F A C E.

19. He was an Excellent Man, profoundly learned in the Art of Alchymie, and an absolute Master (without doubt) of the Secret; and it was the Opinion of a Learned Man in this Study, that his Writings are for the fulness of them, to be preferred before any others that he had ever read or seen: I learned (says he) the Philosophers Magnet from one; the Magical Chalybs from another; Diana's Doves from a third; the Philosophers Air, or Chamelion from another; the Preparation of their Menstruum from another; and the number of Eagles in another: But for the true Matter, signs of the true Mercury, and the Operation, I know none (saith he) like Ripley, though Flammel be Eminent, *He Dyed Anno Dom. 1490.*

20. We come now to the matter of the Book: As to the first Book, we say it is a Practical Discourse upon some principal Diseases, deduced from the Fountain of Experience it self: wherein we have delivered a new Hypothesis, concerning the Generation of Sand, Gravel and Stones in Humane Bodies, and now brought to light purely by Reason, and Mechanical Operations: The thing as it is noval, it is rational, and without doubt is possible to be improved to many singular advantages, if a Prudent Man has it under his consideration.

21. The Works of Hermes we Translated with what care and circumspection we could: The First Book was in the Latin Copy divided only into Seven Chapters; we for more convenient reading have divided it into Thirteen, to which, as a Fourteenth, we added the Smaragdine Table. The Latin was barbarous and uncouth, scarcely intelligible, and done out of other Languages, when Learning was at its lowest ebb; so that it may easily be believed, a free, natural, and true Version, would have been difficult to be made by the best of Scholars, who had been unacquainted with Chymical Learning.

22. As it was one of the first of Writings, and wrote in the first of times, so its Method seems to be rude, the Language obscure; and the Connection of the Discourse not natural; whether it was designed, in respect to the subject matter; or was

The P R E F A C E.

occidental, as being written in the Infancy of the World, before the knowledge of Logical method and reasoning was invented, I shall leave to others to determine.

23. This I am confident of, it contains the substance of the philosophick Learning, the root of the matter, the true process of the great Elixir, but clouded with Ænigmatical Discourses; yet not so absolutely obscured, but that in some places he seems to unveil the truth, and expose the Secret; as they who seriously Contemplate the 12th and 13th Chapters, will easily perceive. I have heard several Great, and Learned men say, that they received a greater light into the Philosophick Work, from these Discourses of Hermes (tho' seemingly rude and unpolished) than from all the Writings in the world, how speciously soever they were composed.

24. For this reason sake, we essayed to write a Comment upon his first Book, or, explicate the meaning of the Ancient Hermes; 1. From the analogy of Principles. 2. From the natural reason of things. 3. From manifold Experiments. From the Universal Consent, and Sentiments of the Philosophers being compared: So that we cannot say, the Comment is so much ours, as that we have deduced it by a Rational Argumentation out of the many, and Voluminous writings, the Ancients, and others, the most Learned in this Science.

25. I determined at first an Explication of the second Book Hermes; but the work swelling so big, my daily business my Profession, and other manifold Avocations, have diverted my intention: If what I have done in the first be acceptable and approved, I shall be contented, and it will encourage me to a second Essay of this kind. However this second Book, as it is shorter, so it is plainer, and in many places, may be its own Comment. In Chap. 18. Sect. 13. he speaks plainly, Now now (says he) that it is our Water which extracts the hidden Tincture; behold the Example and understand if you have once brought the Body into Ashes, you have Operated rightly. In the Water and the Ashes is the truth of the Mystery.

THE P R E F A C E.

26. The Book of Kalid, seems to be of great Antiquity, and has many Excellent things in order to this great Work, yet needs an Explanation, and unlocking, which I had attempted, but meeting with a Key, (which was a Writing found in a Coffin upon the Breast of a Religious Man) which seemed to fit the Wards of this Lock, (as being a Process derived from the same Principles) I desisted from my own thoughts, and have given you that instead of them.

27. As to Geber, I am not ignorant, that it was some Years since published in English by another hand, who has not always answered my Intention, neither as to the Translation, nor the method of the Work. As to the Translation it was very mean, and in some places false; for instance, see the Latin Copy Printed at Basil, Anno 1572. pag. 755. calce Capitis 29. at these words, Lunam Amalgamatam cum Mercurio, &c. and compare them with the said English Translation, Printed Anno 1678. page 300. and with our Version in this work, Chap. 45. Sect. 29. so will you easily see the difference.

28. As to the method of the Work, (tho' it was Geber's own) we wholly dislike and decline it for several Reasons which we have gathered out of the Author, for in Chap. 13 of his Investigation of Perfection, he says, That all the words are true, which are now by us written in our Volumes as found out by Experiment and Reason; but the things experimented which we have seen with our Eyes, and handled with our Hands, we have writ in our Sum of Perfection; therefore studiously peruse our Books, and collect our dispersed Intention, which we have described in divers places, that it might not be exposed to Malicious and Ignorant Men. So that he who would understand him, must make a Collection of like things together, without which the matter will never be understood, or accomplished for which reason, I rather chose to common place him, than to deliver him in his own order.

The P R E F A C E.

29. Again in the Preface of his *Sum of Perfection*, he says, And what we have diminished in other Books, we have sufficiently made up in this Book, and supplyed the defects of them very briefly ; and what we absconded in one part, we have made up in another in this our Volume, that the compleatment may be apparent to the Wise ; so that it appear even from this, that he wrote nothing of the matter in any continued order. And in the same place he affirms, That he who in himself knows not Natural Principles, is very remote from our Art, because he has not a true root whereon to found his intention : And therefore, (says he) labour studiously in our Volumes, and ponder them often in your mind.

30. And in the last Chapter of his *Sum of Perfection*, he has these words. But that the Malitious may not Calum-niate us, we declare, That we have not treated of this our Science with a continued Series of Discourse, but have dispersed it in divers Chapters ; and this was done, because if we had wrote it in a continued Series of Discourse, the Evil Man, as well as the Good, would have inworthily usurped it ; therefore we have concealed it in some places, and speak it more openly in others, not under an *Ænigma*, but in plain Language. Let not therefore the Industrious Artist despair, for if he seeks it, he may find the same, but he who follows Books only, will very slowly attain the knowledge of this most Excellent Art.

31. In his *Invention of Verity*, Par. 3. cap. 13. he says, Wonder not that we have dispersed the special things pertinent to this Operation in divers Volumes, seeing we endeavour to hide our Art from Evil Men : And in Par. 4. Cap. 21. he further says, Considerately ruminante upon what we have taught in our *Sum of Perfection*, for our purpose was not in one only Volume to demonstrate all things, but that Book should declare Book, and expound the same.

The PREFACE.

32. Now to manifest, that he treated not of things in a direct order, see Chap. 12. of the Invention of Perfection, sub calce, where he has these Words, Our Stone is no other than a Fruitful Spirit, and Living Water, which we have named the Dry Water: Here he desists, and gives over the Discourse, and leaves it interrupted till he comes to the first Chapter of the Third Part of the Sum of Perfectian, where he goes on and continues the Discourse in these words. We now signify to you, that the Natural Principles in the Work of Nature, are a Fruitful Spirit, and Living Water, which we have also named the Dry Water; and so continues the Discourse of it: These two Places, or Discourses, we have joyned, or connected together in this our Translation, Lib. 2. Cap. 37. Sect. 18. that you may see the full of what he intends concerning it.

33. In his Sum of Perfection, Lib. 2. Cap. 8. towards the end of the Chapter, he speaks of the Separation of an Earthy Substance from its compound, which in the root of Nature is united to a Metal, which is done either by Elevation, or Lation: The way of doing it he has not taught in the place cited: But in a great many Chapters distant in the second Part of the said second Book of the Sum of Perfection, of the Preparation of Venus, he orderly goes on and Explicates the Method, saying, The way of the Preparation of Venus is manifold; one is by Elevation, another is without Elevation; the way by Elevation is, that *Tutia* be taken (with which *Venus* well agrees) and that it be ingeniously united therewith. These places in our Translation, Lib. 2. Cap. 45. Sect. 11, 12, 13, & 14. we have laid together and united.

34. These are a taste of the many scores if not hundreds of places, which in Geber himself are designedly interrupted; by which means the Mystery is hid, and the Method of operating, and understanding of the Secret, so obscured, that without a great deal of Study, searching, comparing of places, and laying the ending and beginnings of things together, it would be almost

The P R E F A C E.

almost impossible to apprehend what he intends ; for this reason it was, that we went on, not in an orderly and succinct translation, but rather compendiously to common place him ; by which means, you have all things relating to one subject matter laid together, and brought under one and the same head, which in the Author himself are possibly dispersed asunder into more than ten, fifteen, or twenty places of this Book.

35. These things being said, we have only to inform you concerning this work, that this our composition, is really Geber himself, without any addition whatsoever. Here is every single and individual process contained in the whole book ; nothing diminished which concerned the knowledge and practice of the Art ; but that we have (for brevity sake) left many things out, 'tis true ; as all his Prefaces, and prefatory Discourses, contentions and disputes about the reality of this Art, tautologies and often repetitions of things (which was necessary in his interrupted method) which to have inserted, they would have been of no use or profit, so they would needly have swelled this work to an unreasonable bulk, whereupon it would have been not only more chargable to the buyer, but more unpleasant and tedious to the Reader.

36. In Geber also there were many cuts or figures of Furnaces, which were holy omitted and left out in the afore mentioned English Translation ; these to our work we have added, seriously cut in Copper ; with quotations upon each figure or furnace, shewing to what Place, Book, Chapter, and Section they belong.

37. Flammel we have also now translated, and clause~~d~~ to Chapters and Sections, to which we have added his summary of Philosophy, which was never printed with him before in any Language : To his work we have also added his Hieroglyphicks neatly cut in Copper, with quotations also upon each Hieroglyphick, shewing to what Book, Chapter, and Section they have a reference, or belong.

38. Artefius (whom we have named Longævus,) we also clause~~d~~ or composed into Chapters and Sections, which it was

The P R E F A C E.

never divided into before in any Language ; and because the Author is a Rarity to be met with, we have withal added the Latin Version for the sakes of such ingenious Persons who are curious in things of this nature : Next to Hermes, he is the most celebrated or famed Author, of whom, and which work, we have many things to say, but that we are prevented by the Epistle of the most excellent John Pontanus, prefixed before the Book, and to which we refer you.

39. The first book of Roger Bachon, called Radix Mundi, we had in manuscript out of the Library of a learned man, and our particular friend, a Doctor of Physick, who set a great value upon it, and not undeservedly ; his Speculum Alchymiae is a translation out of that Copy in the Theatrum Chymicum, vol. 2. page 409. a discourse scarcely inferior to any thing extant, and of great estimation among the Learned.

40. Riply we have published from a Manuscript, not from the printed Copy, yet we carefully compared it with that which was printed, and supplyed it out of that with some thing which the written one wanted ; as on the contrary our written Copy had some things in it, which the printed one had not, as in particular, the first Chapter, which is a Preface to the Arch-bishop of York ; so that by the help of both together we have published one compleat.

41. And to this work we also added the last Chapter, viz Chap. 73. lib. 3. which is an Extract of Ripleys Philosophic Axioms in the Theatrum Chymicum, Vol. 2. page 116 In our written Copy, (which without doubt was Ancient) there were several Annotations in the Margin, referring to several parts of the work, (the Additions of an unknown Author) These, because they seemed to be excellent, and very pertinent to the Explication of our Author, we have inserted in the body of the Work, in the very place where they are to be read, putting them into Sections, and numbering them with the rest ; but to distinguish them from the Authors own work we have caused them to be printed in a differing Character

The P R E F A C E.

wit, in the Italick, and every where included them between
two Crochets.

42. We have wrote an Appendix to our first book of Practi-
cal Physick, containing a short practical method for the Cure of
all Diseases; it is but a small thing, not above six or seven
sheets of Paper, and only design'd as an abstract to help the
Memory; this we had published now in this work, had it not
been so big; but since the magnitude of this has prevented
us, we intend, for the benefit it may be to the publick, and the
uses of such as desire it, to publish it alone by it self, with all
the speed that may be.

43. These Things being said, I shall now give the Reader an
Account (since several have desired it of me) of my Books;
what are already published, and what are now in hand in the
Press, to be made publick as soon as may be. Those already
published are the following Ten:

44. 1. Synopsis Medicinæ, the second Edition, with a
Compleat Anatomy in Octavo. 2. Pharmacopæia Londi-
niensis, or the new London Dispensatory, fourth Edition, large
Octavo. 3. Doron Medicum, or a Supplement to that my Dis-
pensatory, large Octavo. 4. Polygraphice, or the Art
of Drawing, Engraving, Etching, Limning, Painting Wash-
ing, Varnishing, Perfuming, &c. Fifth Edition, large Octavo.
5. Systema Medicinale, Or a Compleat System of Physick,
according to several Hypotheses, large Octavo. 6. Parate-
remata, Or select Physical and Chyrurgical Observations, con-
taining above 700 Cures of several Diseases performed by the
Author himself, large Octavo. 7. Phylaxa Medicinæ, a Ca-
binet of choice Medicines, so many as are enough to Absolve the
whole practice of Physick in Two Parts: The first is already Prin-
ted; the other is in hand with, and will soon be published. 8. Horæ Mathematicæ, the Soul of Astrology, containing that
Art in all its Parts, large Octavo. 9. Jatrica, seu Praxis Mé-
dendi, containing my Practice, with several Hundred of Ob-
servations at large, in Quarto. 10 Medicina Practica, This
present Practical Physick, to which is added a Translation of the
Alchy-

The P R E F A C E.

Alchymical Works of Hermes, Kalid, Geber, Artefius, Flamel, Bachon, and Ripley, in large Octavo.

45. Those now in Hand, and to be published with what speed may be, are the following four. 11. Seplasium, the English Physician, or Drugists Shop opened: containing the Names, Natures, Kinds, Qualities, Growth, Virtues, Uses, and Goodness (whether Medicinal or Mechanical) of all sorts of Drugs sold in the Drug Sts Shops; together with the making, Preparation, Purifications, Properties, and various Uses of Common-Salt, Salt Peter, Pot-Ashes, Soap, Gun-Powder, and Glas: a Laborious work, and the first of this kind extant in the World. Octavo. 12. Pharmacopæia Bateana, Translated into English, with a large comment upon every Medicine, shewing the Judgments and Opinions of all the most Learned Men, up'n each particular Medicament, in Octavo. 13. Officina Chymica, The Chymical Shop, or Apothecaries Hall, shewing the Composition; Preparation, Virtues, Use, Doses, and Dangers of all the things contained there in. A Great work, and comprehending the who'e Art of Chymstry, as it is now Practised, in Octavo. 14. Botonologia, or a compleat English Herbal in III. Books; containing. I. English Herbs and Plants. II. English Trees and Shrubs. III. Exoticks, or Out Landish Drugs, so many as we use in Physick. The whole compleated with a Thousand Curious Cuts, being the Icons or Figures of each Plant. Together with, 1. The varicus names in Arabick, Greek, Latin, and English. 2. The Description. 3. The Kinds or Species. 4. The Differences. 5. The Places of Growth. 6. The Time of Flowering and Seeding. 7. The Qualities. 8. The Specificat on. 9. The Preparations, Galenicks and Chymick. 10. The Virtues and various ways of Using, in Folio.

46. Of these Four last Books, the Seplasium will be publick, in two or three Months after the publication of this Practical Physick. The Pharmacopæia Bateana, is nearly half Printed already. The Officina Chymica, is also in a good forwardness. And the Botonology or Herbal is hastning with

at the possible Diligence and Care that may be. The Cuts are
the greatest part of them done, but being all performed but by
e Hand, it makes it so much the longer and more tedious.

47. In the mean time I cannot but complain of an abuse put
on me by one John Hollier who pretends to Publish and Sell
y Family Pills, under my Name, Effigies, and Seal, in most
aces of this Kingdom, without my Priviledge, Order, Al-
wance, or Consent, to my great Prejudice and Damage. For
is Reason, I have made it my Business in part, to make
me Improvements and Alterations of the Medicine, for the
lvantage thereof, of which Hollier nor any Man else knows
y thing, neither as to the Names, Numbers or Natures, nor
the Preparation, Parts, or proportion of any thing contained
erein.

48. And by Reason of this Alteration, they neither Vomit, nor
ake Sick, or Grieve the Bowels in the least; but work more
mbly, and pleasantly than formerly, and without any the least
nger, being fitted against the most Stubborn and Rebellious
iseases, which scarcely any other Remedy can cure or help. So
at I modestly affirm, that one Box of these Pills, thus impro-
ed and Advanced in Virtue and Goodness, are worth Five
oxes, (for all that I know Ten) of those which Hollier or
ny else Make and Sell without my Order or Advice. And
om henceforth, they are only to be had thus rightly Prepared
y my own Hand, at my House in London, or where else I
all appoint.

49. The World is also desired to take Notice, that the Ad-
vertisement which Hollier or some of his Accomplices, have
it at the end of one of my late Published Books, entitled, Select
hysical and Chyrurgical Observations; Printed for Tho-
mas Passenger on London-Bridge (while I was absent in
he West-Indies) is a base unworthy, and Malicious Libel,
designedly done to wrong me; for that I left large quantities
f all sorts of my Medicines behind me with my Wife, to be
old in my absence: nor did I ever give Hollier leave, Order,
r Directions to do the same, much less to Publish that Malici-

The P R E F A C E.

ous Advertisement, which now being returned to England, I am necessitated in my own Defence, here to signify and declare to the whole World.

30. Lastly, As to the Great and Philosophick Work, it is my Opinion and Belief, that there is such a thing in Nature; I know the Matter of Fact to be true, tho' the way and manner of doing it is as yet hid from me: I have been Eye witness of so much, as is able to convince any Man endued with Rational Faculties; that there is a possibility of the Transmutation of Metals; yet for all these things will not advise any Man Ignorant of the Power of Nature, and the way of her Operation, to attempt the work; lest erring in the Foundation, he should suffer loss, and blame me. Without doubt it is the Gift of God, and he that attains it, must patiently wait the moving of the Waters; when the destinated Angels moves the waters of the Pool, then is the time to inumerge the Leprous Metal, and free it from all impurities.

Blew-Ball by the Ditch-side near
Holborn-Bridge, London.

10. Nov. 1691.

W. SALMON.

THE

THE
CONTENTS
OF THE
FIRST BOOK.

Of Practical Physick.

	<i>Page</i>		<i>Page</i>
C HAP. 1. Of Aches of all sorts.	1	C hap. 12. Of an Hysterick Cholick	57
C hap. 2. Of the Apoplexy	6	C hap. 13. Of an Aposteme	64
C hap. 3. Of Agues	8	C hap. 14. Of the Thrush	76
C hap. 4. Of Bleeding	14	C hap. 15. Of a Quinsey	83
C hap. 5. Of Fluxes, Gripings, Wind	18	C hap. 16. Of Deafness	93
C hap. 6. Of Shortness of Breath	23	C hap. 17. Of Buboes	101
C hap. 7. Of Diseases of the Breast	26	C hap. 18. Of the Cachexia	110
C hap. 8. Of Abortion or Miscarriage	29	C hap. 19. Of the Stone in the Reins	118
C hap. 9. Of want of Appetite	33	C hap. 20. Of the Stone in the Bladder	133
C hap. 10. Of the Loss and Use of Limbs	37	C hap. 21. <i>Principium, The Universal Medicine of Paracelsus</i>	163
C hap. 11. Of the Cholick, or Belly-ach	40	The Key of Helmont and Lully	175
		The opening of Sol and Luna	176

The

The C O N T E N T S.

The Contents of the Second B O O K, or, *Clavis Alchymiae.*

I. The Golden work of Hermes Trismegistus.

	Page		Page
C hap. 1. The Preface, Explaining in part, the <i>Prima Materia</i>	179	C hap. 8. The Philosophick Riddle laid down after a new Manner	223
C hap. 2. The first Exposition of the Matter	184	C hap. 9. The last Act, or Conclusion of the Theory of the Philosophers Tincture	227
C hap. 3. The Names and first Operation Explicated	193	C hap. 10. The Practical part of the Philosophick Work	233
C hap. 4. A Continuarion of the Explication of the first Operation	193	C hap. 11. The Practical part farther Explicated	240
C hap. 5. A Dialogue between <i>Hermes</i> and his Son	199	C hap. 12. The Praxis Exemplified from the Nature of <i>Leven and Paste</i>	246
C hap. 6. The several Operations by, and Various Matters of which the Stone is Composed	206	C hap. 13. The Nature of the Ferment further Explicated	252
C hap. 7. The Operations of Nature in the <i>Aqua Philosophica</i> , as in a Seed	213	C hap. 14. The Smaragdine Table of <i>Hermes</i>	258

The Second Book of *Hermes Trismegistus.*

C hap. 15. The Entrance into the Work, beginning with <i>Argent Vive</i>	268	C hap. 19. That the beginning of this Work is in the Blackness and Darkness : and of the Joining the Body with the Soul	276
C hap. 16. The Nature of the Medicine, and Government of the Metals	270	C hap. 20. The Order of the Practical part of the Operation	278
C hap. 17. The Difference of the Ferments and Quality of the Spirit	271	C hap. 21. The remaining Operations, and Conclusion of this Work	281
C hap. 18. Of <i>Argent Vive</i> , Tincture, Order of the Operation, and of the Fire	273		

II. The

The Alchymick Secrets of *Kalid Persicus.*

Page	Page		
ap. 22. Of the Difficulties of his Art	284	Chap. 30. Of the Commixion of the Elements which were Separated	302
ap. 23. Of the four Principal Operations, Solution, Congelation, Albification, and Rubification	288	Chap. 31. Of the Solution of the Stone compounded, and Coagulation of the Stone Dissolved	304
ap. 24. Of the Latter two Operations, viz. Albification and Rubification	291	Chap. 32. That Our Stone is but One, and of the Nature thereof	306
ap. 25. Of the Nature of things appertaining to this Work of Decoction, and its, Effects	293	Chap. 33. How to make the Stone both White and Red	307
ap. 26. Of Subtilization, Solution, Coagulation, and Commixion	295	Chap. 34. <i>Kalid's Secret of Secrets, or Stone of the Philosophers Explicated</i>	310
ap. 27. Of Fixation of the Spirit, Decoction, Trituration, and Washing	297	Chap. 35. A farther Explication of this Matter.	315
ap. 28. Of the Fire fit for this Work	299	Chap. 36. The Key which opens the Mystery of this Grand Elixir	327
ap. 29. Of the Separation of the Elements	300	To make <i>Aurum Potabile</i>	333

III. The Summ of Geber Arabs.

ap. 37. An Introduction into the whole Work	335	Chap. 43. Of the Alchymy of Jupiter	359
ap. 38. Of the Alchymy of Sulphur	340	Chap. 44. Of the Alchymy of Mars	366
ap. 39. Of the Alchymy of Arsenick	343	Chap. 45. Of the Alchymy of Venus	372
ap. 40. Of the Alchymy of the Marchasite	346	Chap. 46. Of the Alchymy of Luna	383
ap. 41. Of the Alchymy of Magnesia, Tutia, and other Minerals	349	Chap. 47. Of the Alchymy of Sol	391
ap. 42. Of the Alchymy of Saturn	352	Chap. 48. Of the Alchymy of Mercury	397

The C O N T E N T S.

The Second Book of Geber Arabs.

	<i>Page</i>
Chap. 49. The Introduction to this Second Book.	413
Chap. 50. Of Sublimation, Ves- sels, Fornaces	415
Chap. 51. Of Descention, and Purifying by Pastils	424
Chap. 52. Of Distillation, Causes, Kinds, and Fornaces	426
Chap. 53. Of Calcination of Bo- dies and Spirits, Causes, Me- thods	430
Chap. 54. Of Solution, and its Causes	436
Chap. 55. Of Coagulation and its Causes	440
Chap. 56. Of Fixation and its Causes	442
Chap. 57. Of Ceration and its Causes	443
Chap. 58. That our Medicine is two fold, one for the White and one for the Red: yet that we have one only Medicine for	470
both	446
Chap. 59. Of the Medicine, Tin- ture, Elixir or Stone of the Philosophers in General	449
Chap. 60. Of the three Orders o the Medicine	454
Chap. 61. How Ingression is pro- cured	458
Chap. 62. Of the Cineritium	460
Chap. 63. Of Cementation and its Causes	463
Chap. 64. Of the Examen by Ig- nition	466
Chap. 65. The Examen by fusion or Melting	467
Chap. 66. The Examen by the Vapors of Acute things	469
Chap. 67. The Examen by the Extinction of Bodies Red Hot	470
Chap. 68. A Recapitulation of the whole Art	471

The Contents of the Third B O O K.

I. The Secret Book of Artefius Longævus.

Chap. 1. The Preface to the Reader	433
Chap. 2. The Epistle of Johannes Pontanus of the Secret Fire	437
Chap. 3. Of the Composition of our Antimonial Vinegar, or the Secret Water	444
Chap. 4. Of the Operations of our Antimonial Vinegar, or Mi-	455
neral Water	447
Chap. 5. Of other Operations of our Secret Mineral Water, and its Tincture	450
Chap. 6. Of what substance Me- tals are to Consist, in order to this Work	455
Chap. 7. Of the Wonderful things done by our Water, in altering and	458

The C O N T E N T S.

Page		Page	
and changing Bodies	458	ticular	492
ip. 8. Of the Affinity of our Water, and other wonderful things done by it	461	Chap. 16. Of the Colors of our Philosophick Tincture or Stone	495
ip. 9. Of Sublimation; or the eparating of the Pure from the mpure, by the Water	467	Chap. 17. Of the Perfect Bodies, their Putrefaction, Corruption, Digestion and Tincture	498
ip. 10. Of the Separation of the Pure parts from the Impure	472	Chap. 18. Of the Multiplication of the Philosophick Tincture	504
ip. 11. Of the Soul which is extracted by our Water, and nade to Ascend	476	Chap. 19. Of Sublimation in par- ticular, and Separation of the Pure from the Impure	508
ip. 12. Of Digestion, and how the Spirit is made thereby	480	Chap. 20. Of Digestion, Sublima- tion and Separation of the Bo- dies, for the perfection of the Work	512
p. 13. Of the beginning of the Work, and a Summary of what s to be done	484	Chap. 21. Of the Secret Operati- on of the Water and Spirit on the Body	515
p. 14. Of the Easiness and implicity of this Work, and of our Philosophick Fire	489	Chap. 22. Of the Signs of the end of the Work, and the perfection thereof	518
p. 15. Of the three kinds of Fires of the Philosophers in par-			

II. The Hieroglyphicks of Flammel.

p. 23. The beginning of <i>Flam- mels Book</i> , which is the pe- oration of the whole	521	pretation of these Hierogly- phicks	537
p. 24. The Explication of the Hieroglyphick Figures: and of he Book of Abraham the Jew	522	Chap. 28. The Philosophical In- terpretation according to Her- mes	540
p. 25. Of his Pilgrimage into pain, and meeting with a Jew- h Priest, who in part inter- reted the said Book	527	Chap. 29. Of the two Dragons of a Yellowish, Blew, and Black Color	546
p. 26. Of the Projection which e and his Wife made upon Mercury: and of the Hospitals, hurches and Chappels which hey Built	532	Chap. 30. Of the Man and Wo- man cloathed in an Orange col- ored Gown, in a Field Azure and Blew, with their Motto's	553
p. 27. The Theological Inter-		Chap. 31. Of the Figure like <i>Paul</i> the Apostle in a White and Yellow Robe, with a Man Kneeling by his Feet, in a Robe	

The C O N T E N T S.

	Page
of Orang, Black and White	558
Chap. 32. Of the Green Field with two Resuscitants, two Men and one Woman, all in White : two Angels beneath, over whom is the Figure of our Lord and Saviour, Judging the World, in a Robe Citrine White.	564
Chap. 33. Of the Field white and Blew, with the two Angels of an Orange color	567
Chap. 34. Of the Figure like Peter	
the Apostle, in a Robe Citrine Red holding a Key ; a Woman kneeling by his Feet in an Orange colored Robe	571
Chap. 35. Of the Dark Viole Field, in which is a Man of red Purple colour, holding the Foot of a Lyon, red as Vermi- lion, having Wings	571
Chap. 35. Flammel's Summary of Philosophy	571

I.I. Roger Bacon's Radix Mundi.

Chap. 37. Of the Original of Me- tals, and principle of the Mine- ral work	585
Chap. 38. of Mercury, the second principle of the work	588
Chap. 39. Of the purification of Metalls and Mercury, for the work	590
Chap. 40. Of the conjunction of the Principles, for this great work	592
Chap. 41. Of Vessels, Lute; Clo- sing, and Times of the Philoso- phick work	595
Chap. 42. Of the Philosophers Fire, kinds of Government thereof	597
Chap. 43. Of the Enigma's of Philosophers, their Deceptions, præcautions, &c.	600
Chap. 44. Of the various Signs ap- pearing in every Operation	601
Chap. 45. Of the Education of the Whiteness out of the Black Matter	601
Chap. 46. Of the way how to Educe the red Tincture out of the White	601
Chap. 47. Of the Multiplication of Our Medicine by Dissolu- tion	601
Chap. 48. Of the Multiplication of Our Medicine by Fermenta- tion	611
Chap. 49. Of the Differences o the Medicine, and proportion used in projection	611
Chap. 50. Of Projection, and how it is performed upon the Metal	611
Chap. 51. Of the compleat, or per- fection of the whole Work	611

The Second Book of Roger Bacon, called, *Speculum Alchymiae*

Chap. 52. The entrance into this work and definition of the Art	621
Chap. 53. Of the Natural prin- ciples and Generation of Metal- and Minerals	622
Chap.	Chap.

The CONTENTS.

Page		Page	
p. 54. Of the nearest matter ut of which the <i>Elixir</i> is drawn	624	Vessels and Fornaces	632
p. 55. Of the nearest matter of our Stone, yet more plainly	627	Chap. 58. Of the colors Acciden- tal and Essential appearing in the work	635
up. 56. Of the manner of Working, regulating, and con- tinuing the Fire	630	Chap. 59. Of the manner of Pro- jection upon any of the Imper- fect Metals	637
up. 57. Of the Quality of the		Chap. 60. A short Recapitulation of the whole work	640

IV. George Ripley's Medulla Alchymiae.

ap. 61. The Preface to the Arch-Bishop of York	643	<i>Mercury</i>	669
ap. 62. A farther Discourse of the Philosophers Mercury	648	Chap. 68. The second of the for- mer <i>Elixirs</i> , with <i>Mercury</i> and the Body Alchymick	672
ap. 63. Of the Mineral Stone, and Philosophick Fires	652	Chap. 69. Of the Vegetable Stone	674
ap. 64. The manner of Elixi- ration with the Fire against Na- ture	657	Chap. 70. The remaining Process of the Vegetable Stone	679
hap. 65. The Practice upon the Calx of the Body dissolved	660	Chap. 71. Of Our Animal Stone	285
hap. 66. Another way of Elix- irating Gold by the Fire against Nature	665	Chap. 72. The Reserved Secret Explicated	685
hap. 67. Two other Mineral <i>Elixirs</i> , or two other processes of		Chap. 73. <i>Ripley's Philosophick Axioms</i> out of the <i>Theatrum Chymicum</i> .	687

ADVERTISEMENTS.

Balsam de Chili.

1. IT is an Excellent Balsam differing from that of Peru, and Tolu, but no ways inferiour in Virtues and Excellency, as the several Experiments lately made of it by several Learned Physicians in the curing of Diseases, have given sufficient proof of: It is without doubt the most precious of all natural Balsams, by reason of its great Virtues, and admirable Odour, excelling all others, even the most fragrant.
2. It eases all manner of Pains in any part of the Body, coming of Cold or Wind, chiefly pains of the Stomach, Indigestion, and want of Appetite, corroborating and strengthning of it after a wonderful manner. It cures all Ulcers of the Brest and Lungs, Reins; Bladder or Womb, inward bruises, spitting of Blood, and such like, helps shortness of breath, Coughs, Consumptions, Wheesings, Hoarsness, Asthma's, and other Diseases of those parts.
3. It is good against the falling Sickness, Apoplexy, Convulsions, Palsies, Lethargy, Tremblings, old Head-aches, Megrimis, Vertigo's, and other cold and moist Diseases of the Head, Brain, and Nerves, being inwardly taken as after directed, and outwardly anointed upon the part. It strengthens the Brain, helps the Memory, comforts the Nerves, and fortifies all the Senses both internal and external, beyond any other natural Balsam.
4. It kills Worms whether in old or young, cures Ruptures, altho' of many years standing; dissolves soft stones, and expells them, as also Sand, Gravel, or Slime, or any other thing which may obstruct the Urine, or stop its passages; so that it is believed there is scarcely a better Remedy for that purpose upon Earth; for it gives ease in the most vehement pain, and being constantly taken for some time, perfects the Cure.
5. It eases all Colick pains, Gripings, Wind in the Stomach or Bowels, and perfectly cures all Fluxes, bloody Fluxes, Excoriations, and such other like Distempers of the Guts. It cures deafness, pain and noise in the Ears to a wonder, a drop or two being put in, and stopt in with a little Cotton dipt in the same.

It provokes the Terms in Women, being taken from 20 to 40
s or more in a glass of White-wine, (as anon directed) Morning
Night for a Week together: it is said to cure barrenness, promote
conception, and cause easie delivery to Women in Travel, and in a
measure prevents or takes away those after-pains, being taken to
quantity aforesaid in a glass of Juniper-water.

It heals all manner of green Wounds, rotten Ulcers, Fistula's, new
old running sores in any part of the body, as also punctures or hurts
ie Nerves and Tendons, Aches, pains, lameness, weakness of the
bs or Joyns, being dropt into the wound or puncture, or other-
applied thereon with Liner, a Tent, or Leather, &c. and bound
and not stirred in 24 hours, it commonly cures at 4 or 5 times
sing, sometimes at 2 or 3 times, and sometimes at the first dres-
be the wound deep, contused, or large.

It is an assured Remedy to cure the Palsie (if not inveterate)
nbling, Gout, or any weakness of the Nerves and Joyns coming
cold and moist cause, by anointing the afflicted parts therewith,
taking of it inwardly, as shall be immediately directed; for it does
ly, and by degrees (as it were) carry off the morbidick Cause
matter almost to a Miracle.

This marvellous Balsam opens all Obstructions of the Liver and
en, being taken Morning and Evening for a Month together in a
e Syrup, or other convenient Vehicle: It is held for a great Tre-
, and has many other singular Virtues not here necessary to be na-
l, lest we should prejudice its worth and Excellency.

1. *The way and manner of taking it.* In Diseases of the Head, Brain,
Nerves, give it in Rosemary, or Juniper-water, or in Canary: For
Stone, and other Diseases of the Reins and Bladder, you may
in Rhenish-wine: For the Colick and Diseases of the Bowels, you
give it in Juniper or Cardamum-water: For Palsies and weaknes-
of the Nerves and Joyns, you may give it in some Antiparalitick
ae.: First grind or mix it with a little of the yolk of an Egg, to
n its body, and then mix it with the Liquor you would give it in.

2. If the sick cannot take it so, it may be made up into Pills with
ne fit Powder, as of Zedoary, Nutmeg, Cinnamon, Bay-berries, Cu-
s, Winter-cherries, or what the Physician shall think more fit, and
ilded; for by this means it will be taken without nauseating; you
give the Balsam from half a Dram to two Drams, according to Age
l Strength; and it may be given Morning and Night for a Month,
, or three together.

3. And it is certain that this Balsam is one of the greatest speci-
es in the cure of the Palsie, Scurvy and Gout that is, transcen-
all other Medicaments; but it ought to be constantly given in a
Dose, and with those Advantages that it may not loath the Sto-

mach ; so taken, it performs more than any other Balsam : It cleanses the whole body of all Impurities, mundifies the whole mass of Blood, heals all inward Bruises, Wounds, Ulcers, or Excoriations, whether in the Bowels or Lungs, restoring decayed Nature, and carrying off all its Fæculencies by Urine and Stool.

It is only Sold by the Author of this Work, at his House at the Blue-Ball by the Ditch-side, near Holborn-bridge, ; and at Mr. John Harris at the Harrow in the Poultry, London. Price 24s. the Pound, or 18s. the Ounce.

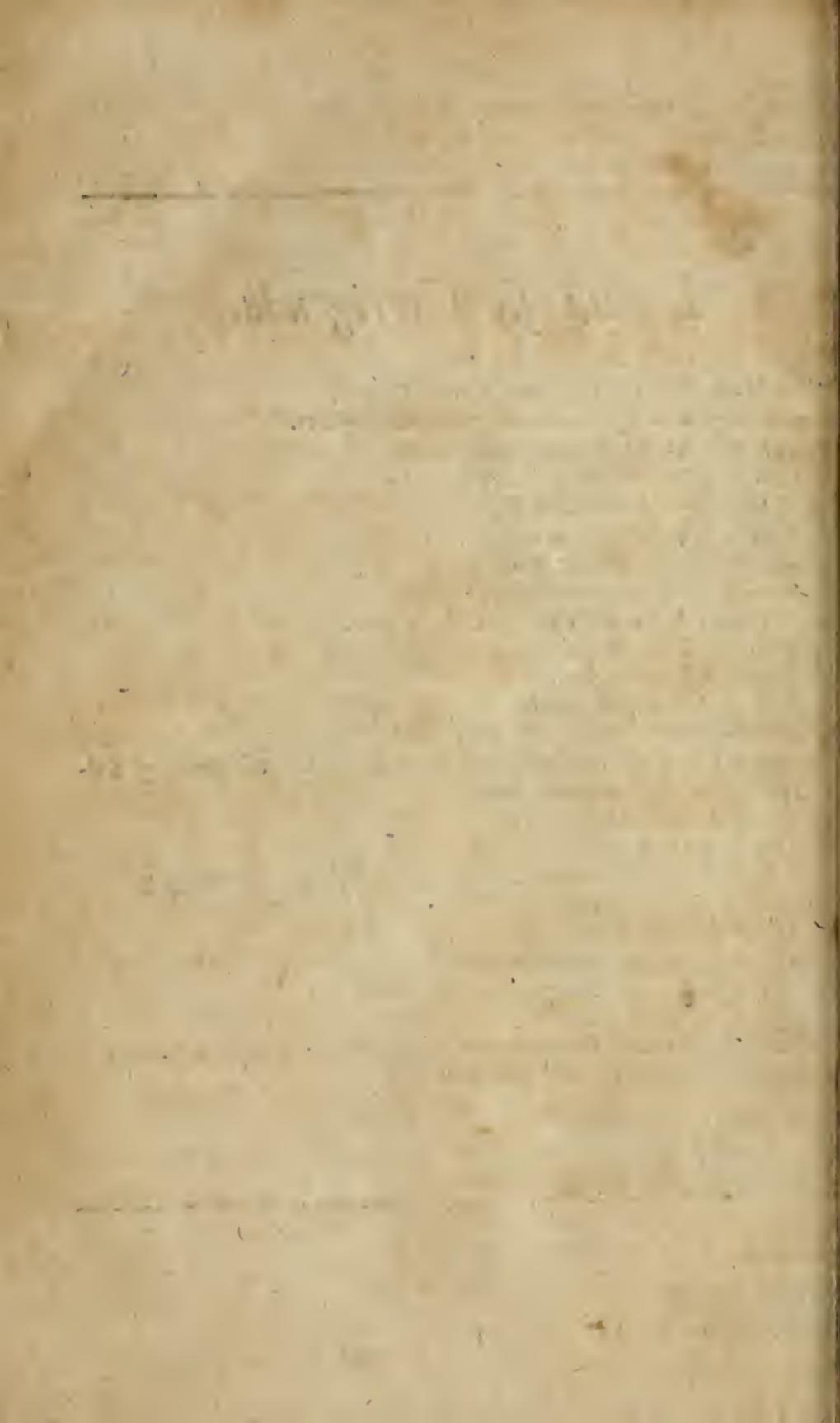
AT the sign of the Archimedes and Spectacles in Ludgate-street, near the West-end of St. Paul's, lives John Marshall who both turns and grinds, makes and sells all sorts of Glass Instruments ; as, Perspective Glasses, Telescopes, Microscopes, Horoscopes, Sky-Opticks, Reading Glasses from the smallest size to 20 Inches Diameter Microscopes according to Mr. Leewenhoeck Also Microscopes of the said Marshall's Designing, a singular Invention for the advantage of Light, the like of which were never yet done before. Also Spectacles for all Ages. Cristal Prisms, Speaking Trumpets ; and all other sorts of Optick Glasses (for brevity sake) not here named.

PRA-

Errata sic Corrigenda.

- Age 61. b. line 19. for *Pounds*, read *Ounces*.
pag. 165. b. l. 23. r. *Receiver* half full of Water.
g. 191. a. l. 16. for *strange*, r. *strong*.
g. 191. b. l. 31. for *Word*, r. *Work*.
g. 201. a. l. 22. r. *should not be*.
g. 209. b. l. 4. for *noly*, r. *only*.
g. 236. a. l. 6. for *Fire*, r. *force*.
g. 251. b. l. 23 for *removed*, r. *renewed*.
g. 267. b. l. 1. 15. for *Coler*, r. *Color*, *Colors*.
g. 267. b. l. 31. r. *Mercury*.
g. 275. b. l. 6. r. *Matters*.
g. 316. b. l. 9. r. *impalpable*.
g. 316. b. l. 33. r. *difficult in respect of the*.
g. 342. a. l. 8. r. *Venus and Mars*, by reason of the *Oleagenity of Sulphur*, which is most easily burnt.
g. 352. l. 4. r. CHAP. XLII.
g. 395. b. l. 12. r. *Inimical*.
g. 396. b. l. 17. 18. r. in this Chap. 47. Sect. II. 12. *aforegoing*.
g. 497. b. l. 8. r. *purified*.
g. 527. b. l. 7. r. *equally*.
g. 543. a. l. 13. for *which*, r. *with*.
g. 629. b. l. 20. for *Dos-course*, r. *Dis-course*.

What other Litteral Errata you shall find, pray be pleased to Correct
also with your Pen.



SALMON'S Practical Physick.

The First BOOK.

CHAP. I.

Of ACHEs of all sorts.

I. For an Ach, proceeding of Cold in any part of the Body.

Take Oyl Olives, Venice Turpentine, *ana* two Ounces; Oyl of mber four Ounces, Vola-
e Salt of Amber six rachms; melt, and mix them together for a Balsam, and anoint the place well ere with, Morning and evening; for eight or ten days, more or less, as occasion requires. *Salmon.*

II. For an Ach in the Joints.

Take Palm Oyl, Turpentine *ana* one Ounce; Oyl of Wormwood, three Ounces, Volatile Salt Armonicak two Ounces, melt, mix, and make a Balsam; It is excellent, being anointed with all. *Salmon.*

III. For Aches in the lower parts of the Body.

Take Palm Oyl, Turpentine,

tine, Oyl of Amber, and Aniseeds, of each one Ounce, mix, melt, and make a Balsam. *Salmon.*

IV. For an Ach in the Bones.

Take Palm Oyl, Turpentine, ana two Ounces; Oyl of Amber and Juniper Berries, of each two Ounces and two Drachms: Camphier two Ounces; melt, mix, and make a Balsam. *Salmon.*

V. An approved Searcloth for all Aches.

Take Burgundy Pitch, one pound; Oyl Olive, six Ounces; Wax, four Ounces; white Frankincense, two Ounces, powdered; melt them in a Pipkin, stirring all well together, and Boil to a Consistency; then pour out all into a Bason, or Pan of Water; then anoint your Hands with Butter, and make the Plaster, into Rolls.

VI. An Excellent Ointment for the same.

Take the Gall of an Ox, White-wine Vinegar, Palm Oyl, Aqua Vitæ, of each a

like quantity; boyl them gently on a Fire, keeping scum'd, till it grow clammy and with this bathe well the part, by rubbing it in, before a Fire, with a warm Hand Morning and Evening still laying a Linnen Cloth upon it.

VII. For Ach in the Bone and the Gout.

Take of the best Aqua Vitæ, and Oyl of Amber of each a like quantity, mix them well together, and anoint the part well with a warm Hand before the Fire and bind on it a Linnet Cloth, Morning and Evening.

VIII. For the Joynt Ach, and the Gout, most Excellent.

Take the Juice of Sage Aqua Vitæ, the Oyl of Bays Vinegar, Mustard, and an Oxes Gall, of each a like quantity, put them altogether in a large Ox Bladder; Tye it fast, and chaf it up and down with your Hand, during one hour and half, then keep it for your Use, and anoint the grievous part

part Morning and Evening.

X. A Process against all Aches in the Back, Hips, Sides, Knees, or any part of the Body.

Take first Pil. Mirabile one Scruple, to Purge now and then, and take them in Syrup of Roses; after Purg-
ing, procure Sweat thus.

Take Guaiacum, one Ounce and a half, the Root of Enulacampane, one Ounce; boyl them in a Pot-
tle of small Ale, till half be consumed, then drink thereof a quart in a Hot-
house, and Sweat often; Then in the House, bathe all the Body with this Oleaginous Balsame.

Take Oyl of Amber, Oyl of Turpentine, of Foxes, of Excester, and of Chamomil, of each a like quantity, and mix it well with some Brandy.

And if the Pains and Aches, fall out to be most painful in the Night (as many times they do.)

Then at Night let him take this Potion, Syrup of Poppy, three Drachms; Syrup of Betony, one drachm

and a half; Waters of Bugloss and Sage, of each an Ounce, mix them well together. . .

X. This Cured a Man perfectly, when he was Lame over all his Body.

Take the Gall of an Heifer, for a Man; and the Gall of a Steer, for a Woman; Brandy, of each a like quantity; then bath it well upon the Wrist, a little before the Fit cometh, and let it lie till the Fit be gone.

XI. Aches from a hot Cause:

Take Spring Water, two quarts; Sal Armoniack, Nitre, of each four Ounces; mix, dissolve, and keep it for Use: Bathe the part with it; then anoint with Oyl of Poppy Seed. Salmon.

XII. Another for the same.

Take Camphire, two Ounces; Spirit of Wine, a pint; mix, and dissolve, there with; bathe the parts Afflicted. Salmon.

XIII. Another for the same.

There is nothing better in the World, than to bathe

the place afflicted, two or three times a day; which our *Guttæ Vitæ*, mentioned in one *Phalyxa*, lib. 1. chap. 9. fest. 1. *Salmon.*

XIV. For an Ach in the Shoul- der.

Take Bole Armoniack, Chalk, *ana* one Ounce; Spanish Oyl, one Ounce; Vinegar six Drachms; Camphir, half an Ounce or better; Saffron, 2 Drachms: Mix, and apply it hot with Tow twice a day. *Salmon.*

XV. An Ach from a Vebe- ment bot Cause.

Take Comfry Roots fresh gathered, beat them, till they are soft, or a perfect Cataplasm; then spread upon Leather, and iapply it: 'Tis an excellent thing. *Salmon.*

XVI. Another against Aches.

Take Balsam of Amber, and anoint with it twice a Day. How this Balsam is made, see in our *Phylaxa*, lib. 2. now in the Press.

XVII. Another for the same.

Take Oyl of Earth-worms

one Ounce; Oyl of Am-
ber, one Ounce; mix them.
If this increases the Pain, it
proceeds from an hot Cause;
Anoint then with this Re-
ceipt, *Unguentum Populneum*,
two Ounces; Oyl of Poppies,
six Ounces; in which dissolve
Camphire two Ounces; mix
them for an Ointment. *Salmon.*

XVIII. For an Ach by a Fall.

There is nothing better
then that you anoint the
place hurt with *Balsam de*
Chili twice a day, rubbing
it well in, and keeping warm,
for that helps to disipate the
Congregation of Humours.
Salmon.

XIX. For an Old Ach.

I have scarcely found any
thing more effectual, than,
first, well to anoint, for three
or four daies, with *Balsam*
de Chili; and then afterwards
to apply *Balsamum Amicum*
plaister-wise, for a month
together. See them in my
Phylaxa. *Salmon.*

XX. Another for this purpose.

Make a Plaister of Taca-
mahaca, and apply it. *Sal-
mon.*

XXI. Aches

XXI. *Aches from vehement hot Causes.*

Take Oyle of the Yelks of Eggs one Ounce, dissolve in it Camphire two Ounces; and mix all with Oyl of Earth Worms one Ounce, and anoint with it. *Salmon.*

XXII. *To heal and strengthen weak Limbs of Children, and those which cannot stand nor go. Most wonderful and excellent to cure the Rickets.*

Take juices of Sage, sweet Marjoram, Rosemary, Time, Chamomil, Hysop, Feverfew, Lavender, Balm, Mint, Wormwood, Rue, Winter-savory, and Bays, of each Three Ounces; put it in a double Glass, the which stop well, and paste it all over with Dough, and set it in an Oven with Houshold-Bread; and when it is drawn, break off all the Paste, and if the juice be thick, break the Glass, and put it into a Gally-Pot; and when you use it, take the quantity of Two Spoonfulls of it, and put to it as much of the Marrow of an Ox-Leg, melt them together, stir them well, and add to

it a little Brandy; and Morning and Evening anoint well before a Fire the Child's Arms, Sides, Thighs, Leggs, Knees, Feet and Joynts, bathing it well in, with a warm Hand. Then give it some Syrnp of Rheubarb (to open the Obstructions of the Liver) and mingle it with Two Ounces of Mint-water, mix it well, and give it the Child fasting. This will mightily strengthen the Limbs, and make the Child to stand and go. *Probat.*

XXIII. *For all Aches or Pains in the Nervous Parts, arising from a Cold Cause, Contusions, &c.*

There is nothing can take away the Preheminence from *Balsam de Chili* (which may always be had at the Author's House, at the *Blew Balcony*, by the *Ditch-side*, near *Holbourn-Bridge, London;*) because of its amicable and peculiar Faculty in strengthening the Nerves, and dissolving or dissipating any inherent Matter. I could give you (I believe) an Hundred Histories, of Cures of this kind, performed by this Medicine.

dicine. I have cured with it an Ach in the Hip, or the Sciatica. Anoint with it twice a day, at least, *viz.* Morning and Evening, and apply *Ent dipit* in it, over the part in the mean seafon. *Salmon.*

C H A P. I I.

Of the Apoplexy.

I. **T**ake of the best Aquavitæ, well rectified from Phlegm, one Pint; Oyl of Vitriol one Spoonful, mix them, and let him drink thereof one Spoonful first in the Morning, and another last at Night.

Then let him Sweat in a Stove, twice a Week, and every time thereafter, bathe him with *Balsam deCibili*. This is Excellent.

II. *For the Joint-ach, and Numbness after an Apoplexy.*

Take Six Spoonfuls of Dragon-water, dissolve in it one drachm of Mithridate; drink the same draught Three Mornings together fasting, and sweat Two Hours after it: This Cures.

III. *For an Apoplexy, or other like Fits.*

Take a large quantity of Earth-worms, gathered in the Mornings in May (when they Generate:) put them into a Pail of Water for twenty four Hours, that they may perfectly cleanse themselves: This done, take them out, and dry them carefully upon a Marble Tile, before a clear Fire: being thoroughly dried, keep them in a dry place for use. When you have Occasion to use them, beat them into Powder, in a large Brass or Iron Mortar; and of this Powder, take a Spoonful at a time, Morning and Evening, in a Glass of Wine, four days before, and four days after, the Full, and Change of the Moon;

I will perfectly Cure. I
tely cured one of an Apo-
exy therewith ; and I
now several others, cured
me Years since. *Salmon.*

I. An Errbine against an Apoplexy, in the Fit.

I can propose no better
than that of *Deckers*, which
ceeds all others ; and it is
us made. Take *Turbith
Mineral*, one Ounce ; powder

Liquorice, three ounces ;
flowers of Rosemary, one ounce
id a half, mix into a most sub-
le Powder. Of this Powder
ou may blow up, from six
to ten or twelve grains at a
me, viz. from three to five
r six, up each Nostril : It

rings out of the Fit ; and
sed in the Intervals prevents

: I have proved it in two
r three several Persons. *Deck*
's saith, *multumque pituita
viscidae educit* ; *cum successu
scribitur hic Pulvis in Apo-
lexia, Epilepsia Lethargo, Ca-
ritisque affectibus soporosus om-
ibus, nec non quibusdam ca-
ritis affectibus recentibus, &
r veteratis vertigine, gravedi-
e, &c. Exec. med. pag. 20.*

Salmon.

V. Strong Purging in an Apoplexy.

Authors commend purge-
ing, but it must be with very
strong Medicines ; as *Troches
Albandal*, *Scammony* with
Castor, or *Pil. Cockie*, one
ounce, as *Rondeletius* pre-
scribes : But in my Opinion,
nothing is better than my
Pil. Mirabiles, taken from
a scruple, to half a drachm.
See it in my *Philaxa Med.
Lib. 2.* Now in the Press. If
Purgatives do nothing, the
Patient commonly dies.
Salmon.

VI. Strong Emeticks to be given.

Celsus saith, *Many things
ought, or may well be done in
a dangerous Case, which other-
wise should be omitted.* There-
fore, it is Lawful to give Anti-
moniates in a large dose ; as
*Aqua Benedicta, Vinum Anti-
moniale, Infusion of Regulus,
Sal Emeticum Mynsichti*, and
such like : which evacuate
great quantities of Phlegm,
and other Humours, not only
from the Stomach and
Bowels, but even from the
Brain it self. *Salmon.*

VII. Alterative Remedies for
the same.

Nothing is better than our
Powers of Rosemary, Amber,

and Spir. *Antiasthmaticus*
given as directed in our Phy-
laxa.

Salmon

C H A P. III:

Of A G U E S.

I. A rare Secret to Cure all Agues whatsoever.

TAKE Venice Turpentine half a Pint an Hour before half an ounce; incorporate it with as much Camphire and Mastick beaten into fine Powder, as will make it into a Plaster; then take of it; and spread it on a piece of Sheeps Leather, cut round, and lay it on the Stomach and Navel pretty warm, a day before the Fit cometh, Probat.

III. A Plaster against an Ague.

Take a piece of Leather pricked full of Holes, spread it over with Venice-Turpent. and on that spread all over Rue and Frankincense, beaten into Powder, of each a like quantity, then bind it to the Wrist a little before the Fit cometh, and let it lie till the Fit be gone.

II. Against an Ague.

Take Posset-drink, a pint and half, put into it nine heads of *Carduus*, boyl it 'till half be wasted; to every quarter of a Pint, put in a quarter of a Spoonful of gross Pepper, stir it well, and take

IV. Against a Tertian Ague.

Take (at the coming of the cold Fit) half a Pint of ex-

expressed Juice of Germander; for Germannder is used by Physicians, the soure of a Fever.

V. Against all burning and pestilential Fevers.

Take of the Herb Fluellin t small, and infuse it twen- four Hours in White Wine, en Distil it, and drink of is Distillation, with three, ur, five, or six Drops of Oyl Vitriol in every Draught, hen Thirsty. This hath red Old and Young that ok it.

I. An Excellent Process to Cure all Quotidian, Terziane, Pestilential and Burning Fevers and Agues.

Take Aloes three drachms, Iyrth one drachm, Saffron half a drachm, Sugar three drachms; beat them well together, then infuse them in pint of White-Wine over night, and give it two seve- l Mornings, half a pint at time to purge with.

And for ordinary Drink, hen thirsty, use this. Take White-Wine-Vinegar, half a nt; Rose-water, Conduit

or Fountain Water, ana, one Pint; seeth them together with a Pound of Sugar.

VII. Sleep to procure, in an Ague.

If he want Sleep, Take Syrup of white Poppy, one ounce; distilled Water of Lettice; Sal Prunella 15. grains: mix them, and take it at Night, for Sleep cools the Body, and prevent motion, and Motion is one of the principal Causes of heat.

VIII. An Ague, with a sore Mouth to Heal.

If the Mouth be sore, take a handful of red Sage grosly cut, one handful: of French Barley beaten, Roach Allom, ana one ounce: Boyl all these together in a pint and a half of Spring-water, then dulcifie it before it be cold with Honey, and therewith wash the Mouth, and gargle the Throat.

IX. Against a new Ague.

Take one drachm of pure Tobacco in the Leaf, infuse it all Night in half a pint of White-Wine, then strain it, and

10
and drink it; fasting two Hours after it. This will purge Phlegm and Choler thoroughly.

X. Against a burning Fever.

Take Water distilled from Wall-nuts, a Week or two before Mid-Summer, and give of that Water one ounce and a half at a time, an Hour before the Fit. It Cures.

XI. An Excellent Julep in all Fevers.

Take Poppy-water, four ounces of Prune-water, Juice of Oranges, Syrup of Gilly-flowers two ounces, a few drops of Spirit of Vitriol; mix them, and let the Patient drink two or three spoonfuls at a time often.

XII. A Specifick against all manner of Agues.

Take Quin-quina, or Jesuits Bark, two Drachms; beat it into Powder, just about the time of using it; Infuse it in a good Draught of Claret, or other Generous Wine, for the space of two Hours; then give the Patient both Liquor and Powder at

once, as they lye in Bed. Some advise to give it as the Fit is coming, others, as the Fit is going off; the latter way is best, if the Sick be very weak. Salmon.

XIII. Another Remedy for the same.

If you give my *Catharticum Argentum* to forty, fifty sixty, or one hundred Drops according as the Patient is in Age and Strength, as I have directed in my *Phylax Medicinæ*, Lib. I. Cap. 3. and continue it for five or six times taking, it will go near to Cure any Ague whatsoever; more especially, if after such universal Purging you give either my *Cutta Vitæ*, or my *Volatile Laudanum*, in such due Dose as in my said *Phylaxa* is prescribed, about three Hours before the coming of the Fit, so as the Sick may be in a good Sweat, about the coming of the cold Fit; by this means used five or six times the Ague goes off, and comes no more. I scarce ever fail of Curing an Ague by this method. Salmon.

XV. Agues Cured by another Medicine.

have Cured hundreds of Agues exactly by the former method, except only that instead of the *Catharticum Gentium*, I have used either *Tabulæ Emeticæ*, or Vomiting Lozenges; Or my *um Emeticum*; and sometimes some other proper Emetics and Catharticks alternately: But before either *in-quina*, or *Opiates* been, if you would do like an Artist, you ought to present **Universal Cleansers.**

I. A violent burning Fever, with Vomiting and Bloody Flux.

Where the Disease has been long, the Patient wasted, and brought as it were to Death's door, there nothing in the World better than our *Pulvis Antifebris*, mentioned in *Phyaxa Medic.* Lib. 1. Cap. 45. You may give it to half a drachm a drachm, in any convenient Vehicle, an Hour and if before the coming of Fit. *Salmon.*

XVI. Agues (chiefly Quartans) Cured by the following Arcaum. Rofinc. Lib. 5. Sect. 6. Cap. 12.

Take Leaf-gold a drachm, dissolve it in *Aqua Regis*; Glass of Antimony a drachm, dissolve it in *Aqua Fortis*, Quick-silver six Drachms, dissolve it in *Aqua Fortis*: mix these Solutions together, and Distil them by an Alembick, cohobating twelve times; at last to the Powder left in the bottom put Spirit of Wine, which abstract from it six times; then Calcine it upon a Tile, or in a Hascican Crucible, in a Circular Fire; so have you one of the best Remedies for an Ague, chiefly a Quartane, yet commonly known. Take of this Powder six Grains, Scammony twelve Grains, mix for a Dose, give it in the Morning the day before the Fit, or in the Morning the same day, if the Fit falls towards Night. *Salmon.*

XVII. Riverius his Ague Frighter.

Take Flowers of Antimony,

ny, thrice sublimed with Sal Armoniack, and Dulcified; Perlucid Hyacinth, Glass of Antimony, *ana* half an Ounce: Aqua Fortis, (made of Nitre and Alum) 4 Ounces; Præcipitate the said Antimony in the said Water: Again, Take Quicksilver, revived from Cinabar six Ounces; Aqua Fortis, (made of Nitre, Alum, and Vitriol) q. s. in which dissolve and præcipitate the Mercury: Take also fine Leaf-Gold one Ounce, dissolve it in Aqua Regia. All these three Menstruums, with their Præcipitates, put into a well Luted Retort, and with a gradual Fire distil to dryness, which repeat by Cohobation twelve times; then wash the Powder five times with some Cordial Water, and dry it; put to it of the best Spirit of Wine a Quart, and distil it from it, in a well Luted Glass Retort, Cohobating six times; and the remaining Powder put into a strong Crucible, well Luted, which place in a Circular Fire for three Hours; remove it from the Fire, and being

cold, burn off the best Spirit of Wine from it. Dose Gr. six. ad twenty, with Scammony from twelve C to twenty five, the day before the Fit, or the same morning, if the Fit falls towards night. *Salmon.*

XVIII. A most excellent Medicine against all sorts of burning Feavers.

There is nothing better in the World, that I know of than my *Febrifuge*, mentioned in my *Phylaxa*, Lib. now in the Press. You may take about twenty Grain to thirty, or thirty five Grains, in a Glass of fair Water, sweetned with Sugar, or in Wine well sweetned, just at the coming on the Heat, and you may give another Dose about an Hour after; and if the Heat be vehement, you may give third Dose in like manner: 'twill take off the Feaver: it were by Inchantment. This Course being taken for two, three, or four returns of the Fit, 'twill at length certainly vanish. If the Fever be *Continent*, you ought to give it every Day 4 or 5 Doses.

ses a Day, as before dictated, 'till the Feaver is wholly taken off: 'Tis one the best of *Antifebriticks*.

I speak experimentally from
veryly Believe) a Thousand
boos; the greatest of all
ich, was made upon my
n Person in the *West-Ins-*
s, when it was supposed
re was scarcely an Hour
wixt me and Death. *Sal-*

X. Agues, chiefly Quartans,
ured by our *Aurum Vitæ*
Catbarlick, in *Phylaxa*,
Lib. I. Chap. 41. Sect. I.

Tho' I did-always know
Medicine to be a very
good *Antifebritick*, yet my
Experience thereof, since
Writing of that Book, has
much more confirmed me
in the use of it; I have
cured many Quartans with
of long continuance, when
hopes of Cure were al-
most past, by a declivity in
other more dangerous
Eases. Dose is from two
pains to twelve, according
Age and Strength: Let
be given in a Bolus over
ht, and a Purge the next
y; or it may be given in

the Morning Fasting, in a
simple Extract of Aloes. *Sal-*
mon.

*XX. Another Remedy against
all sorts of stubborn Agues.*

Take of our Royal Pow-
der (in *Phylaxa*, *Lib. I. Cap.*
44. Sect. I.) from fifteen
Grains, to thirty or thirty
five, and mix it with the
Pap of an Apple, or a stew'd
Prune, or with a little Con-
serve of Roses, or a little
Syrup; and so let the Sick
take it early, the Day before
the Fit, or the same Morn-
ing, if the Fit comes towards
Night, Drinking warm Pos-
set Drink, or Broth, liberal-
ly after it; it is a good thing,
and scarcely ever fails. *Sal-*
mon.

*XXI. A Tedious Quartan and
Tertian.*

I have oftentimes Cured
Tedious Quartans and Ter-
tians, by giving half a Pint
of the Crude Juice of Ca-
momil, an-Hour before the
coming of the Fit, and re-
peating the same Dose for
four or five Fits. *Salmon.*

XXII.

XXII. A good Observation.

If in any Ague whatsoever, when any Concoction (though not perfect) appears in the Urine, then give a Purge on the Ague Day, so as it may have done Working before the Fit comes (*viz.* four or five Hours before the coming of the Fit) you will find the Ague will never return any more after the Fit, but will be quite removed, as if done by Inchantment: It has been often tryed with answerable Success. In Tertians, do it after the third or fourth Fit. In Quotidians, you may tarry longer: In Quartans, scarcely before the thirtieth Day. And in this case we may fly to Antimonial and Mercurial Medicines, especially if of long continuance.

For as the Matter lies in veral places, so chiefly the Mesentery, whence, less it be fetcht, the O f seldom succeeds as it ou to do. If the Disease nish not upon Purging always give my Vola Laudanum before the Salmon.

XXIII. Another method Quartans and long continu ed Agues.

Take Water half a P Salt of Tartar 2 Drach Oyl of Sulphur hal Drach. Sena three Drach Jalop in Powder one Drach Make an Infusion for Doses; the next Day Pu also with this. Take lomelanos, Scamony in p der, of each alike, mix th Dose from half a Drachm one Drachm. *Salmon.*

C H A P. IV.

Of BLEEDING.

I. To stop the Bleeding at the Nose.

Take Bole Armoniack, stamp it finely to powder; Ashes of an Old I of each alike; mix th

then blow up some of it
th a Quill, into the bleed-
ing Nostril of the Patient,
and it stops presently. Sal-
mon.

Against Pissing of Blood.

Take Sheeps Milk (high-
praised herein above all)
sting four Ounces, mix
th it a Drachm of fine
Armoniack in Powder,
and one or two Grains of
Volatile Laudanum, dis-
paved, and so give it. Sal-
mon.

Against the Bloody-Flux, and Pissing of Blood.

Take Conserve of Roses
one Ounce, Crocus Martis
one Scruple, *Volatile Lau-
danum* two Grains, mix them
well, then take it on the
oint of a Knife, in a
orning Fasting, and do so
ee several Mornings to-
ther. Salmon.

Against spitting of Blood.

Take Mastick and Oli-
num, in Powder, two
ruples of each, Conserve
red Roses 2 Ounces, Dia-
ordium half an Ounce,
utæ Vitæ three Drachms;

mix them together, and
make an Electuary, then take
thereof Morning and Eve-
ning on the point of a Knife,
as much as a Nutmeg at a
time. Salmon.

V. A good Remedy against Bleeding at Nose.

I commend this Powder
of *Heurnius*. Take Seeds of
white Henbane, white Pop-
py, ana one Ounce; Blood-
stone, red Corral, ana two
Ounces, Camphire two Scru-
ples, *Terra Lemnia* two
Scruples; mix them. Dose,
half a Drachm, or two Scru-
ples Morning and Evening,
with Conserve of red Roses.
If Opium in fine Powder,
(eight Grains) were added,
t'would be so much the bet-
ter. Salmon.

VI. Another against Bleeding of a Wound.

If a Fuss-Ball, tough and
soft, be cut into slices, and
squeezed hard in a Pres,
those pieces applyed are suf-
ficiently able to stop any
Bleeding, especially if any
Stegnotick Powder be strew-
ed on. So also the Fungus
growing on a Birch Tree,
the

the Powder of Agarick being first strewed on the place. *Salmon.*

VII. Another for the same.

The Powder of Man's Blood is almost an Infallible Remedy, strewed upon the place; or if it be in the Nostrils, blow it up with a Quill, or put up in a Nasale, the Mouth being held full of cold Water. *Salmon.*

VIII. A most effectual Remedy.

I commend as one of the greatest Secrets our *Aqua Regulata*; (see it *Phylaxa Med. Lib. 1. Cap. 1. Sect. 1.*) being applyed by washing the Part, and then laying Linnen Cloths often doubled over the place; it closes up the extremities of the Vessels, and powerfully stops the Bleeding. *Salmon.*

IX. Where the Bleeding is extreme and dangerous.

Dissolve Salt of Vitriol in fair Water, and wash the place with it, then apply Cloths doubled wet in the Solution; or this Powder. Take fine Bole, *Sanguis Draconis*, Powder of Galls, Salt of

Vitriol, ana, make each into Powder, and mix them. *Salmon.*

X. Another thing for the same purpose.

I have often stopt Bleeding in most parts of the Body, by the use and application of *Aqua Styptica*, especially in Wounds made by Cut; 'tis not so useful in Hemorrhage at the Nose but 'twill do the Feat, if no Impetuous. *Salmon.*

XI. Another for the same.

A Tent made of the pre Fungus (at Sect. 6. aforegoing) and put up the Nostril to the place that Bleeds, will so admirably stop the Bleeding, that it will seem as it was done by Witch-craf or Inchantment. *Salmon.*

XII. A Remedy from Colcotba

The Illustrious Prince Orange was re-called from Fatal Bleeding only by the use of *Colcotbar*, or burn Vitriol. He every Day bled a vast quantity of Blood: a Wound which he had received in his Jugular Vein and it could be stopt by no other

ther Remedy but by a
gent wrapt up in a Di-
stive, and good store of
e Powder of Colcorbar,
hich was thrust into the
ound. By this very means
cured a Youth that had a
eat Wound and Bleeding
the Calf of his Leg: and
topt the Bleeding in ano-
her, which had a Bleeding
his Arm. *Salmon.*

III. A Remedy made of Alum.

After cutting off of Limbs
rells made little Tents of
plum, and thrust them as
near as he could up into the
frifice of the Vessels, espe-
cially the greater; and so
lished the Busines with
the application of many
allenia and Astringent Pow-
rs. And the Bleeding of
Vein in the Arm, which
ould by no means be stopt,
did it only by applying
im.

V. Galen's Topick against Bleeding.

Take Aloes, Frankincense,
ares Wooll, *ana*, all very
ely powdred, which mix
with the white of an Egg,

with which fill the Wound,
and then bind it up. *Salmon.*

XV. Bleeding stopt by Spirit of Vitriol.

In Scorbustick Bleeding,
Spirit of Vitriol mixt with
any convenient aqueous Ve-
hicle, is of admirable use. It
has also been found excel-
lent to stop a Hemorrhage
in Hysterick Persons, and
such as have been troubled
with Quartans and Dropfies;
and this it does by coagula-
ting a Blood too Fluid, and
attenuating it when too
thick. *Salmon.*

XVI. Bleeding at Nose stopt by touching.

I have oftentimes stopt a
Bleeding at the Nose by
pressing outwardly upon the
Jugular Carotide Artery; and
this has done when many
other Remedies have
failed. *Salmon.*

XVII. A Medicine made of Sheeps Blood.

Take Sheeps Blood (Ox
Blood is as good, but Man's
Blood much better) dried
and powdred in Gunne; Croci Martis, red Colco-
thar,

char, of each half a Drachm; mix them. It is a Medicine that exceeds all Credit; apply it, or strew it upon Wounds. If Powder of a dried Toad, 2 Drachms, be added, 'tis much better. *Salmon.*

XVIII. *To stop Bleeding caused by Leeches.*

Take a Bean, slit it in two, take away the Skin, and lay it on a place where a Leech hath drawn, that Bleedeth too much, or can not be easily stopt, and it will stop the Bleeding.

C H A P. V.

Fluxes, Gripings, Wind.

I. Against Wind and Gripings in the Belly:

Take of the Roots of Kneeholm, Elecampane, Anniseeds and Fennel-seeds, half an Ounce of each; make them all into Powder, and mix them well together, with half an Ounce of Sugar, and take every Morning of it as much as will lye on a Shilling, in Wine or Posset-Drink.

II. Against the Griping in the Guts.

Take Salt of Wormwood half a Drachm, Andromachus Treacle 2 Drachms,

Volatile Laudanum 2 Grains make it into a Bolus, to be taken first in the Morning, or rather last at Night. *Salmon.*

III. A vehement Diarrhæa, Flux stopt.

Riverius saith, A Robust Cholerick Man was taken in the midst of Summer w^m a Cholerick Diarrhæa, ve
violent, with extream Thirst (saith he) preſcribed him S
Prunellæ in his ordinary drin
as also in Juleps of Lettice &
Purſlane Water, to be tak
thri

brice a day, and be recovered in 24 Hours. Almost in imitation of this, I prescribed, *Sal Prunellæ* half a Drachm at a time, four times a day in Spring-water, well sweetned with double refined Sugar, to one that had a Vomiting, and vehement Flux; and although the Flux had continued 14 Days, and the Patient had sometimes twenty or thirty stools a day, yet in the first day (24 Hours) the Flux was stopt, and after the second Dose the Vomiting; and in about four Days time the Patient was well, his Weakness only excepted.
Salmon.

IV. Another Remedy for a Flux.

Take *Madera*, or Sherry-wine, half a Pint, *Sal Prunellæ* half a Drachm; mix, dissolve, and give it three or four times a Day. This will do, though in a vehement burning Feaver. *Salmon.*

V. A Flux with sharp matter.

Take forty or fifty Drops of our *Spiritus Anodynus*, two or three times a day in a

Glass of Wine, or Burnt Brandy; and it will do the Cure in four or five Days. See how it is made in my *Phylaxæ Medicinæ*. Lib. I. Cap. 13. Sect. I. *Salmon.*

VI. A vehement Flux, with Vomiting.

If the Stomach be so weak, that things cannot be easily administred by the Mouth, then you must use Clysters. Take Posset-drink, or Mutton Broth, or Decoction of Sage a Pint, Spirit of Wine four Ounces, *Spiritus Anodynus* two or three Drachms, or half an Ounce; mix, and let it be exhibited once, twice, or thrice a day, as need requires. *Salmon.*

VII. Another for the same.

Take Canary four Ounces; of our *Gutte Vitæ*, forty, fifty, or sixty Drops, as the Sick is in Age and Strength; mix, and give it every Night going to Bed. And if the Flux be vehement, give also this Clyster. Take Decoction of Rosemary or Sage, a Pint, common Spirit of Wine, four five, or six Ounces: mix

them, and exhibit it warm.
Salmon.

**VIII. Fluxes Cured with our
Volatile Laudanum, in our
Phylaxa Medicinæ, Lib. I.
Cap. 50. Sect. 1.**

Take our *Volatile Laudanum* every Night going to Bed, beginning first with a Grain or two, and so increasing the Dose gradually to five, six, seven or eight Grains, and in a few Days it will do the Cure: After three or four times taking of this Medicine, 'twill be good to Purge with our Family Pills (such as you have from me, not those of *Holliers* making, for they are not made as I make them, nor does he know how to prepare the Aloes, and some other particulars of them, as they ought to be prepared.) I advise to Purge, not first (because of weakness) but after four or five Doses of the *Laudanum*, because by that means the Sick will gather some Strength to endure the Purging withal; and this Purging is necessary to carry off the offending Matter: And then you are

to proceed in the use of the *Laudanum* to a Cure, which will succeed to your good liking. *Salmon.*

IX. Fluxes Cured with Volatile Laudanum.

Take Decoction of Rue, Rosemary, or Sage, ten Ounces; common Spirit of Wine four or five Ounces; our *Volatile Laudanum* ten or twelve Grains: Dissolve the *Laudanum* in the Spirit, and mix it with the Decoction, and exhibit it warm once a day Clyster-wise; it will cure in about three or four days. *Salmon.*

**X. Griping of the Guts, and
vehement Flux.**

Take Rhubarb, thin sliced two Ounces, Anniseeds bruised one Ounce and half, Gentian, Cinnamon, ana half an Ounce, common Spirit of Wine a Quart: mix and make a Tincture. Dose from five Spoonfuls to eight, twice or thrice a Day: 'Tis a Medicine without an equal, and the best thing in the World for Gripings in Nurses, Infants and little Children, to whom you must

must proportion the Dose.
Salmon.

XI. A pleasant Remedy against Fluxes.

Take *Catechu*, which is choice in fine Powder, three or four Ounces, common Spirit of Wine a Quart; white Sugar Candy in fine Powder three Ounces; mix them; put not in the Sugar-Candy, 'till the *Catechu* and Spirit has been ten Days in Digestion; then mix and dissolve. Dose from half a Spoon full to two or three, Morning and Night. Salmon.

XII. Fluxes not to be stopt rashly.

Celsus faith, To be Loafe for a Day is good for Ones Health, or for more, so there be no Fever, and it stop within seven Days, for the Body is Purged, and what would have done hurt is beneficially Discharged; but continuance is dangerous, for sometimes it causes a Gripping and Feaver, and consumes the Strength. If therefore the Strength be not too much weakned, in order to stopping of a Flux, you ought

first to Purge with our Family Pills (such as come from my own Hand, not those which *Hollier* sells) and then to take my *Guttæ Vitæ*, *Spiritus Anodynus*, or *Volatile Laudanum*, (such as come from my Hand) and after eight or ten Doses, to Purge again with the Family Pills: But if the Strength of the Sick be too much weakned, you must not Purge first, but as we directed at Sect. 8. a-foregoing. Salmon.

XIII. Stubborn Fluxes.

Take *Angelus Mineralis*, Grains ten or twelve, Pulp of an Apple rosted, as much as a Nutmeg; mix and give it at Night going to Bed, for eight or ten Nights; after Purge with an Infusion of Rheubarb. See the *Angelus* in my *Phylaxa*, Lib. I. Cap. 42. Sect. 1. It takes away all thole Impurities (or Precipitates them) which often Creates stubborn Fluxes. Salmon.

XIV. An Invererate Flux, is a Scolbutick Habit.

An Invererate Diarrhoea, or Flux, in a Scolbutick

Habit, ought not to be stopt with Astringents, nor is it easily Cured with *Antiscorbuticks*. Salt of Vitriol is a good thing, for it makes revulsion, and evacuates upwards. You may give it from one Drachm, to half an Ounce, in Posset-Drink, in the Morning Fasting. *Tincture of Antimony* given to sixty, eighty, or one hundred Drops, in Claret-wine is good. So also our *Tinctura Martis* well prepared, which is preferred before all others. *Salmon.*

XV. Several other approved Remedies against Fluxes.

Powder of unripe Mulberries is an approved thing, and gratifies the Stomach. Powder of Mastick taken in Conserve of Roses, or juice of Quinces, is an excellent thing. Water thickned with Powder of Acorns, by Boyl-ing, has Cured an Invete-rate Flux, universalls pre-mised. Quiddony of Sloes, ripe or un-ripe, is an ap-proved Remedy. *Riverius* commends Juices of spotted Arsmart and Housleek, ana, mixt and boyled away to a

third part, as a thing that never fails, though the Flux be never so Inveterate: Bees-wax given in substance is good, but its Oyl, in a pro-per Vehicle, of admirable use: Or this; Take Wax, boyl it in a Lixivium of Salt of Tartar, then take it out, melt it, and mix it with Chymical Oyl of Nutmegs. Dose twen-ty Grains to half a Drachm, every Night. Tincture of Oak-bark is a prevalent thing; so also Tinctures of Balauftins, and Pomegranate Peels. Our *Pulvis Bezoearticus* has cured several, who have been given over by many Physicians, which it did by absorbing the Acid and Virulent Humour. Nor is our *Pulvis Antifebriticus*, any mean Remedy. *Salmon.*

XVI. To Cure an extraordi-nary Flux of the Blood.

Take Mastick in Powder one drachm, 2 hard Yolks of Eggs, temper them with good Rose-Vinegar : Or Juice of Quinces, and give it to the Patient to eat first in the Morning. By this Medicine alone, a Man was Cured of this Distemper, who

who had daily 70. Stools a day, when all other means failed.

XVII. Against Gripings and Wind in the Guts.

Take Oyl of Aniseed, half drachm; mix it with White Sugar, and in a Cup of Wine; drinck it fasting it doth the Work.

XVIII. A Clyster against Pains, and Gripings in the Bowels, Dysenteria.

Take Cows Milk, one Pint; common Spirit of Wine, four ounces; Gum-Tragacanth, one drachm; the Yolks of three Eggs; Oyl of Roses, two Ounces; make it Blood warm, to the dissolving of the Gum, and so put it up. *Salmon.*

G H A P. VI.

Shortness of Breath.

I. Against shortness of Breath.

Take of Saffron in Powder one Scruple, of Musk in Powder one Grain, give them in Wine; after take *Spiritus Antiasthmaticus* in Wine.

II. For the same.

Take Juniper Berries two Ounces, boyl them well in two Quarts of Water, and drink of the Decoction first and last, and at other times. This helps all Diseases of the

Chest, and will make you breath freely. *Salmon.*

III. Against shortness of Breath, with a Cough.

Take the Roots of Valerian and boyl them with Liquorice, Raisins stoned, and Anniseeds, and drink of the Decoction often; this is singular good against the said Diseases; for it openeth the Passages, and causeth the Phlegm to be spit out easily.

IV. Shortness of Breath.

Physicians commonly say, That the strongest Purges are most proper in this Disease, if the Matter be highly peccant and inveterate: *Paulus* advises even to Purge with *Coloquintida*: Some despite *Agarick*, tho' a Pleasing-goge, because of its weakness: *Elaterium* is a good Purge, not only in a *Dropsey*, but also in an *Asthma* and *Orthopnæa*, for that they are caused by gross Matter; it may be given of it self (in a proper Vehicle) to five, or six Grains; in Composition you may give it thus. Take *Scammony* ten Grains, *Gambogia* five Grains, *Elaterium* half a Grain; all being in fine Powder, mix them for a Dose, if the Sick be strong. *Galen* also approves of the most violent things. Take *Mustard-seed* one Ounce, common Salt half an Ounce, *Elaterium* fifteen Grains; grind them together, and make Troches. (*Galen*) take eight Troches; so that in each Troche you will have ~~and~~ two Grains of *Elaterium*. Or you may give it in

Powder, with a little Honey, or the Pap of an Apple But that the Cure may be safe, Emollients Clyster may be given afore-hand and half a Pint of *Aqua Mula* after. These Purges may be given every fourth or fifth Day. *Salmon*.

V. Shortness of Breath cured by Vomiting.

Experience shews, That when a great quantity of impacted Matter lies in the Lappets of the Lungs, especially if there be a Sicknes at Stomach also, that then I say, Vomits are of great use, and sometimes the Paroxysm is taken off with this Remedy alone. *Salt of Vitriol* may be given, from half a Drachm, to a Drachm: *Aqua Benedicta*, from three to four Drachms, or one Ounce to an Ounce and a half, if to very strong Persons: My *Catharticum Argenteum*, given from one to two Drachms, is one of the best of Remedies. *Salmon*.

VI. Shortness of Breathing cured by reiterated Clysters.

Take Mutton-Broth eight Ounces;

Ounces; Tincture of Col-

on this half an Ounce; In-

sion of Crocus Metallo-

n; Elixir Proprietatis, of

such an Ounce; mix, and

heat it warm: In this case

Oysters ought to be given

in small quantity, lest the

Guts too much distended,

would press upon the Dia-

rragma, and make the Pa-

rism more vehement and

dangerous; and they ought

also often to be repeated.

Salmon.

XI. For a vehement shortness of Breath.

I have often given with great Success, my *Syrupus nephriticus* (see it in my *Physick*, Lib. i. Cap. 34. Sect. I.) or that causes the Matter contained in the Cavity of the Breast to be avoided with the Urine through the Bladder, the Urine for the most part being much, thick, and troubled, by which the pectoral Humours are carried not only from the Breast, and places of Respiration, but also from the head Veins and other parts: I have done wonders in this case by the judicious use of *Spirit of Sul-*

phur per Camp. given in pectoral Drinks. *Salmon.*

VIII. A Pectoral Drink.

Take Raisins of the Sun stoned, Figs slit, *ana*, Liquorice bruised two Ounces, Elecampane Roots bruised, one Ounce, Spring-water a Gallon; Boyl all to two Quarts, and strain it for use Dose half a Pint three or four times a Day. *Salmon.*

IX. Of the use of Opiates.

If Rest has been long wanting, and there be without a vehement Flux of *Rheum* and *Cough*, though the stopping of the Catarrh cannot be without sensible danger, yet you must immediately give an Opiate, such as my *Laudanum Volatile cum Aloe*; for otherwise the Obstruction will so increase with the Catarrh, that before you are aware the Breath will be stopt, which there is no great fear of by giving the Opiates; for that all Opiates stop the Flux by no other way than by thickning the Matter, whereby it cannot so easily flow to the part; the Humour then being thus thick.

thickned through the whole Man, and not flowing to the Bronchia of the Lungs as formerly, it at length finds a vent by other ways, and that for the most part by Sweat, Urine, or Stool, either of which ways you must endeavour to promote, according as you see the disposition of the Body is inclinable. *Salmon.*

X. An Inveterate Asthma.

I Cured an Inveterate Asthma, that had been of fifteen or sixteen Years standing, by giving my *Pilulae Mirabiles* twice, and then my *Family Pills*, as they are now prepared by me, (not as *Hollier* pretends to

make them) once; lettir a Day or two be between each; and so reiterating the Course two or three time as you see occasion. *Salmo*

XI. Shortness of Breath in Woman with Child.

Truly, because I saw the peril of her Life was no small, by reason of her being with Child, I could not pursue the usual methods of Cure, I took the following course. I gave her my *Volatile Laudanum*, at Night going to Bed, and the *Spiritus Antiasthmaticus* in all her Drink; and by this course in about a Months time she was freed perfectly from her Disease. *Salmon.*

C H A P. VII.

Diseases of the Breast.

I. A Pultes for a Sore Breast.

Take new Milk and grate white Bread into it, then take Mallows and red Rose Leaves, a handful of each, then chop them small,

and boyl them together till it be thick, then put in Honey and Turpentine, of each two ounces: white Lead six ounces; mix them, spread it on a Cloth and apply it.

or an Ague in the Breast. Take good Aqua-vitæ and seed Oyl, and warm them ther on a Chafing-Dish Coles, dip therein two his made fit for the s, and lay them there- s hot as may be suffered ning and Evening.

To heal an Inflammation, or Ague, in the Breast.

Take the Whites of two s, and Housleek two lfuls; let the Whites be well beaten, then pound h with the Housleek, and e handfuls of Barley il, and apply it very hot.

To heal Ulcers in the Breast, tho inveterate.

Take Oyl of Sulphur and h them with it; then ly this following Oynt- it. Take Yelks of two hree new laid Eggs, Tur- tine, Butter, Honey of es, Barley-Flower, ana an Ounce; Grind them n a leaden Mortar, and ss them therewith till y be whole.

V. Against Pain and Swel- ling of the Breasts.

If it proceeds from Cold taken, or from a Blow, Bath the Place very well Morning and Evening, with Powers of Amber, for three, or four, or five Days, and the Pain and Swelling will go away. Salmon.

VI. For a Sore Breast.

If the Sore be recent, it may be Cured with our Balsamum Vulnerarium two Ounces, Mercurius Dulcis, Levi- gated, half an Ounce; mix them well, and apply it. Salmon,

VII. For an Inveterate Ulcer in the Breast.

Take our Balsamum Ami- cum, two Ounces, Angelus Mineralis, half an Ounce; mix, and apply it, dressing the Sore Morning and Eve- ning; It will Cure it in a Short time. Salmon.

VIII. For a Painful Swelling in the Breast.

Take our Balsam of Amber, and Anoint therewith Mor- ning and Evening, and keep the

the part warm. If it proceeds from Cold, or a Blow, it Cures. *Salmon.*

IX. For hard Tumors of the Breast.

Take Gum Ammoniacum, strained and made up into a Plaister, it cures them to a Miracle; much more if it be made up with Juice of Hemlock. Or you may use Emplastrum de Ammoniaco, cum Cicuta; it is a Remedy that hardly ever fails. *Salmon.*

X. A Cancerated Breast not broken.

I Cured two Cancerated Breasts with the following. Take Diapalmia six Ounces, Oyl an Ounce; of our Hercules 3 Ounces; mix them over a gentle heat; spread it upon soft Leather or Cloth, and apply it. The Cancers (that which was oldest) was not above six Months standing. The assiduous use of this Medicine eased the Pain, in five or six Days time, and in the space of four Months time, or thereabouts, perfectly dissolved the Tumour. *Salmon.*

XI. Soreness of the Nip cured.

Take Bees-wax 1 Ounce, Fresh Butter two Ounces, Venice Turpentine half an Ounce; mix, melt, andoint with it; it will be much the better, if you add to it two Drachms of Orange Wax. *Salmon.*

XII. A Tumour of the Breast broken.

Let the Patient Purge every day, or every other day, with Elixir Proprietatis according to their Strength, and outwardly, let it dress with this. Take of our Balsamum Ammoniacum four Ounces, Pulvis ad cera two Ounces; mix, and apply it, and let it be dressed at first twice a Day, afterwards once a day. *Salmon.*

XIII. For that which the English call an Ague in the Breast, viz. an Inflammation.

First Purge with our milky Powder, then apply Cataplasm of baked Turnips for twenty four Hours; after bathe it with our Poultice.

Amber, and in four or
Days it will be well. Sal-

V: Another for an Inflammation of the Breasts.

Universals being first pre-

mised, as Purging with the Family Powder, &c. Apply outwardly our *Balsamum Amicum*; or if you please anoint with *Balsamum de Chili*, Morning and Evening. *Salmon*.

CHAP. VIII.

Of Abortion or Miscarriage.

Abortion more dangerous than a Timely Birth.

It is not only more dangerous, but more painful, by reason of the violent divulsion of the Immature Fetus; whence it is that many Dyes, ad such as escape, it is not without dangerous Symptoms, vehement Pains, Fevers, &c. It is not unlike to ripe Fruit, which is difficultly pulled off the Tree; whereas was it full ripe, it could drop of its own accord, whether it was ripe or not, which is the true cause of a mature or timely Birth. The danger is the more if the Fetus be in the sixth, seventh, or eighth Month,

and the Woman be of a weakly Constitution; for that healthy Women never miscarry without eminent Danger.

II. Bleeding by the Womb, not always a sign of Abortion.

This is evident, for that some Women have their Terms all the time of their going with Child; and I have known some that have had them from the third Month to the last, after they had been stopt 3 Months, without danger; and therefore Midwives ought to be very discreet in making Judgment: For though a Woman with Child may void much Blood by the Womb,

Womb, yet it may be no Miscarriage, but either be a natural Flux, as it is to some Women, or only fore-shew a Danger, which ought by proper Means to be prevented. Therefore Mid-wifes ought diligently to examine the Matter excluded, whether it be Blood or Flesh, or Seed or Fætus, which by washing it in Water will easily be discerned; and Judgment may be made accordingly, whether there be an Abortion or no.

III. *A History of a Woman that Miscarried.*

A Woman gone with Child fourteen Weeks Miscarried: First much Blood came away, then the Mem-branes and *Fætus*: Two days after the Woman fell into a high Feaver; due means was used, and sufficient Cleansers; but the *Placenta*, or After-burthen stuck so fast, that it could by no means be removed; all the while she voided a filthy Cadaverous stinking Mitter, and sometimes pieces of Flesh: on the tenth Day she died.

IV. *A Spirit to prevent abortion.*

Take Spirit of Wine Gallon, Balaustians, Po-granates Peels, Oak-ba of each four Ounces, Opi two Ounces; mix, disso the Opium, digest all to ther, for six or seven da then add to it a Gallon five Quarts of fair VVat Distil in an Alembick, a draw off five Quarts of quor, which Dulcifie w white Sugar, and keep use. Dose four or five Spoofulls, two or three times day. Salmon.

V. *Another for the same much stronger.*

Take of the former distilled Spirit a Gallon, Catechu, Cortex Peruvian both in Powder, of each Pound; mix, digest, shaing it twice a day, for ten or twelve days, then ke it for use. Dose from one Spoonfull to two, or more Morning and Evening; will scarcely ever fail. Salmon.

I. A Powder for the same.

Take Antimony Diapho-
nick, Pearl, red Corral in
the Powder, Levigated
wder of Crabs-Eyes, ana
o Scruples, Balaustians in
wder, Nutmegs, ana five
ains; mix for a Dose to
given Morning and Eve-
ng. *Salmon.*

II. Another Powder for the
same.

Take Blood-stone, Ma-
ck, Olibanum, ana fifteen
ains; make all into a fine
wder, for one Dose to
given Morning and Eve-
ng in a Glass of Tent. *Sal-
mon.*

III. An Emplaster for the
same purpose.

Take Blood-stone in fine
wder half an Ounce, Ma-
ck, Frankincense, Oliba-
nun, of each an Ounce, Su-
ach, Balaustians in Pow-
r, ana two Drachms, Gal-
num two Ounces, Pine
osin, Venice Turpentine,
ought to make a Cerecloth,
ich apply to her Belly,
d continue the use of it
il the seventh Month, or

time of Birth. Let it be laid
on the Belly, and on the
Loyns on each side, the Back-
bone being lett bare; and
every ten or twelve Days it
may be changed.

IX. A most excellent mixture
for the same.

Take of our *Guttæ Vitæ*
one Ounce, (see it in our
Phylaxa, Lib. I. Cap. 9.) and
our *Tinctura ad Catarrhos,*
four Ounces; mix them:
Dose one Spoonfull every
Night going to Bed, in a
Glass of Ale: Tho' there be
evident signs of Abortion,
yet this will prevent it; I
have proved it above a hun-
dred times with success. *Sal-
mon.*

X. A Plaster from Riverius.

If the Child be not feve-
red from the Cotyledous, ap-
ply this. Take Olibanum in
Powder two Ounces, the Whites
of five Eggs; stir them toge-
ther over the Fire, always
keeping stirring that they may
not run to a Lump; adding
also a little Turpentine, that
they may not stick too much.
Lay it upon Tow, and ap-
ply it to the Navel as hot as

it can be endured, twice a day, Morning and Evening, for three or four days; in the mean Season also let her wear an Eagle-stone, or a Stone found in the Heart or Womb of a Hind, under her Arm-pits.

XI. *A Cataplasm to comfort the Womb.*

Take Crumbs of Household Bread two Pound, Camomil Flowers a handfull; Mastick, Olibanum, of each half an Ounce in Powder; Nutmegs, Cloves in Powder of each an Ounce, Rose-Vinegar two Ounces, Tint or Malmsey-wine a sufficient quantity: Boyl all over a gentle Fire, to the consistence of a Pultice; put it into a Bag or folded Cloth, and apply it hot to the bottom of the Belly.

XII. *A Cataplasm to prevent Abortion.*

Take of our Balsamum Anicatum two Ounces, of our New London Treacie one Ounce; mix them, and with Powder of Rue make it of a consistency; apply it warm to the Belly. *Salmon.*

XIII. *Prevention of Aborti.*

A Woman who had miscarried four or five tim and dispaire of ever havi a live Child, I Cured by t following Remedy. Take Rheubarb four Ounces, slice it thin; Anniseeds, Camomil ways bruised, of each fy Drachms; put all into large thin Rag, with a sto in it, and so tie it up, whi put in a Gallon of Ale in Stone or Glas Bottle: af it has stood three or fo days drink of it: This I drank of all the time of going with Child, and went her whole time clearly and well: I ha prescribed the same to sevral other Women with same Success. *Salmon.*

XIV. *An Observation wo noting.*

Consider whether th be a real Miscarriage or i viz. whether the *Fetus* actually excluded, or o fears of it; If it be actu done, you must abstain fr Astringents, and things p venting Abortion, and elute Forcers, Leesfers, a

brcers, lest any of the Membranes, or after-Birth, or any part of it, or other putrid and putrid Matter should be left behind, by which the Woman would certainly Perish. But if the Child be not Dead, nor ex-
tinct, but only a Danger, and the *fetus* retreats, then you ought to use restinents, and things above directed, that Abortion may be prevented, and the Child pre-
served. *Salmon.*

V. A Medicine after Miscarriage.

If part of the After-birth

should remain, and a continual Flux of Blood for some Months should accompany it, the most Excellent *Sylvius* has restored the sick by three ounces of the following Decoction, taken twice or thrice a day. *Take Biftort-root, three Ounces, Marjoram, Pennyroyal, ana, a handful; Water, White-wine, of each a sufficient quantity: Strain, and Sweeten with Syrup of Mugwort a Tenth part: Cinnamon-water a Twentieth part.* By Virtue of this, a piece of the After-birth, as big as ones Fist was voided, and the Flux of Blood stopped and cured.

CHAP. IX.

Want of Appetite.

IF want of Appetite proceeds from a cold Cause, or cold Flegm afflicting the Ventricles or Stomach, 'twill be necessary to give a proper Vomit, and then such things as may heat and corroborate it.

II. A Vomit evacuating Flegm, and cold and watery

Humours. Take our *Pulvis Argenteum* 10. grains, mix it with the Pulp of a rosted Apple, and give it in the Morning fasting; drinking warm Broth or Posset-drink after it. The third day repeat the same Dose.

III. Then to warm, comfort, and restore the Stomach,

mach. Take our *Tinctura Stomachica*, from half a Spoonful to a Spoonful in a draught of Ale or Wine, Morning, Noon, and Night, a quarter of an Hour or more before eating; it does Wonders, and restores the Appetite, tho lost for many Months: I have proved it many Hundreds of times for these Twenty five or Twenty six Years together. *Salmon.*

IV. Salt Meats are also good, because they irritate and provoke the languid Faculties of the Stomach; Salts also have an inciding and attenuating Virtue: and next to these such things as have a volatile heat and sharpnes, as Mustard seed, Onions, Garlick, Leeks, Shallots, &c.

V. When Flegm disaffects the Ventricle, that is, tough, thick, and viscous, whereby the Appetite seems to be almost destroyed, it will be necessary that you use Medicines of another Nature, *viz.* such as are acid, sharp, and cutting, for that these things not only separate the offending Matter from the Tunicles of the Stomach;

but also prevent Putrefaction and the Generation of the like for the future.

VI. For this purpose *Spir Vitrioli* is most commende by some, and 'tis doubtle a good Medicine, but ought to be cautiously used to d Bodies, lest it induces a Consumption.

VII. But in fuller and mo stfer Bodies it is not only saf but very profitable, mo especially, if the *Anorexi*: or want of Appetite, proceeds from Choler, Yello or Green, abounding in the Stomach.

VIII. In this case I commen my *Spiritus Aperiens*, or *Syrupus Diasulphuriis* (see the in my *Phylaxa Med. Lib. Cap. 14. Sect. 1. and Lib. Cap. 36. Sect. 1.* given first to 30. 40. 50. or 60. or more Drops in a Glass Ale: the other in all the drink the Sick drinks, to a Spoonful, more or less, they can Affect it, and take it assidiously for ten Fifteen, or Twenty, days together: they are Medicines that seldom fail of their effects, and are beyond commendation. *Salmon.*

IX. I always adjust the Medicaments for cure according to the Causes: where here is an exceeding Coldness of the Stomach, my *Tinctura Absintij* is beyond compare, so also *Elixir proprietatis sine Acido*: To these things, add our *Aqua Bezoartica*, and *Tinctura Corallorum Composita*, given in Wine.

X. If the want of Appetite restored by taking Acids, is a Sign that the Acid Humour in the Stomach is Liquid, debile and weak; but not, or it rather is hurt by it, it is a sign that it is too rampant and Vigorous, and therefore Alcalies as *Tincture Tartar*, *Volatile Sal Armojack*, or our *Spirit. Antisthmaticus* ought to be given, and other like Volatile Salts: *Cezoar Mineral* in our *Syrup. Volatilis* is of good use in this case. *Salmon.*

XI. The loss of Appetite, which arises from decay of strength, or old Age, is seldom or never cured, unless proceed from a Cold use, in which case *Volatile Salpurs, and Spirituous Things* are proper, but things that they too much must be cauti-

ously given: The Stomach may be Anointed with Oyl of Mace: or you may use this: Take Balsam of Amber one Ounce: common Oyl, 1 dram: mix them.

XII. If there be neither Sicknes, nor weakness, nor old Age present, and yet the Person complains that he never comes to his Food with a Stomach, or eats with an Appetite; the only way to restore such an one, is to let him fast till he is a hungry, for long want of Victuals and emptiness insuch always breeds an Appetite.

XIII. In Women, especially such as have Gross Bodies, want of Appetite is cured (if not with Child) by proper Emeticks and Catharticks. For the first of these I commend our *Cartharticum Argenteum*, given to a dram, in a Glass of Ale: For the latter, either our Family Pills, or our Family Powder, both of which may be taken 2, or 3, or 4 times, with due intervals. *Salmon.*

XIV. If it happens in a Woman with Child, all or most of the Preceeding Courses must be avoided, and other

Courses taken. The juices of Oranges and Lemons with white Sugar may be daily taken for some time: so also Canary made acid with juice of Limons: and if heat also abounds; a Decoction of Tamerinds sweetned, alone, or mixt: A Syrup or Infusion of Rheubarb, is of good use.

XV. Want of Appetite in Consumptive People is of dangerous Consequence: some commend as the best thing *Elixir Proprietatis* given in wine: it may be good for a little Season, but long it must not be taken, lest it also induce the Consumption. The best thing which I have found by my large experience is Our *Tinctura Stomachica* given to a spoonful, 2. or 3. times a day in a large draught of new Milk: And altho the ingredients thereof heat Violently, yet by reason they are of thin Substance

and parts, their heat is quickly discusfed, and so do no harm. *Salmon*.

XVI. If Sicknes at Stomach and want of Appetite proceed from worms (as sometimes it does) Our *Tinctura Absinthij*, or Infusion o Worm-wood, in Rhenish Wine, or Canary, is good *Salmon*.

XVII. *Galens Antidotus The spesiana*, for want of Appetite. Take Smallage-seed xij. drams; Myrrh, Anni seed, Opium, ana vij. drams White-Pepper, v. drams Parsly-seed, Long-pepper Spicknard, Cassia-Ligneal ana iv. drams; Castor, Safron, Flowers of *Junca Odoratus*, ana iii. drams; Cinnamon, ij. drams; Honey pound: make an Electuary dose the quantity of a Hazle-Nut, at Bed-time, in little Drink.

C H A P. X.

Loss of the Use of Limbs.

I. IN many people here in England there is a loss of the use of their Limbs, the most part caused by taking great Colds; and sometimes it is the effect of the Palsie: the like may happen in the *West Indies*; but though in those hot Countries it is possible to proceed from such a Cause, yet it is oftner, and more generally known to proceed from the Belly-Ach, and that kind of Belly-Ach, which proceed from dryness and Contineness of Body.

II. If it proceeds from taking of Cold, though Sudoricks are commonly used yet they ought rather to be used after a Legitimate purging and cleensing the Body: let the Sick first take our *Uulæ Mirables* from a Scruple to a dram. And repeat the same for 2. or three times with due Intervalls between each Purging, as of

two or three days or more, as they are in Age and strength.

III. After sufficient purging and cleansing the Body, let the Patient sweat well with new *London-treacle*, for 3. or 4. times or oftner as you see occasion; and be very cautious that the Sick takes no Cold again: and in the time of sweating, Frictions ought to be used to the helpless Limb, with course Cloths: that as by the *Diaphoresis*, the nervous juice becomes depurated and clean; so also by the rubbing the natural Spirits may be called back again.

IV. After Sweating the weak Limbs are to be bathed *alternativum* with Powers of *Amber* and Powers of *Juniper*; and in strong robust Bodies, and where the Skin is very thick, with *Oyl of Amber* pure and simple, for some few daies; and then

then afterwards with Powers
of Amber, &c.

V. If it be caused from a Palsie; there ought to be some gentle Purging, but with such things as more particularly carry off the cold, glutinous, and clamy Humour, which has devolved upon the Nerves; among which our *Vinum Catharticum* is none of the meanest: if it be a strong Man, and in the flower of his years, you may, with caution, give the former *Pilulæ Mirabiles*; if he complains of a fulness and heaviness in his Stomach, give him One Two, or Three Doses of our *Impetus Mineralis*, and you shall find a wonder succeed.

VI. But during all this, you must sweat oftentimes, and powerfully by giving our *Vinum Catharticum* inwardly, and provoking the Sweat with Spirit of Wine, in Hartman's Chair, if you have such a one, using Frictions withal, as before directed.

VII. Outwardly let the paralytick Limbs be well anointed, Morning and Evening, with this following Oyntment, Take Chymical

Oyl of Rosemary and Aniseeds, of each an ounce: Volatile Sal Armoniac in fine Powder half an ounce; Palm Oyl half a pound; mix them for use: Rub it well in before a good Fire.

VIII. Inwardly, let the Sick take every morning this: Take our new London Treacle, Volatile Sal Armoniack, ana Five grains; mix it with pulp of Figgs, and give it: an hour after the taking of it give this: Take our *Spiritus Cosmeticus* half an ounce, Powers of Rosemary half a drachm, *Spiritus Antiastmaticus* Twenty Drops mix, and give it in a Glass of Sack, or Ale; and give the same at Night, continuing this course for a month together.

IX. But when it proceeds from the dry Belly Ach, as for the most part it does in the West-Indies, this following method is necessary to be pursued: First, Give the following Clyster, R. Chicken Broth a pint, Honey or Salt, half an ounce; *Tinctura Aurea* One Ounce, (or instead thereof, boil two ounces of the Pulp of the bitter Gourd in the Broth) then exhibit the

the clear Liquor warm, if it comes away without any apparent effect, repeat it again.

X. Then purge with our *ilulae Mirabiles*, two, three, four, or six times, as need requires, with intervals between each Purge; but for poor People, who cannot bear to the charge of these ills, or if they be not to be had, use this: Take a large quantity of Peach Leaves bruised, viz. about fourty handfuls; Pulp of the bitter Gourd six ounces; boil all in a gallon of Water to two Quarts, strain and sweeten with Sugar and Honey: Dose from half a pint to a pint, according to Age and Strength: This purge, at due intervals, is to be repeated three, four, five, or six times, as you see need.

XI. This done the Bowels, and all the pained Parts and lame Limbs, are to be

bathed with *Powers of Amber* Morning and Evening; or with *Oyl of Turpentine* two ounces, mixed with *Hogs-lard* Eight Ounces.

XII. Lastly, In the loss of the use of Limbs, proceeding from what cause soever, this following Drink must be constantly used and no other, without which a perfect Cure cannot be expected: Take Juniper Berries well bruised, Seeds and all. Four Ounces; Fountain Water a Gallon; boil all to Three Quarts or Five Pints: strain out the clear, and put to it of Spirit of Wine Four Ounces; sweeten with White Sugar, and drink it as your ordinary Drink. This Dyet will seldom or never fail the desired end, which is to restore the Sick to the perfect use of their Limbs, and without which it can scarcely be done. *Salmon.*

C H A P. XI.

Of the Cholick or Belly-ach.

I. **T**O Cure the *Belly-ach* in a Child. Take the best Brandy a Quart, Cinnamon, Cortex Winteranus, ana half an Ounce, Anniseeds an Ounce and half, Rheubarb very thin sliced, or grossly bruised, two Ounces; mix, and in a gentle heat of a Bath make a Tincture. Dose from two Spoonfulls to eight, alone by it self, or sweetned with Sugar; but to Children give it sweetned with Sugar, and mixed with a little Ale: It is a thing not to be contemned, and which I have proved almost a thousand times. *Salmon.*

II. *Where a continuing and long lasting Belly-ach, has been with a vehement Flux,* I have Cured it by the following Diet Drink. Take strong Ale a Gallon, choice Brandy a Pint, Rheubarb thin

sliced four Ounces, Anniseeds bruised 1 Ounce: Tie them up in a loose thin Rag with a Stone in it, and put them into the Ale and Brandy, and let the Sick continually drink of it: I have used it in several Cures of Patients, and never found it fail. *Salmon.*

III. *For the Cholick, accompanied with a Quartan Ague.* Take Butter of Antimony rectified from Regulus of Mars, 'till it is clear. You may give of this from two drops to five, in our *Aqua Bezoartica.* *Salmon.*

IV. *For a Pocky Cholick, or the Belly-ach in Pocky Habit of Body.* This is difficult to be remedied, and many times not without much trouble, and sometimes danger to the Sick; this following is of wonderful use. Take

Crua

Cude Antimony, Sal Armonick, of each as much as you please; reduce them into an palpable Powder, then submerge; so will you have red Flowers: Take of these Flowers a Gr. iii. ad vi. Of white Precipitate well edulcorated a Gr. ad 8. Mix them, and with E: Balsam de Peru, a sufficient quantity, make a Mass for one use of Pills. 'Tis a wonderful Medicine, and not enough to be praised: But if Patient be Young or weak, you must proportionately lessen the Dose. You may give it in the Morning fasting, and let the Sick beware of taking Cold. Salmon.

V. The Cholick, with a vehement Catarrh and Cough. Where the Griping of the Bowels is with Costiveness Body, which is for the most part accompanied with great Cough and Catarrh, there is no better Remedy on Earth than our Spirituous Anticolicus, of which Sick may take half a Spoonful every Morning and Evening, in a Glass of Tea or Wine; and if it be

vehement, in all the Drink they take. Salmon.

VI. The Cholick, with a violent Flux of the Belly downwards, and a vehement Catarrh upwards. I have several times seen this preternatural Flux, though it be not common: Once I remember I had a Patient afflicted therewith, and in a most deplorable Condition: I Cured him by giving a Spoonful, or Spoonful and half of my Tinctura ad Catarrhos, Morning and Evening in a Glass of Ale, and in a Weeks time he was perfectly well. See it in my Phylaxa Med. Lib. 2. Cap. 9. Sect. I. Salmon.

VII. One Purge saith, Rofincius, given with Judgment in the Cholick does that alone, which ten Clysters will scarcely reach, especially in the Cholick pain from Obstruction of the Excrements above the value. It was observed when a Patient had thirty Clysters given him without any benefit, that another Physician gave him an Ounce and half of Manna,

na, with two Ounces of Oyl of sweet Almonds, in fat Chicken Broth, and eased the Patient of his pain. We in the West-India's in this case, where the Constipation is great, give a strong Decoction of the bitter Gourd, or bitter Squash made in Water, which effectually does the Cure at once, if given in the beginning of the Disease: Pulp of Colocynthis here will do the same. In the West-India's (where Peach-Trees are plentiful) the Disease is Cured by taking three or four times Syrup of Peaches; or by taking a very strong Decoction made of the bruised Leaves of the Peach-Tree.
Salmon.

Tincture or Decoction Pulp of *Colloquintida*.

IX. Where the Cholick proceeds from a kind of Gl. Pblegm, weak Clysters must not be given, made of O. Hieræ, and the like; though in a gentle Cholick may do some good, yet a violent one, can do nothing, rather mischief: this case nothing less than strong Clyster made w. our *Tinctura Aurea* (see *Phylaxa*, Lib. 2. Cap. 5.) w. do any good. After t. Clyster has been taken, a is come away, let the Patient be three or four times Purged with our *Pilula Mirabiles* (see *Phylaxa*, Lib. Cap. 59.) and he will be perfectly Cured, that the Disease will no more return from that numerick Cause.
Salmon.

VIII. Sometimes when Clysters are given, they come not away, but almost suffocate, by reason of their ascension being stopt by much Wind; in this case if one, two, or more Clysters do not come away, you must either put up a very sharp Suppository, or recall them with a small Clyster made of a strong

X. In a vehement Cholick with Obstruction of the Course I gave the following things. 1. I Purged the Sick w. with my *Pilulæ Mirabiles* thrice. 2. I gave the following Powder. Take Liver and Galls of Eeles, dry them

shake them into Powder. from one Drachm to
on white Wine. *Salmon.*

A Venereal Cholick.
There is no better Medicine
of Earth, then to give e-
; thy day for a Week toge-
(if it has been of long
, ynuance) our *Vinum*
cleanum, a Sack Glas full
me, three or four times
. The way of making
in *Phylaxa Med. Lib. I.*
47. Sect. 15. It is much
and all the Spicy and
chatick Things in the
Salmon.

*I. A Clyster against the
Cholick.* Take Decoction
Juniper Berries a Pint,
Aureus one Ounce,
Benedicta four Ounces
Oyl of Olive two Ounces,
mix them; this works
small time; but which
unirable, even before it
the pain ceases. *Sal-*

*II. Another Clyster for the
Cholick.* Take Decoction of
Muttons, made in Mutton-
Loin a Pint, *Vinum Eme-*
five Ounces, mix for

a Clyster; it gives ease al-
most in an Instant, and
brings away the morbidick
Caule or Matter after a
wonderful manner. *Salmon.*

XIV. Rondeletius saith that
Castoreum and *Eaphorium*
are of good use, if the pain
be constant and stir not
from its place; yea, he e-
stimates them not only as a
present, but as the ultimate
Remedy: If you take six,
eight, or ten Grains of Ca-
stor in Wine, and drink a
little after it, it will quickly
Cure: And five or six Gr.
of *Enphorium* may be In-
fused, and taken (the clear
Infusion) in the same quan-
tity and manner.

*XV. If the pain be in the
upper part of the Belly, above
the Navel, Clysters seldom
do any good; for they ne-
ver reach the Morbidick
or offending Matter; yet
sometimes, even in these
cases, when the pain is very
violent, and the Humours
crude, Clysters may be gi-
ven, but they ought to be
made of strong Attractives,
such*

such as the afore-mentioned.

XVI. *This Clyster has done much good.* Take fat Broth a Pint; Aloes dissolved two Drachms, Turpentine one Ounce and a half, or two Ounces: Truly it is a Medicament not to be despised, I remember once above (all the rest of the times I used it) I recovered a young Lady even from the Jaws of Death with it: The Sick had been three daies and three Nights tortured with incessant Pain: Clysters of most kinds had been given by an Apothecary, by the Prescript of a Physitian: moreover, there had been given previous to those, Aromatick Bolus's, bitter Decoctions, and lastly Opiates, but all in vain; nor could the Opiates do any good, for that they constipated the Bowels much more, which were before costive, and so rendered the Disease, to all appearance, incurable, so void of true Medical Sense or Knowledge, were those Men of great names, which had been before concern'd with her: In short, they

neither gave her any nor made her go to Si so that what with the guish and Pain, she given over and lay dead. In this state Condition, a Gentleman then present, m that I might be sent which was accordi done, when I came thi I viewed my Patient, appearance of Life coul discerned, so that I had small encouragement to however, being entre by her grieved Parent was perswaded, ever their satisfaction. The pothecary was sent and gave me an accou all that was done; I co not forbear blaming Physitians, for acting preposterously, against rules of Art, as to presc Opiates in a Cholick, v a strong constipation of Bowels: The Apothec could no waies take t part, but was of my C nion. But the business now, what was most f be done; nothing could given by the Mouth, her Teeth seemed to

I immediately bethought
the former Clyster, which
presently given, and in
an hour came away,
in many hardned Excre-
ments, after which, the Sick
discerned to breath: I
used the same Clyster to
administred again, and
the Region of the Ab-
domen, to be bathed very
well with *Powrs of Amber*,
a Flannel moistned
with the same, to be laid
over the afflicted Parts.

The Clyster stayed Two
hours with the Sick, and
then came away with more
hardned Excrements; after
which she opened her Eyes,
seemed to move her
Limbs; and in about six hours
she spake. The first Clyster
given about Ten in the
Morning, the second before
even: About Eight at
night I prescribed this,
Mutton Broth three quarts
of a pint, Aqua Benedicta
two Ounces, Venice Turpen-
two Ounces, Oyl one Ounce,
and make a Clyster. She
confestled she had great Ease
before this was exhibited;
after she had received
last, she confess'd she

was in perfect Ease; it came
away from her, in about
an hour and quarters time:
After which, I first gently
purged her with a Dose of
my *Family Pills*; then with
two Doses of my *Pilulæ Mi-*
rabiles (but withal giving her
respite to recover Strength)
after which she constantly
took my *Spiritus Anticolicus*,
in all her Drink, and became
perfectly well. *Salomon.*

XVII. *A Cholick proceeding*
from Gravel, obstructed in the
Reins; It was plainly per-
ceived to be an Obstruction
of the Reins, because the
Sick could not make Water.
I prescribed the last of the
afore-going Clysters, which
was repeated three times,
once every day; and the
Patient, by this means alone,
was perfectly cured: And
this might possibly be per-
formed by the *Balsamick*
and *Diuretick* Particles of the
Turpentine, being received
into the Lacteal Veins,
whereby it was mixed with
the Lacteal Juice, and so
entred into the mass of
Blood, and was circulated
with

with it; whereby, altering its Crasis, it opened the Obstructions of the Passages, and so provoked Urine; for alwaies after the Clysters, the Sick made a very large quantity of Urine. This thing I have many times experienced. *Salmon.*

XVIII. *In some Patients the best Clysters do little good;* and by I know not what hidden cause, the Pain, in a day or two, or three, returns again, as bad as ever, or worse: these, by the following suppositories, have not only found present Ease, but the Cure has succeeded, as if it had been done by Enchantment. *Take Honey One Ounce, boiled to a thickness, that it may be wrought with ones Finger; then add in Powder Sal Gem two Scruples, Troches Albaudal half an Ounce, and with distilled Oyl of Wax, ten drops, make and form a Suppository, which let be put up in the Paroxysm.*

XIX. *Whether the Cholick comes from Choler or Vitreous Flegm, sharp and emollient Clysters, are of excellent Use:* And sometimes Clysters made

only of Oyl, or of Oyl the parts, Turpentine one p have saved the Life of Patient: For since the Cholick is caused by the Colon being obstructed by ple of Matters above, Wind in the middle, and a great quantity of hardned Excrements below, whereby Wind can neither get nor down, or get out: It is necessary first of all, to open the lower Passages, and help the dryness of Bowels, which may be done by Lenitive and Emollient Clysters; and if the matter be tough and viscous sharp, inciding and attractives, such as we have before described, which may be so long continued, all the hardned Excrements are taken away: Now must Oyl be omitted, because it mollifies and loosens much more than any queous Body, and leaves the Bowels in a better temper. *Salmon.*

XX. *Fienus advises to use Narcoticks or Opiates with Purgatives.* And this may be good where the Constipation is not Great; for by this mea-

sick has present ease; tough flegm or matter is afterwards carried off, and wind descending into the Son, is discussed. In this case take this: Take Extract fine Aloes one Scruple, Scammony in fine Powder eight Grains, of our Volatile Laudanum, with Aloes, five or six Grains: Mix and make a Dose, to be given at night. *Salmon.*

XI. Bartholinus saith, that Waters of Tobacco-Smoak are excellent, and a present help. There is a Pipe made on purpose for this use; but the smoak may be blown up the nostrils by a common Tobacco-pipe, which for the most part effectually brings away the hardest Excrements, disperses Wind, and even cleanses the Intestines of cold glassy Phlegm.

XII. An Electuary to purge the bowels in a Cholick: Take of Raisins, pulp of Raisins of the bunch, of each half an Ounce; Scammony in fine Powder twelve Grains, Bezoar mineral a Scruple: Mix them into one Dose. *Salmon.*

XXIII. If the Excrements be very much hardened, Clysters of pure Oil ought first to be given; then such as are more sharp: For the Oil first dissolving the Excrements, they are the more easily brought away by a sharp Clyster, such as this: Take Broth, Oil Olive, of each seven Ounces; Elixir proprietatis sine Acido one Ounce and half; mix them. 'Tis a thing beyond Commendation, if seasonably used.

XXIV. If the Cholick proceeds of bilious humours, whereby the Constipation of the Bowels is vehement; one of the best of simple things, is Syrup of Peach-blossoms three Ounces given at a time: Or this, Take Extract of fine Aloes, Calomelanos in fine Powder, ana one Scruple, Scammony seven Grains; mix and make Pills for one Dose; it seldom fails. Or, Take pulp of Raisins half an Ounce, Calomelanos a quarter of an Ounce; mix for a Dose: After which, drink an Infusion of Sena and Rheubarb, sweetned with Manna and Syrup of Roses.

Roses. After the Purge has done working, give eight or ten Ounces of Oil of sweet Almonds ; and let the sick repose himself. *Salmon.*

XXV. *Rondeletius* tells us he has cured several with a Clyster made of Decoction of Hedge-mustard, especially being made with Wine : You may sweeten it with Honey.

XXVI. *Hercules Saxonia* saith, *I must ingenuously confess, I have cured several in one day with this Medicine:* Take Diaphœnicon half an Ounce, Species Hiera three Drams ; mix for a Bolus.

XXVII. *In some cases, especially where Convulsions attend a Cholick,* it is good to make Revulsions by vomit. Some prescribe a Vomit by Leaves of *Asarabacca*, and it is a good one : But there is no better Emetick for this purpose, than our *Pulvis Emeticus*, or our *Cartharticum Argenteum*. The first may be given from three Grains to six or eight in Broth or Posset drink ; the second to a

Dram, or a Dram and half, in like manner : They are easie and safe. *Salmon.*

XXVIII. *In some Constitutions troubled with a Cholick, i* and strong Liquors are very pernicious, and always generate the matter causing those pains : In those cases drinking of Water is the only remedy, and Fountain-water in which *Sal Prunella* (a Scruple to half a Pint) is dissolved, and well sweetened with Sugar ; and this always certain in a bitter Cholick, especially if accompanied with a Feaver in which cases, as also in a Inflammation of the Colon, this Remedy never fails.

XXIX. *This is also to be noted That where there is occasion of using my volatile Laudanum, Gtta Vitæ, new London Treacle or any other of that kind, having they ought to be used while there is yet strength : For they be used when the forces are wasted, and the body consumed, or near death they will not only do no good but also hasten the Patient's death, taking away Life and*

ense together: Nor ought they to be given by any means, if the Pulses be low, languid, and weak: Yet if they be at all used, they ought to be applied external-
ly, or only used in a Clyster, a proper Vehicle; and the Clyster being given, the sick man lie on the pained side. *Salmon.*

XXX. They are also most effectual, if taken after Universal, as proper and fit Emetics, or Catharticks, or both, which as we have before described: And without these reparatives, they ought not indeed to be taken. *Salmon.*

XXXI. Authors say, Clysters should first be given, as of Oils alone, from six Ounces to a pound, which the sick is to keep all night. If evacuation of Excrements follow not that, then exhibit five Ounces of Manna, dissolv'd in Broth, somatiz'd with Cinnamon or other Spices; for that by its softness, moistness, and subtlety of parts, loosens and penetrates, and by softning expels the Excrements. If this does not, Oil may be

given again, from six or seven Ounces to a Pound. When the Excrements are brought away, purge with this: Take Sena an Ounce, Aniseeds bruised a Dram and half, Salt of Tartar one Dram, Juice of Liquorice half a Dram, Spring-water a Pint; make an Infusion over a gentle heat for twelve or sixteen hours, and strain it out for four Doses. This will effectually cleanse the Bowels, and take away all the Excrements, or remaining morbifick matter: Or instead thereof, you may use our *Tinctura Aurea*, from half an Ounce, to a whole Ounce at a time, till the whole Cause is removed. *Salmon.*

XXXII. Should the Disease yet return, and the Cholick pains be violent, there is a necessity of having recourse to Opiates: You may give them from 2 to 4 or 6 grains of our *Volatile Laudanum*; after which give this: Take of our *Spiritus Cosmeticus* a spoonful, or spoonful and half, choice Canary six spoonfuls to eight; mix them, to be given immediately after; and the whole Region

the *Abdomen* is to be bathed with our *Spiritus Anodinus*: And these things are so much the better, if the Constitution be hot: But if cold, the morbidick matter is made thicker, and the Disease becomes yet more stubborn.

XXXIII. When the Bowels or their Tunicles are thus afflicted with a gross, tough, and cold matter, heating things ought to be used, whether they be *Castartick*, or *Alterative* only. In this case you may purge with this: Take of our *Tinctura Aurea* from half an Ounce to an ounce, Powers of *Anniseeds* half an ounce; mix them with a Glass of White-wine or Ale, for a Dose. An Alterative *Essence* of *Garlick* is an admirable thing; for it exceedingly heats & warms; discusses Wind profoundly, and withal prevents the breeding and increase of the cold flegmatick Humor.

XXXIV. To make the *Essentia Allii*, or *Essence of Garlick*, of so great use in this case. Take a large quantity of *Garlick*, beat it well in a Marble Mortar, and reduce it to an impalpable Pap as much as

you can; put it into a long-neck'd Matras, or large Bolt-head; which seal up hermetically, or otherwise well close it; set it to digest in Horse-dung, or a Sand-heat of equal strength for forty days: Then open the Vessel, take out the matter; which will most of it be reduced into a slimy Liquor; strain out the thinner part by pressing: Digest again in a little Sand-heat, or rather in *B. M.* that there may be a residence of the grosser parts: The thinner separate by inclination, which perfectly purifie by adding to every quart of the Liquor from half an Ounce to a whole Ounce of its own Salt; or for want of the same, as much Salt of Tartar; digest again for forty days, then separate the pure from the impure, and keep the *Essence* for use in a Caisse close stoppt: It will keep a long time, and be as it were incorruptible: Dose from half a spoonful to one or two spoonfuls, or more. The Essences of Plants made after this manner, will be transparent, either of an orange

ld green, or of a red Orient. I Granate, according to the quality and quantity of Salt, Sulphur, and Mercury, predominating in each Plant. ilmon.

XXV. To make the Essentia Apii, or Essence of Smallage, which is a specifick in this Disease.

Take a great quantity of Smallage when in Flower, cut it well as aforesaid; digest it in a long-neck'd Mazer for forty days close up, in a Sand-heat; strain the thin by pressing; digest again in a very gentle heat, or *B. M.* to ke a farther separation: separate the thinner by infusion; which perfectlyifie by adding to each of two drachms to half an Ounce its own fixt Salt; or for want of it, as much Salt of Tartar; digest again for four days then separate the same clear, and keep it stoppt for use. Dose in a spoonful to two or three spoonfuls, or more, in a glass of Wine. This is a

Medicament not enough to be valued. *Salmon.*

XXXVI. These Essences thus drawn from the whole Plant, or its parts, are purified and exalted until they arrive to the nature of their first Being, which will eminently posses all the central Virtues of their mixt; for here Art and Nature, in this Preparation, have preserved all the seminal Powers with which it was endowed; and these Essences contain in themselves all the efficacy and Virtues of the Plants of which they are made. The addition of the Salt of the Plant, not only adds to its virtue, but it also causes to separate all the heterogeneous and slimy matter which did hinder the exaltation and perfection of the Medicine, and brings it to the highest clarity and purity imaginable. If three or four Ounces of white Sugar be added to every Pint of the Essence, it will not only help to its conservation, but also be more pleasant to the Patient: And withal, if you put a little Spirit of Wine, or

instead of the Sugar, five or six Ounces of our *Syrupus Volatilis*, the Preparation will not be the worse for it. Note also, these Essences may be given in Wine, Water, Broth, or Decoction, as the sick best likes. They restore decayed strength, and bring Nature back again into its old path, for the health and preservation of the Body. *Salmon.*

XXXVII. *The Essence of Peach-leaves.*

Take Peach-Leaves (long before the Fruit is ripe) so many as by supposition you may have six Quarts of juice from; beat them well as before; digest all according to the former method for forty days: Strain out and digest again, separate the thinner part, and with its own Salt, or Salt of Tartar, in the former proportion; by digestion purifie and perfect the Essence by another forty days space of time. Lastly, adding three or four Ounces of white Sugar to every Pint or Quart, keep it clole stopt for use. Dose from two spoonfuls, to four, six, or eight, according to age & strength:

It purges well, and caris off the morbidick cause ta Miracle; but it ought to e taken three, four, or x times, as the exigency of the Disease requires. This is a specifick in a Cholk beyond most other thirs, and withal very safe. *Salmon.*

XXXVIII. *Among Carri-natives, or Discusers of Win-*

I commend (from a very long and large Experience) our Powers of Anniseeds, Powers of Carraways of Juniper-berrs, Limons, Cloves, Nutmgs, Rosemary, and the like. Of these the following Compositum may be made: The Powers of Cloves, Nutmgs, ana one Ounce, of Anniseeds, Carraways, ana an Ounce and a half; of Juniper, two Ounces; of Limons and Rosemary, two Ounces and a half: all for the Uses afore-men- ed. Dose half a spoonfull a Glass of Ale or Wine. mon.

XXXIX. *This is also cer-*

from a very great Experience That as vehement Cho- are often caused from a tough, viscous Phlegm, f-

ng to the Stomach and Guts, and Wind thence arising ; so that not only the said Wind may be gradually discussed, by the assiduous use of the said Potestates or Powers, but also by the use hereof, that viscous Phlegm dhering to the Tunicles of the Stomach and Guts, will e by degrees incised, corrected, and removed. almon.

XL. But though these Aromatick Potestates are so admirable in the precited case, and powerfully resist the Cause ; yet it is my Opinion, That nothing exceeds my *Spiritus anticolonius*, being profitable to all the intentions of the cure ; for that it not only corrects both Phlegm and holer, and discusses Wind when bred, but also hinders from breeding. It not only discusses Wind, or con- censes it, but prevents its new extention, or rarification again. I could produce several Histories of this Cure, informed by this Medicament alone.

XLI. Some, after all other Remedies have failed, have

been cured by a Decoction of *Guaiacum*, and its Bark. And several Histories of Cures performed by it are extant ; but the most eminent is that of a Bath-keeper of Vienna, after he had been tortured with a most vehement Cholick for nine months, and used a great number of things to no purpose , his Disease still increased upon him , and by drinking of Spaw-waters was still exasperated. He was married to a young Wife, and she was also afflicted with the same Disease, and dead of it : He feared the same fate, and began to be convulsed in his whole Body ; so that his Physicians began to fear, that the Disease was or would be translated to the *Genus nervosum*, or nervous Stock, and so cause a Palsie. Having stopt his Convulsions by other Medicines, he gave him *Guaiacum Wine*, according to the Advice of *Amatus Lusitanus*, Cent.cur. 32. to cause him to sweat, which he did for five days, and was perfectly cured : *Germ. Eph. An. 3. p. 487.* This Cholick the Physician judg'd

arose from phlegmatische Hu-
mours, the Seminaries of
Wind, which being dissolved
by that diaphoretick
Wine, were spent by Sweat:
Some Laxatives were also
given between whiles.

XLII. In a Cholick proceeding
from a hot cause, hot things,
whether for inward or outward
use, must be avoided, lest an
Inflammation be caused: In this
case purging Waters, clari-
fied Whey with Sena, and
Syrup of Violets, drank plen-
tifully, are given with good
success: and outwardly to
the Bowels, Willis advises to
Fomentations of a Solution
of Nitre, or Sal-Armoniack,
as in pains of the Gout; and
sometimes, as Septalius re-
ports, of simple cold Water.

XLIII. If the Cholick be
caused by hard Excrements,
hindring the passage of the
rest of them, and of Wind,
Emollients must first be u-
sed, and afterwards sharp
things to irritate the faculty.
Sennertus.

XLIV. I had a Patient that
for Four Months had been

troubled with an almost in-
vincible Colick; at length
he desired my help; I only
gave him my *Spiritus An-*
colicus, two Drachms at a
time, in a Glass of Wine,
and made him sweat upon
it; and by the using of
about two or three Ounces
thereof, he was Cured.

XLV. A Man, about six
Years of Age, mightily com-
plained to me of a grinding
pain in his Groin, which
always seized him just at
Night; and this had con-
tinued with him for three
or four Months; the Con-
stitution of the Bowels in
this while being as it shold
be, for, he was neither
Costive nor Loose; from
whence I conceived it to
be rather a Flatulency in
the Muscles of the *Abdomen*,
than in the *Cohen*, and so
proved; for I caused him
Morning, Noon, and Night,
to bathe the Part afflicted
with *Powers of Amber*; and
this alone in about a Week's
time (without taking any
thing inwardly) cured him.

XLVI. I have several times
cud

ured an Inveterate Colick, with loss of the use of Limbs, giving *Turpethum Minele*, so as to raise a Flux, which has sometimes lasted twenty Days, or more; for this means the peccant latter lodged, and as it were, rooted in the *Nervous System*, which could not be removed by other Medicines, is taken away: for the Mercurial Particles, diffusing themselves every day, dissolve, divide and dissipate the morbidick Matter, into almost insensible small Particles, and at length wholly expell them. And this is I experienced in a miserable Lame Patient, whom I cured by this means, even while this present Book was Writing.

LXVI. I am of opinion, that Catharticks, mixt with Opiates, are of good use: I have used this following, with a wonderful success: take Extract of fine Aloes, Extract of *Colocynthis*, of each twelve Grains; Laudanum volatile Nostrum, five or six Grains: mix them for a Dose. This is true, the Purge works

not presently, by reason the Opiate is mixt with it, and therefore I give it over Night, but it commonly works by the next day-noon: yet this is very observable, That the Patient does not feel himself as if he had taken a Purge, but lies very quietly and pleasantly all Night, the Physick not disturbing him, griping him, nor making him sick; and when it does work, it is with a great deal of pleasantnes, without any pain at all; and by this silent way (as it were) of carrying off the Humour, the *Paroxysm* is many times presently at an end.

XLVII. If the Pain, as I said before, be not in the Bowels, but in the Muscles of the *Abdomen* (from what cause soever, it does not so much matter) it is sometimes cured by a *Vesicatory* applied upon the part, or a little below the Navel; and this is often done with very great success: But you must by no means lay it upon the Navel; lest Convulsions or Swooning follow, by reason

of the commerce of the umbilical Vessels and the Heart. For a man certainly dies, if the Skin be flead off the Navel, though 'tis possible he might live, if he was flead in any place besides; which is a note, worthy observing.

XLVIII. Authors say, That Mercury-Water, inwardly taken, radically cures the Cholick: I have not had the experience of it, but this I know; That being my self seized with a vehement Cholick, I drank about a quarter of a Pint of Wine, digested a Month upon my Hercules, and it cured me momentarily, or upon the spot: And some years since that time, I have several times been troubled with that Disease, and in like manner applying my self to that same Remedy, I have always found the same success, to my very great satisfaction: But the Philosophical Reason of this thing, is not very easie to be penetrated into.

XLIX. Alexander Benedict commends this: Take two Ounces; dissolve it in sufficient quantity of Water, with which mix as much Oyl, and exhibit it by Clyster, of due heat. This, they say, wonderfully draws out thick Matter, and dry compact Excrements. It may be a good thing for all that know, but I have had no experience of it. This probable, That if it proceeds from a hot Distemper of the Viscera, or Intestines, this Medicine may do good; but if from a Cold, it must be infallibly naught.

L. Speedwell, is recommended by Crato, as a Specifick in the Cholick. 1. By drinking the Decoction thereof made with Wine, with half a Drachm Myrrhe. 2. By exhibiting Clyster-wise, a Decoction thereof in Chicken-broth. He also says, That when no other Remedies would do, he cut Root of Maste wort, put it into a Glafs of Wine, and gave it to drink every Day before Supper, which made the pain cease.

LI. This following Clyster has cured many: Take W. Salmsey, or Muskadel, or for absent of them Malaga, or Canary six Ounces; Oyl of Nuts four Ounces; Powers of Juniper, and of Rue, of each an ounce and a half; mix, and exhibit it hot. Inwardly, you may give by the Mouth or Tinctura Anticatica, from If an Ounce to one Ounce Wine: Or this Powder: Take Powder of the Testicles of a Horse, or of Castoreum Drachm, Anniseeds in Powder one Scruple: mix, and give it in Wine or Broth: Or, If a Dram of the Powder of the Spunge which grows on the wild Bryar.

LII. A Cholick proceeding purely from taking Cold I cured, by anointing the whole Region of the Abdomen, with Balsam of Amber.

LIII. This following mixture being first given in a proper Vehicle, by the Mouth, Secondly, well bathed three, four, or five times upon the whole Region of the Abdomen. Thirdly, Given Clyster-wise in a little Broth, I have often-times found to cure the Cholick miraculously. Take Powers of Caraways, of Limons, of Nutmegs, of Cloves, of Virtues, of each a like quantity; mix them; to be used after the manner aforesaid. Salmon.

CHAP. XII.

Of an Hysterick Cholick.

May
Glas.
to
Suppl
aince IN describing this Disease, and prescribing method of Precepts for Cure thereof, I cannot follow any Author, nor have I met with any thing yet

extant, which has yet given me any satisfaction: The florid Discourses of some upon this Subject, seem to me rather an excursive sound of Words and Noise, than any

any thing of substantial Reasons; and truly in some sort, are rather Deviations from the Truth, than either Illustrations of the nature of the Disease, or sound Documents in order to its cure.

II. The very name of the Distemper imports the Nature and Quality thereof; it being a Pain excited from a distemper or disturbance of the Womb, or some parts adjacent to it; in all my Observations of Diseases of that part, there has seem'd something to indicate a consent of the Nerves of the Mesentery, if not some Disease actually residing therein; and that which induces me so much the more to this Opinion, is a vehement Cholick excited (as 'tis thought) from that which is vulgarly called a distemper of the Womb.

III. But if I should descend to the exact discussion of Hysterick Diseases, I am apt to think that in many of those cases, where the Womb is so much blamed, it is not concerned at all, but

is rather from Convulsions, or distemper of the Mesentery; for that I have known several Men (though not commonly as among Women, because not so subject to such Passions) in an extreme manner afflicted with such as are commonly accounted Hysterick Fits.

IV. If a Cholick be excited in Persons not subject to Hysterick Fits (and such we shall call them, as oft as we have occasion to make use of their name, because of the vulgar acceptation) it cannot be an Hysterick Cholick, but that of the simple kind, of which we have largely treated in the former Chapter, and therefore shall say nothing here.

V. But if in Persons subject to Hysterick Distempers, upon the exciting of the Hysterick Fit, a Cholick be induced, this is that which we intend here, all whose Symptoms, Causes, Prognosticks, and Indications of Cure, we design in this Chapter.

VI. It is easily known by the difference afore-mentioned from an ordinary Cholick, yet there is a far subtler cause, than what simply causes Hysterick Fits, viz. a sharp, phlegmatick, or gummy Matter, lodged in the nervous foldings of the Mesentery and Bowels: moreover, the Sick for the most part complains of a vehement pain at Stomach, for some time before hand, with a weight and heaviness; and many times there is a Costiveness of Body exceeding it; and if the patient is plethorick, or full of Blood, there is sometimes bleeding at Nose; or in heavy, melancholly, and unpleasant Bodies, a Flux of the *Hæmorrhoids*; if these exceed not, the Patient complains of Vertigo, or a pain in the Head, a dull pain or heaviness in one of the sides, either right or left, and a dimness of Sight, with an unwillingness to stir, and move up and down, to which add, for the most part, a sadness and dejection of Mind, and sometimes Foolishness.

VII. The Nature of this Distemper is such, that it makes the Bowels sore, and all the Region of the *Abdomen* is as if it were beaten with Sticks; and if it continues long, so that the Sick cannot get Remedy, it so enervates the whole Body, that it not only takes away the Strength in general, but in many (as in a certain Gentlewoman, not long since my Patient,) it takes away the use of the Limbs also; in some the Arms, in some the Legs; in others the Arm and Leg on one side, and in othersome all the Limbs together; so that the Patients are made wholly incapable of helping themselves. Now this difference proceeds from the strength of the Disease, and the matter causing it, and the Plicatures, or Ramifications of Nerves, hurt by the same; and in some Persons, the extremity of the Cause is so vehement, that it causes foolishness and alienation of Mind, with a strong Melancholly.

VIII. The neare Cause appeared to belodg'd in the *Muscles* of the *Bowels* and *Mesentery*, where sharp Salt, join'd with an acid Phlegm, being dissolved, and put into a fermentation upon the *hysterick Paroxysm*, causes this vehement pain: For by reason of the Collision of the neurotick Spirits justling one another in their passages, and the acid Sals pricking the most sensible Fibres of the Nerves with their vitriolick Particles, causing a vehement anguish; and the distention of the Nerves and muscularous Passages, where the said acid Juices are lodged, this almost invincible Cholick is excited, which, *Proteus*-like, is so various in its appearances, that we cannot here in few words describe it.

IX. The remote cause is to be known from the consideration of the six Non naturals, and other Accidents of Nature intervening, the which we shall here pass over, and leave to the more exquisite Consideration of philosophick Minds.

X. As to the Progsticks, this we have to y, That if the Disease hasten of long continuance, and in ancient People, it will b difficult cure; the older d the longer the Disease as been, so much the more difficult. If the Limbs ha lost their use, 'tis very dom that the Sick recovs. If a Palsie be induced, Sick is incurable; so if a contraction of the Nervs, with loss of the use of a Limb: The same also if the Patient is become fooli, or there be a very great alteration of Mind, more especially if it be not recent, but of long continuance. But there be no loss of the use of Limbs, or it only return by long intervals; if it be recent, & the Patient your strong, vigorous, and lively; If they can eat freely, and sleep well, there is all the possible signs of recover; and so much the better and easier if in a Woman n with Child, or in a Bod not scorbutick.

XI. The Indicationes Cutivæ are these: Obstructions must be opened, hydrocick Vapours or Fumes rust be quieted, the acid Its and Juices must be alled, the peccant or offendng Matter must be evacuated or removed: And lastly, the parts weakned must be corroborated and strengthened, and the scorbutick faint (if any be) destroyed.

XII. In respect to opening Obstructions, we must consider whether the Constitution be hot or cold; for accordingly different Medicines must be used. Those things which open Obstructions in hot Bodies, create them in cold, & ē contrario. therefore, by the exuberant symptoms, you perceive the Constitution to be hot, these following things are fit to be used, viz. Spirits of Sulphur and Nitre, Spiritus Aperiens, & Antiasthmatus Spiritus Anticolicus Salitri, Tartari nitratum, & Vitri Vitriolatum, Sal Armoiacum Volatile, Syrupus Nebriticus, being given in a

convenient Vehicle, and in a proper Dose; all which you may see in my Phylaxia Medicinae.

XIII. But if it be in a cold habit of Body, then you will find these following things good: Take Juice of Smal-lage two Pound, Sugar as much, make it into a Syrup by boiling, which strain through Hippocrates his Sleeve; Dose three spoonfuls every morning fasting, and at night going to bed. Or this: Take Juices of Fennel, Germanander, Agrimony, Brooklime, Watercresses, ana four Ounces, Sugar twenty Pounds; make it into a Syrup, which clarifie with Whites of Eggs: Give it in the same manner and Dose with the former: Or these Juices may be mixt with new Ale, botted up with a little white Sugar, and a Clove slit put into each Bottle, and so drank. In this case also Tinctura Martis given in clarified Juice of Plantin, mixt with an equal quantity of Canary, is of good use. Also Potestates Carui, Juniperi, Lithentriptici, & Pulegii, may be daily given in all their drink.

XIV. To quiet the irregular and turbulent motion of the Spirit, and hysterick fumes, these following things are fit to be done: First, the Stomach, and whole Region of the *Abdomen*, are to be bathed with *Powers of Amber*, or *Pennyroyal*, or both, and a hot Flannel dipt in the same, laid over them. Secondly, the Nostrils are to be often touched with *Postestates Cornu Cervi*; and the Sick should keep a Bottle always about them to swell to, or at least a Bottle of *Volatile Sal Armoniack*, mixt with some few drops of *Oil of Pennyroyal*, or *Savin*. Moreover, our *Tinctura Hysterica* should be at convenient times given in a little Wine or Ale.

Or this: Take *Tinctura Hysterica* one Ounce, *Guttæ Vitæ* half an Ounce; mix them; of which sixty drops may be given at a time, every night going to bed; and, if extremity require it, every morning fasting. But if the Sick be troubled with a costiveness of Body, this following is of more excellent use: Take of our *Extract of*

Aloes one Scruple, *Castor n Powder* half a Scruple, of *Volatile Laudanum* three or four Grains; mix them, one Dose, to be given every night going to bed. The things thus used, will it fail you expectations.

XV. The third intenti of Cure, is, to sweeten the cid Salts and Juices of theF dy; for which purpose the is certainly nothing mo powerful and admirab than our *Spiritus Universalis* (which see in our *Phyl. Med. Lib. 2. cap. 22.*) given twi a day, or as often as the Sick drinks in all their Ale or Beer: Or instead of the *Volatile Sal Armoniack*, ad six or eight Grains, in their Liquor aforesaid. Some possibly may prescribe Preparations of *Pearl*, *Cora. Amber*, *Crabs Eyes*, &c. but these things (though after very long using may do som good, yet) being fixt Acalies, do not so immedie ly enter into the Mass of Blood, and are therefore to be laid aside, where the other things can be had, forasmuch as this Disease posse

ises the whole Mass of Food and Humours, and the violent habit of the body.

XVI. But more effectually than either both the first Indication of Cure at Sect. 12. and 13. aforesaid, and this third present, this following Composition is most excellent: Take Venice or Strasburgh Urpentine two Ounces, Angelis Mineralis, Bezoarticum Minerale, ana enough to make the Urpentine up into Pills: Dose one Dram, or a Dram and half; and in some cases two Drams. It is a most effectual Medicament for the Purposes intended, and not enough to be valued; and much the more especial if it be given in a sick habit of Body, and where the Sick has lost the use of their Limbs.

VII. The fourth Indication is to evacuate the morbid Cause, or peccant Humour, which you may most plentifully accomplish with *Pilulae Mirabiles*, for they even from one Scruple to (a Dram) wonderfully carry off the offending mat-

ter, and draw it away even from the most remote parts of the Body: Or instead of them, you may use my *Family Pills* (those which are made according to my last designation, by which they are much improved in their Virtues and Goodness, which can be only had of me, and such as have them from my hand, not from Hollier, or his Accomplices, for that he knows neither the Names, Number, or Nature, Preparation, or Proportion, of any thing contained in them, as they are now prepared by me: So that I modestly affirm, one Box of this Preparation is really worth three Boxes, for all that I know ten, of any of those made and sold without my order or consent.) These Family-Pills may be given, three, four, five, or six in number, according to Age and Strength. If the Patient cannot take Pills, they may purge with *Vinum Catharticum*, (see it in my *Phylaxa Medic. Lib. 2. cap: 44.*) one of the most excellent things in the World,

XVIII. The fifth and last Indication is *Vital*, or to strengthen and restore the hurt and weakned parts, which is done both by Internals and Externals : For Internals I propose chiefly our *Tincture of Kermes*, to be exhibited in a Glass of Wine, or other convenient Vehicle half a spoonful at a time morning and night. To this purpose serves our *Tinctura Antimonii, tinctura Corallorum*, (which are no mean things) given in the same manner ;

as also our *Potestates Vitatum*, given to twenty, or thirty, or forty drops in *Acetum*. Outwardly you may bathe the Stomach, Abdomen, and Back, with the same; and now and then to comfort the Bowels, give this Caster: Take *Venice Turpentine* one Ounce, *Yolk of one Egg*; grind them well together in a Mortar till they are well mixt; then add to them *Chicken-Br*, choice *Canary*, of each half a Pint, of our *Aqua Bezoar* an Ounce; mix, and exhibit warm. Salmon.

C H A P. XIII.

Of an APOSTEME.

I. **A**N Abscess or Aposteme, is an Aggregation of Matter in a muscular or fleshy part, with an intention to break out; the Precursor of which, is always Pain and inflammation: And it is for the most part known by tumour or swelling of the part, with great heat and continual pain.

II. If therefore pain se any part of the Body, and there be a suspicion that Matter is gathered there in the Sick sweats, or there is a natural *Diaphoresis*, especially about the Face, and the pain yet continue, you may certainly conclude, that Matter is gathered together in the part, though the Colour thereof be not changed; the

terefore in its due season it
must be opened, that the
congregated Matter may be
out.

III. I remember once I
was sent for to a little Boy,
about ten years of Age, who
a play had hurt his Leg:
the Child complained ve-
hemently, and almost always
bed out, yet no great ap-
pearance of an Aposteme:
there was no outward dis-
coloring, or inflammation, or
nearly any appearance of
Tumor; but at length a
all general swelling over
the whole Leg, and the ve-
nient pricking pain was
only in one particular part
thereof: I applied Matura-
tes or Ripeners, which
ide the general Tumor
more apparent; but the pain
usually continued, and the
colour of the Skin was the
same as formerly, or as that
the other Leg, without
any protuberance, or place
pointing out, where it ought
to be open'd. When I thought
it was time to open it, I did
it with an Incision-knife, up-
on the very place of the

pain, which was about three
Inches, or more, below the
Knee, on the outside of the
Leg; after opening of it,
the Child had immediately
ease; and I took out of the
Aposteme, of well-digested
Matter, about three quarters
of a Pint, at several times:
And then I cured it after the
general method of healing
Apostemes. *Salmon.*

IV. 'Tis true, *Guido* ad-
vises to tarry till Nature
causes an Aposteme to break;
because he thinks that which
is made by Nature, is better
than that which is done By
Art: But by Experience I
know otherwise, and, with
Avicenna, am fully of Opin-
ion, That an Aposteme
which is brought to ripeness,
ought immediately to be
opened, for that many evils
flow from Matter kept too
long in the Abscess, and
sometimes divert or seize
upon more noble Parts, in-
fecting the Nerves and Mus-
cles, and sometimes corru-
pting the Bone, to the very
great, if not irreparable dan-
ger of the Sick.

V. And for this Reason it is , That *Buboës* (in the *Plague*, or a *Pestilential Fever*) when they appear , we hasten their ripening with so much vehemency, and sometimes are forced to open them before they are perfectly ripe , lest the poisonous Matter should revert inwardly , and its malign Fumes, strike to the Heart, and smite the vital Spirits.

VI. But again on the contrary , too much haste ought not to be made to open an *Aposteme* , before it be thoroughly ripe , (except in malign Diseases, as aforesaid, and where the hazard of Life, for that Cause is very great, or a Mortification is beginning,) lest a mortification of the part (from the Crudity of the Humour, not yet turn'd into *Pus*) should ensue , or a violent Fever, with sometimes Convulsions; for that such an untimely Operation does indeed much more excite the pain than the Tumor it self, and causes a new conflux of Humors.

VII. But beside the former Reasons, for a hasty opening of the Abscœls, the following also conclude :
1. Where the heat of the part is languid or weak, and the Sick wants sleep. 2. Where it is evident, there is a very great plenty of Matter, which Nature cannot dispose of. 3. When Matter is seated deep, thick, and wide at bottom. 4. When it is adjacent to a principal Member, which may be in danger of being hurt or affected by the malign Fumes thereof. 5. If it be on or near the Joints, lest the eroding Humor , thus denuded, should seize upon, and eat the Ligaments. 6. It be in a glandulous part, because they are more subject to putrefaction, and the cutting of them hurts but little. 7. Lastly, If it be upon Bone, Nerves, or Tendons, as in *Whitloes* and *Fellons*, which happen to the Nails and Ligaments ends, where for want of seasonable opening, the Bone is many times putrified and corrupted , to the long sometimes of a Joint, sometimes

tines of two. So Hippocrate advises, concerning an Abscess upon the Perineum: When (saith he) any such little Tumour shall begin, cut it forthwith, while it is yet ripe, lest the suppuration should reach to the Intestine Rectum, or Arse Gut.

III. When therefore an Inflammation with pain is present, and that it appears, the humor will apostemate, it will be necessary to apply Suppuratives, to bring it to a complete maturation or ripeness: Such as this: Take Yolks of Eggs, Honey, Oil Olive, ana the two Ounces, Pulp of Figs, Raisins, ana three Ounces; Mithridate four Ounces, Powder of Aron Roots, enough to bring it to the consistency of a Pultise, which renew twice a day: or this, which is stronger: Like Basilicon minus, Ox Gall, Black Sope, soft Hens dung, ana two Ounces; Onions, Garlic, Leeks, ana an Ounce and half; Mithridate, Gum-Elemi, ana an Ounce; Saffron half an ounce; Powder of the Roots of Aron and Briony, of the leaves of Dittany and Rue, ana enough to make it into

the consistency of a Pultise. It will bring it to maturation in a short time.

IX. But if you would have the Maturative much stronger, as in those cases where Life is in imminent danger, as in the Plague, and other malignant, poisonous, and putrifactive Distempers, you must add to the Composition, Salt of Tartar, Nitre, Quicklime, Pouders of Gentian roots, Ranunculus, Pyrethrurum, Hellebore, and Mustard-seed, with other things of like kind, which you must apply, and renew it every twelve hours.

X. The Abscess being now brought to ripeness, or a necessity of opening it; the next thing to be considered, is, the best way of doing that operation. It is done either by a potential Cautery, or an Actual, or the Knife.

XI. Celsius, lib. 7. cap. 2. saith, If the malady be deep, it is to be considered whether that place be nervous, or no;

If it be without Nerves, the Actual Cautery, as a red-hot Iron is to be chosen; (because it strengthens the parts it touches;) but if Nerves be near, the Actual Cautery, or Fire, is not proper, for that it is certainly (according to Hippocrates) an Enemy to the Nerves: In this case, you ought to use the Incision-knife, or Lancet.

XII. It remains then to be determined in other cases, whether the potential Cautery, or the Knife is best; or if each at some times are best, which that best is. We will consider, from Barbet, the Conveniences and Inconveniences of each: First, As to the potential Cautery, it has these Conveniences in it: 1. That it does not affright a faint-hearted Patient. 2. Nor does it cause very much pain, especially if you use the famed Cautery of these times, viz. Dutch Soap mixed with Quick-lime, which eats deep enough to the Flesh, and much more gentle than the Holoferick Cautery of Paræus: Yet these Inconveniences are

apt to attend it: 1. It corrodes sometimes much deeper and farther about than is needful, by reason of its spreading notwithstanding the deservative. 2. It is some hours before it perfectly does its operation; which, if the humor be malignant, will not permit of it. 3. The Eschar does not presently fall off, that is, if you would have the Matter brought forth plentifully, you must use the Incision-knife or Lancet, for all that; nor is it possible to avoid these Inconveniences.

XIII. Secondly, As to the Knife, it has these inconveniences; 1. That most Patients are afraid of it. 2. That it is supposed to cause much pain; but this fear is prevented by not speaking of it; and the pain is of no great moment, being more in name, than in power: yet it has the Conveniences withal. 1. If you use the Knife, or Lancet, you may make the Apertures long, and as deep, as you please, or the Apostem requires. 2. You very quickly come at the Matter, when

whereby it is evacuated, and the Patient eased. 3. The remaining Matter, not yet digested, will be more easily matured, by external applications, assisted with Internals. 4. There will not be a long continued gleeting (which often attends Tumours, or Apostems upon the Glandules) being opened with Cathereticks. or Apostems behind the Ears, in the Neck, Arms, and Groins, arise from hardened Glandules, fill'd with preter-natural Humours: These Glands are cover'd with a proper Coat, which being hurt, a gleeting necessarily follows; for the Tunicae being broken or opened, the Glandule can neither preserve it self, nor its Humour, but a gleeting will continue so long, 'till the hole in the Tunicle is cured, or the whole Kernel vanish'd and consumed.

XIV. The Aposteme being opened, you must not let all the Matter (if it be much) out at once; for there would be a too great spending of the Spirits at

one time: But for the affwaging of the pain, you must let out only some part of it; and afterwards make the evacuation by degrees; because that the remaining concocted *Pas* helps to ripen that which is yet unripe, if any be; as also to keep the natural heat of the part, to cut, deterge, soften, and dissolve all the Reliques of the Aposteme, beyond the power of any Topick Medicine whatsoever.

XV. When all the Matter is evacuated at once, it often causes a fainting or swooning, from the exceeding great loss of Spirits; the remaining undigested Matter oftentimes grows so hard and scirrhouſe, that the Aſſeſt becomes incurable, to which Resolvents or Emollients are applied in vain; the first consuming what is thin, leaving the remainder hard like a ſtone; the latter, wanting strength and an attenuating force, to divide the Matter into its ſmallest Particles: Nor can this be done by any thing but the *Pas* it ſelf, which is both con-

tiguous and continuous, with the remaining undigested Humor, being the nearest efficient, and of the same Species, and therefore only and alone able to cut, attenuate, and prepare the remaining Matter.

XVI. Therefore, as soon as the Skin grows soft with the Matter in it, the Aposteme is to be opened, and, if the Patient be not fearful, with the Lancet or Knife, that such other proper Remedy as Nature requires may be applied, lest the purulent Matter should corrupt other parts or Vessels within; and the Incision or Apertive ought to be so large, as the nature of the part, and magnitude of the Aposteme require: Which if it be skilfully done, afflicts both less and a shorter time than a Cautery; and immediately also brings the desired help, without any prejudice to either side, the Skin being only cut in a right line; whereas a Caustick will (spight of all prevention) extend it self both lengthways & breadthways; whence many times

arises cruel pains, and great inflammation, both in the parts immediate, and those adjacent to the Caustick, also leave a large Eschar which is not only long falling off, but the part labare, is slowly and with difficulty restored:

XVII. Moreover, Tumors which keep the native Colour of the Flesh and Skin, and but slowly mature, seldom grow copped or rotten much; (as in our Example of an Aposteme in the Leg at Sect. 2. aforesaid;) and therefore you must not wait for a head before you open it.

XVIII. If you open an Aposteme near some internal Cavity, as the Breast, or Abdomen, you must wholly reject Injections made with a Syringe, lest some part of it should enter into the Cavity, where it might not only cause grievous Symptoms, but also prove the death of the Sick.

XIX. Apostems in the Iunctories, Throat, and behind

hind the Ears, ought to be opened rather too soon, than to stay for a full maturation; not only because Symptoms many times succeed, but Life it self is at stake: Of which *Fabricius Beldanus* gives you some examples, which are worth noting.

XX. A certain Woman in this City had an Aposteme in her left side, near the spine of her Back, so that when ripe, it covered partly the Side, partly the Back, and partly the Hip, being as large as an ordinary Fourpenny-loaf. This had been twelve or fourteen Weeks gathering; several Physicians and Chyrurgions were entertained, and many things were done without any profit to the Patient; nor indeed could they all tell what the Disease was. At length the Aposteme apparently manifested it self; they were then consulted about opening of it, but none of them was willing to do it, fearing her immediate death. At length I was sent

for, to view it; it was a great and wonderful Tumor, and not without apparent hazard and danger; yet it was my Opinion it should be opened, (for as the Proverb is, *While there is Life, there may be hope;*) the Patient consented to it, and I did it: There was near two Quarts of digested Matter gathered together; (for the timerousness of the Physicians and Chyrurgions had kept it too long from being opened) this Matter I evacuated by degrees; I took out almost a Pint at the first, (giving the Sick immediately a Drain, or two, of my *Aqua Bezoartica*, to support her Spirits,) and in about five or six Days time, the whole substance of the *Pus* was evacuated. And finding that it had made no inroads into the cavity of the *Abdomen*, I soon cleaned the Ulcer, and in less than six Weeks time left the Patient perfectly well.

XXI. Hence it is to be observed, That though an Aposteme may sometimes

happen to be in a dangerous place, and withal, through either the neglect, timerousness, or unskilfulness of the Artist, the Apertio[n] has been too long deferr'd, whereby apparent danger is imminent; yet the learned Physician should prudently put on so much Courage, as to leave nothing unattempted towards the saving of the Sick, so long as there is Life, and the case only doubtful:

XXII. Some Authors say, That Abscesses, or Apoitemes may be discussed after they are suppurated; two Examples of which Riverius brings, *Observat.* 473, & 474. Where one Pomeret cured a suppurated Apoiteme in his Daughter, about eight years of Age. The Apoiteme was (saith he) on the out-side of her nether Jaw, on the right-side of her Face, and suppurated. He, (from the Authority of Guido, who saith, That suppurated Apoitemes are sometimes cured by discussion, and from the Experiment of Paræus, who

also averrs, that he had cured a suppurated Apoiteme with crude Mercury, mixt with Diapalma Emplaste, which discussed the same he, I say, in imitation of them, *mixed a Dram of Mercury, with an Ounce of Diapalma*, and applied it to the said suppurated Tumor, and within four days he affirm'd it was perfectly discussed. He also saith, that he did the same thing again on the same Daughter, who having an *Oedematous or Flegmatic Tumor suppurated upon the Region of her Loins*, a big as the palm of one Hand, it was discuss'd within a few days by the same Plaster. But in order to the performance of this, it is required, 1. That the suppurated Matter be small in quantity. 2. That it be thin and serous. 3. That it be near the Skin, and no in any deep part. 4. That it be in a soft-fleshed, strong and youthful Body. 5. That it also be in the Summer-season of the year.

XXIII. These are great Authorities, and so much a

hy may do upon their own
sce, may force a kind of
eef: But a Mind exercised
wh Reason, and desirous
f Truth, can hardly enter-
ai them, besides the hazard
l danger that may follow
er such an Operation; for
ere think you must that
ss of Putrefaction go, if
aff the discust? The whole
e substance of it cannot pass
ough the pores of the
n; if any thing, only the
and watery part can
s: The thick putrified
atter, if it dissolves, must
vert either into the Blood
solid Substance of the
Flesh, or both; which can-
but corrupt the Body,
ad fill it full of ill Humors
ring from such a cor-
not Seed of Diseases, whence
ettars, Ringworms, Mor-
ew, Scrup, Leprosie, King's
il, Scurvy, Pains, Aches,
menes, even an Army of
tendent Diseases will pos-
ly succeed. So that if the
ting may be possible, I
arce think it prudent to
tempt such a Work. Nor
oes it yet appear by all
at these Men have said,
at any such thing has been

done; for the Tumors not
being opened, their Judg-
ments might deceive them;
and they may take that for
granted, which never was:
A very admirable Example
of this kind I could instance,
of a pretty large Aposteme
(as it was thought) by sev-
eral Physicians and Chyrur-
gions, my self being present
there also: The Man had
been in much pain, but now
was pretty easie: The Chy-
rurgeons were for opening
of it, as judging it to be sup-
purated; but the Patient's
being easie would not per-
mit it; he only kept it cove-
red with a *Diapalma Plaster*,
and in a Months time, the
Tumor was discust, and the
Sick well. Now I am of
Opinion, that here was no
suppurated Aposteme. How-
ever, from the aforesaid Ob-
servations of those learned
Men, this may be noted:
1. That a Mercurial Em-
plaster applied to several
sorts of Tumors, may be ex-
ceeding useful, more espe-
cially if they be not suppu-
rated. 2. That it is possible
the wisest Artist may be de-
ceived by appearances in
Diseases

Diseases of this kind, where the insides of Things are not seen into, though many times they may judge right.
Salmon.

out pressing; and pressing indeed is to be avoided, (because it many times doth hurt,) unless the *Pus* Matter be lodg'd in some mote place from the Orifice

XXIV. Moreover, The declension of the *Fibres* are heedfully to be observed in opening an Aposteme, that you may not cut cross them: For, as *Rofincius* observed, an ignorant Barber opening an Aposteme on the forehead, did it cross-ways: 'Tis true, the Ulcer was cured; but the Patient was ever after deprived of the benefit of his Eyes, except when he pasted up his Eyebrows with Plasters.

XXVI. In opening of Aposteme upon the Brests, you must be careful not to cut the great Nerve which lies under, or lay bare, lest it be hurt by cold; for thereby it will leave the Thigh for ever after benumbed.

XXVII. *Sylvius* saith, that among all things which move or promote the excretion of Matter, antimonial Medicines are most to be commended: For (saith he) he have often observed, that they have a Virtue to correct all Evils brought upon the Body by Matter, and hinder the production of new: Because Antimony is not less serviceable to the purification of Man's Body than it is to that of Gold, if it be rightfully prepared and administered. *Antimonium Diaphoreticum*, and especially *Bezoar Mineral*.

XXV. If pain seize any part of the Body, and you fear that Matter is gathered there; if the Sick sweats, and the pain continue, 'tis positively to be concluded; and though the colour of the part be not changed, yet it must be opened to let out the Matter; which if it be but little, it may well enough, and without any prejudice, run all out at once, which is ready to run with-

sto the continual generation of Matter from corrupt Blood; and any other alternative Medicine made of Antimony, especially the same, made according to A: out of its Flowers. *Balsam & sulphuris Anisatum*, is good for the same.

LXXXVIII. And to this purpose I commend my *Angeles Mineralis*, or my *Pilulae Sarcinae*; if given according to the Directions in my *Physical Medicinæ*, Lib. I. cap. & 53. For they not only stop the Flux of Matter to the part, hinder the generation of new, but also loose the whole habit of Body, and all Humors thereof to a healing temper.

XXIX. If there be an inward Aposteme, Nature commonly breaks it; yet things proper for the same ought to be given; for which purpose some command *Anisated Balsam of Sulphur*: When it is broken and become an Ulcer, it is clearly and fully cured by taking for some time or continu-

ance *Antimonium Diaphoreticum*, or *Bezoar Minerale*, or some other more effectual refined Medicine made of Antimony, whose Elixir, Magistery, Essence, or Powers, will perform things wonderful, although they seem incredible to most, not only in curing this Disease, which is dangerous and hard to be cured, but also other like Distempers which may at any time seize the *Viscera*.

XXX. Some Men commend the Juice of Water-Cresses, as also the Juice of Garden-Cresses, strained, and drank, for the speedy breaking of inward Apostemes in the Body. This is good: Take Mustard-seed, grind it well with Water; then with a sufficient quantity of Water, wash out the Virtue from it, which Water sweeten with Honey, and drink it.

XXXI. To ripen also an external Tumor, you may apply a Cataplasm made of Water-cresses, and Garden-cresses beaten up with Hogs Lard;

Lard: A Cataplasm also of Goose-dung fresh and hot, or of Pidgeons or Hens dung will do the same. Or this: Take Cresses cut and bruised well, Goose-dung, Hens

dung, Pidgeons dung, one handful; Goose-grease one Ounces; with Pouder of An Roots, make a Cataplasm. my Synopsis Medic. Lib. cap. 24. sect. 30.

C H A P. XIV.

Of the T H R U S H.

I. **T**is certain, That every Thrush has its rise from a morbidick Acid; and that is the true Reason they are so frequent in Children; and in Children, rather than in those of riper Age; and this is first caused either from ill Milk in the Nurse, spoiling the Stomach of the Child, or from a natural Weakness of the part, and sharpness of Humors there; which curdling the Milk, breeds or encreases the acid Humor so much, till it comes to that acidity, as to corrode the Skin; so that the Mouth and parts adjacent, seem as if it was a part scalded, and in some, as if it was

scalded, and the Skin rub off.

II. The first thing there to be considered in the Cure to absorb the acid Humor, that with all the speed may be: For the soreness the Mouth, though it be bad enough, yet is not the which indicates the great danger; inasmuch as acid Humor may be carried down into the Bowels, and do the same thing there, least cause gripings, sh prickings of the Bowels, sometimes a vehement Flux, if not a bloody Flux; which does not always go alone, but are many times att

and with dire Symptoms, as Convulsions, Fevers, and the like.

II. It is also to be noted, that where this acid Matter or Spirit extravagantly prevails in little ones, by reason of the softness and ductileness of the parts, the said acid penetrates, and through a thousand intricacies ascending up to the Brain, being volatilized by the infant-heat and subtilty of the Spirits, it strikes upon the Ventricles of the Brain, seizing as it were upon the Substance of the Brain, contaminating all the animal Spirits with its acidity, forthwith causes an Epilepsie: And this is the true sound of this Disease, which often and so much afflicts Children, which might easily be prevented in the beginning, were but care timely taken to depress the heat, and sweeten the juvenile Juices.

V. The next thing is, to clear the Excrements or Matter contaminated with the acid: which must not only correct and absorb the acid Humor, but the Matter affected

therewith must be expelled; for otherwise it will lie both in the Bowels and Vessels, and there corrupt or grow fowre again; and indeed it easily resumes its former state.

V. The acid is corrected with Alcalies, and such indeed are best, which may best, and with most ease and the least danger, be given to Children: Such are impalpable Pouders of Crabs Eyes, Pearls, Corral, Salt of Tartar, Lapis Hæmatitis, Antimonium Diaphoreticum, Bezoar Minerale, Cinnabar of Antimony; which last being levigated into subtil Powder, is a most absolute thing. Out of these things you may make the following Prescriptions, or the like.

VI. Take impalpable Powder of Crabs Eyes, from one Scruple to half an Ounce; Syrup of Poppies two Drams; mix for a Dose. Or this: Take Bezoarticum Minerale one Scruple; Syrup of Poppies or of Plantane, enough to mallow it for one Dose. Or this: Take Antimonium Diaphoreticum

ticum ten Grains, Cinnabar of Antimony one Scruple: All being in fine Powder, let them be given in a little Milk. Or this: Take Bezoar Minerale, Cinnabar of Antimony in impalpable Pouder, ana fifteen Grains; mix for a Dose. And some of these things are to be taken Morning and Night for four or five days. These Doses are for elder Persons; but if for Children, you must diminish the Dose accordingly, Ex. Gr. Take Bezoar Minerale four Grains, Cinnabar of Antimony eight Grains; mix for a Dose. Or this: Take Salt of Tartar eight Grains, Cinnabar of Antimony six Grains; mix them.

VII. To carry off the morbifick Matter, the vulgar Physicians commonly purge Children with Syrup of Cichory with Rheubarb; and it may do indifferent well: But Purges which cool the Body are here to be chosen. Take Manna half an Ounce, Extract of Cassia one Dram; mix for a Dose: Or the Manna may be made into a Syrup with Water, and the Cassia dissolved therein: Or

two or three Drams of Camomile, with two or three drops of Anniseeds, may be given dissolved in Milk. Or this: Take Sena from half a Dram to a Dram, Liquorice bruised half a Dram, Anniseeds one Scruple bruised; infuse two hours in a gentle heat in two Ounces, or better, of Water; strain out, and sweeten with Manna. Or this: Take Sena, Liquorice bruised in a Dram; Anniseeds, raways, ana ten Grains; infuse as before in Water one Ounce for twelve hours; strain and dissolve therein Cassia extracted from half a Dram to a Dram, and give it a Dose. But if it be too given to one of riper years, you must double, treble, quadruple the Dose according to Age and Strength.

VIII. Fat and oily Things take off the edge of the aches, but Opiates do it much better. For this purpose you may give from ten to fifteen or twenty drops of my Guttæ Vitæ, any thing the Child drinks at bed-time; I have found it very prevalent. It not only blunts the points of

icly, and dulls the edge of
sharp Humor, but gives
Nature rest and ease, 'till
she can recruit her self again;
Also it puts a present stop
to the flux of the Humor to
the sore or raw parts: Elder
Persons may take my Lau-
rolum Volatile, from three to
Grains, beginning with
smaller Dose first. They
cannot swallow a Pill,
they take ten or twelve Grains
in new London Treacle,
or any fit Vehicle. These
things chicken the fluid acid,
so that it cannot approach
with that violence to the di-
seased parts.

IX. But whereas Opiates
strongly disagree with some
People, my Tinctura ad Ca-
cerhos answers all the Inten-
tions both of sweetening and
stopping the flux of the said Hu-
mor; and it may be given
to Children with a
world of safety and securi-
ty from half a Dram to one
or two, in any proper Li-
quor which the Child will
take. See it in my Phylaxa
Iudic. Lib. 2. Cap. 9. Sect. 2.
E:

X. If an Epilepsie or Con-
vulsion be present, or feared,
you may give with it, from
ten Grains to fifteen or twenty,
of Cinnabar of Antimony,
or from six Grains to twelve
of the native Cinnabar levig-
ated into a very subtil Pou-
der, purging presently after
with some of the things be-
fore named.

XI. If the Child be taken
with a vomiting withal, it cer-
tainly shews the foulness and
dissaffection of the Stomach;
and then you must cleanse
it with the most innocent
Gilla Theophrasti, or the Salt
of Vitriol, given to fifteen or
twenty Grains; which has
this Property in it, not only
to cleanse the Ventricle of
the sharp and acid Humor
causing the Thrush, but also
even to heal the places al-
ready raw. And in those
of ripe years, it is a most ad-
mirable thing, if given from
two Scruples to a Dram,
in Broth, or some such-like.

XII. Sylvius de le Boe
saith, he prefers a metallick or
mineral Sulphur fixt above all;
in comparison of which, no-
thing

thing (saith he) that I have hitherto tried, does so kindly, certainly, speedily, and safely restrain those vicious effervesencies: But what those Sulphurs are, or how (in his sense) to be prepared, he has no-where told us. I am well satisfied, that the Sulphur of Antimony, if well made, is a most admirable thing: But then it must be given to Men, and not to Infants. Truly, I cannot tell whether it may safely be given to Children in any Dose whatsoever, or no, especially as it is now made. There is a Sulphur of Antimony that I know, which may be so prepared, as it may be given to little ones without danger; but that is no-where to be sold that I can tell of.

XIII. Among the rest of the ordinary Remedies Lac Sulphuris is no mean thing; and it may be given to Infants, as well as to elder Persons, with a very great advantage.

XIV. Topicks must be also used to the mouth, throat, and

afflicted parts; among whi, elder Persons may use th: Take white Vitriol, Rock-lum one Scruple, Plantain, Spring-water four Ounc: mix, dissolve, and sweeten w: Sugar, for a Gargarism. It Children, to whom it c. not so easily be used, m: have the juice of baked Turneps to wash withal, or swallow down; or the juice Parsneps baked with M. These things are Balsams their kind; and besides th healing Property, have a culty of sweetning and king off the edge of the ac:

XV. Moreover, you may you please, sweeten these f: with Honey, or Syrup of Ros, both which still contribute the healing of the sore and r: mouth: And if the Ch: has discretion enough, ought to hold the same its mouth for some tim: And to these things you m: add Syrups of Violets, Fuful Liquorice, Lettuce, juice of P: slane, &c, for that they blunt (as it were) the ed: of the sharp Humor, a: withal contribute to h: ling.

XVI. But that which is
more observable and remarkable, (but only for Persons of
years,) is, the use of Spirit
Wine, or pure Brandy; so
that only held in the
mouth, (and sometimes Gar-
d with,) for two or three
minutes at a time, and that
or five times a day, and
in spit out, certainly heals
cures the afflicted parts
miracle. And though
may smart much at first,
is vehement but for a
le, viz. for the first two
three times using of it,
wards it is easier, and
ength the parts are, as it
e, pleased and refreshed
in the use thereof; and
the end it perfectly heals
n: And this it does not
only from its balsamic
perty, but also as it is an
tly, and absorbs the acid
the Ulcer.

XVII. Sylvius commends
folk of an Egg, mixt with
tle Rose-water and Sugar;
hat it draws to it the acid
sour that hurts the Sto-
b; and so by degrees
urs the parts affected,

and promotes the falling of
the Thrush; you may use it
as the Turnep and Parsnip-
Juice: Concerning both
which Juices, you are to note
this; That they correct the
evil Ferment both in Stomach
and small Guts, whereby the acid effervescency is
hindred, and the Disease
the sooner cured.

XVIII. While the Thrush
is ripening, to wit, gradually
falling from the afflicted parts,
a new Cuticle grows under it,
and covers the place; and al-
though this follows of its own
accord, by the Benefit of
the Medicines now com-
mended, yet it will be pro-
moted by Syrup of Red Roses,
Honey of Roses, and the like:
Also Powder of fine Bole, Ter-
ra Sigillata, Crabs Eyes, &c.
mixt with fair Water and
Sugar, or Honey, and held
for some time in the mouth,
promote the healing.

XIX. This is also obser-
vable, That as in the curing
of other Ulcers, Driers are used;
so on the contrary much spitting
is good here, as if the Patient
was in a Flux; for then it is

cured with the more speed and ease. In other Ulcers, things that temper the acid Acrimony, and then dry are used: In this, you must use such things as may temper the said Acid, but withhold motion.

XX. *Arius* commends Galls beaten and boiled in Water; the strained Decotion made into a thick Syrup with Honey; being rubbed upon the place, it is good. Others commend a Decotion of Cinquefoil Roots: You may also, if you please, use the Leaves too. A Decotion of Savory in Wine, is said to do it in two or three days. If it be malignant, *Hercules Saxonius*, used Lixivium of Tartar, or Vitriol-Water, by which he conquered them. He first washes the part well, then lays on

this: Take Honey of Rose, half an Ounce, Oil of Vitriol, Dram; mix and make a poultice. This, he says, prevent Remedy, whether old or young.

XXI. *Goclenius* advises for a Thrush in Children, this Take Rock-Alum, Sugar, a half an Ounce; boil in Platane water; add Juice of Mberries a sufficient quantity, and wash the mouth of with it. But *Riverius* saith, the best and only Remedy is, Spirit of Vitriol or Sulphur (if there be no Inflammation,) which in those that are grown, may be used alone. Dip a little Cotton, bound to the end of a stick, in and give the Sore a light touch; for so a simple Thrush is cured in a moment.

C H A P. XV.

Of a QUINSEY.

A Quinsey is an Inflammation of the Muscles of the Jaws and Throat, which being swelled, do stop and contract the passages of Breathing and Swallowing: This Inflammation possessest both Pharynx and Larynx: The Pharynx or Fauces, is the hinder and lower part of the Mouth, which can be seen, unless the Mouth is opened wide, and the Tongue held down, being in the beginning of the Mouth or the Gullet, (and by some that Reason is called the Throat:) Its substance is dry, performing its attractive motion by strait Muscles, and its expulsive by others, as are Orbicular; it consists of two Bones, the Os Hyoides, and the Lambdoides: It has also four Cartilages; somewhat great, long, round, in the Belly of the Os Hyoides, and two less adjacent to the Horns

thereof; as also, four pair of Muscles. The Larynx is the head, or upper part of the Wind-pipe, situate in the Neck, and that in the middle thereof, being but one in Number, that there might be but one Voice, of a roundish Figure, that it might be hollow for the Voices sake, which is strait in Youth, whereby the Voice is shrill, but larger in elder Persons, whereby the Voice is bigger, and more gross, and contains seven pair of Muscles, five Gristles: Veins from the Internal Jugular; Arteries from the larger branch of the Carotides, or sleepy Arteries and Nerves, from the Recurrent Branch of the Par Vagum, which help on the motion of the Muscles; as also Membranes contiguous with, and continued from the Membranes of the Trachea.

II. I thought it absolutely necessary to give a small Description of the Parts, which this Disease possesses; for that their Anatomical Structure being understood, the Disease is made something the more intelligible to the Mind; wherein the danger of it lies, (which is always great) the extremity of the Torment, (almost unexpressible,) and some Light is added to the ways and means of Curing, which ought to be as speedy and hasty, as the Disease is dangerous and exquisite.

III. A Quinsey is also said to be two-fold, viz. either True, or Bastard: The True is when the Muscles, and other parts of the Throat and Jaws, are not only inflamed and swelled inwardly, but the outward parts of the Neck are swelled outwardly also, which is always accompanied with a Fever: The Bastard is only an outward Swelling of the Throat, Tumifying and Inflaming the Muscles thereof, and parts adjacent there-

to, but ever without a Fever.

IV. Almost all Authors say, That it is always caused of Blood; and some, That is caused of Blood mixt with other Humours; But Experience has taught us, That is only a Flux of Humor to the Parts, which filling them with their Passage puts the Life into peril. And this is eminently a parent in such as are open or where they break, the Matter flowing forth, demonstrating that it is on the product of confluent Humours of divers kind raised for the most part from Cold taken, which putting the said Humours into a Fermentation and Flux in a febrile habit of body send them up to the Throat and parts thereabouts, especially if there be also a natural weakness of those parts attending.

V. Physicians, for the most part, begin this Cure with Blood-letting; and if either Blood-letting be reasonable and necessary to be done, it ought

to be done here; because, though by that operation you cannot empty the Matter congregated, yet by drawing a pretty quantity of Blood away you will in some measure empty the said parts of the sanguinous Humor appendent thereto, and probably take away the imminent danger and peril of it, which in this Disease is usual. By this means evulsion being made, the flux of Humours to the part affected, is in some measure stopt.

I. For as in other Inflammations, Blood is let, not in respect of that Matter which already caused an Aposteme in the part, but for preservation sake, in respect to the humor yet flowing, and increasing the Inflammation: So here they prescribe Phlebotomy in the beginning, till the Inflammation, continually increasing (before other Remedies could be reasonably applied) by the continual afflux of Humors, present Suffocation should urge.

VII. But if the Tumor be not very great, or while the Sick can yet indifferently swallow, it is good to make other Evacuations; and the Sick may now the better bear them, because the great danger in this Disease proceeds not so much from the weaknes of the Body, as the oppression and hurt of a singular part. Now the Question is, Whether this Evacuation ought to be by Vomit, or by Stool, or by both.

VIII. Some are for Vomiting, others are against it; for that, as they say, it draws the Humours still upwards to the Throat. To which we Answer, That a Vomit only draws the Humors into the Stomach, and does nothing more than expel them by the Throat: And if the Humours from most of the adjacent parts congregate in the Stomach, ('tis no matter whether they be attracted or sent,) 'tis possible the Fauces, and parts adjacent to them, may in some manner be emptied by this

kind of revulsion or derivation, (chuse you whether:) But this is to be considered, that this kind of operation ought to be only in such as easily Vomit, and are not naturally averse to it, and while yet the Passages are so wide, as indifferently to let the Matter pass through. If otherwise, you will cause a Suffocation instead of an Evacuation, and kill the Patient instead of Curing.

IX. Among many others, I remember two special Examples of Cures of a Quinsey, which I did by Vomiting. In the first, it so effectually evacuated the Matter, that the Inflammation abated immediately, and the Tumor disappeared and wholly went away without any other operation, or intention of Cure. In the other, by reason of the staining of the parts, and violence of Vomiting, the Tumor (being come to ripeness) broke in the very act of Vomiting, and the Patient had an immediate relief; the remaining part of the Cure being done after the manner of a common Ulcer.

X. But Evacuations by Stool, may much better and safer be performed; and though many times Purgings do not wholly do the Cure, yet it for the most part evades the Peril, which is the principal matter in this Cure; for that Nature it self would perform the work alone if Suffocation did not prevent it.

XI. In this case it may be demanded, that if Purgings necessary, What kinds of Irrges those are which ought to be used in this case: To which I Answer; Such as are strong and violent, than sufficient derivation may be made downwards: For if you Purge, and it be so weakly as not to derive the Matter, you do nothing. You are to remember that the danger of Life is present, and therefore that it is necessary, by violence and force to draw back the noxious Matter.

XII. In order to this, be Extract of Colocynthis (made with Water by long boiling)

of most note: You may give it from five Grains to twelve or fifteen, in strong Indies: It Purges admirably, and carries off the torbifick Cause to a wonder. Or this: Take of the old Extract eight Grains, Extract of Aloes (made with water) one Scruple; mix for Dose. It diverts excellent-
ly, and derives the Blood to the lower parts. Or this; take of the Extract of Aloes one Scruple, of Colocynthis eight Grains, of Turbethum mineral four Grains; mix for a Dose. This ought to be given only to strong Bodies, but where it may be given, or does prevail, it does wonders.

XIII. If any should Object, that by reason of the Turbith Mineral, the Humors would run to the Throat the more, where they already are too much, and so augment the Disease; we answer, No. The riskness of the Catharticks would make its whole Effects downwards, while that, by its melting Property, it dissolves the near or conjoin'd Cause of the Disease,

and so carry all off by stool: But suppose it should be otherwise, it would yet put the Sick out of peril; for if its effects were upwards, so as to cause a Flux, it must needs open the mouths of the salivatick Vessels, and so take away the Disease that way, which is as rational as can be proposed.

XIV. I care not greatly if I relate a History of this kind, done by a Mountebank in this City: A young Man having an exquisite Quinsey, sent for this Man; who coming to view him, and looking upon his Throat, and not knowing or apprehending what his Disease was; but mistaking in his Judgment, and thinking it to be the Pox, gave him a lusty Dose of Turbith Mineral, in a Dram of Mithridate: This (the Humours being beforehand in Flux, and filling those parts) in fifteen or sixteen hours time, put him into a severe Flux, and in less than twenty four hours, put him out of the peril of Death; for he spit out the Cause of the Disease, and fluxing twenty two or

Twenty three days, was perfectly cured without any more to do. Had he truly known the Disease, it must have been accounted a very bold and rash attempt, and not, with safety, to be adventured ; but as as it fell out, it proved very fortunate and successful ; for though the Sick had a great deal of trouble and pain, yet he did very well at last. You know what the Proverb is, *There is no Carrion will kill a Crow.*

XV. Seeing therefore, that a Quinsay is a most acute Disease, & that sometimes it takes away a man in one day, the great remedies are to be used with mighty care and diligence. Riverius advises immediately to let Bloud, and that to twenty, twenty four, or thirty Ounces, but by degrees, on that side most afflicted : Saxonius and Rolfinius advises, to have it done under the tongue. Tralitions in a desparate Quinsie opens the Jugular Veins. In these things, you must exercise your Reason. Some are for bleeding in the Leg or lower parts ; others for

the Arm, because they i, it makes better Revulsio, and causes less weakness.

XVI. In giving inward Remedies, you ought to let them in the form of a Potion, not in Pill or Bolus, because of the difficulty of swallowin ; and if the Sick should be provoked to vomiting, by reason of the force, the strained Passage, and solid Matter of the Medicine , t might hazard strangling.

XVII. If you bleed the patient, you may purge him the day following, (not waiting for the Coction of Humor, because the Disease admits of no Truce;) yea, if it be very violent, you ought to purge even the same day. Sydenham saith with gentle Medicines ; (but it is like a great many more of that Gentleman's Mistakes;) I say, it must be with strong, and such as may divert powerfully downwards ; (for this Experience has taught me, and I have saved many Lives by it ; whereas had I trifled with gentle Things, my sick Patients had been infallibly losf)

lc.) To these Things you may add emollient and catrtick Clysters, which very much derive and promote the Cure.

XVIII. When the Aposteme come to ripeness, it would be well that Nature would break it alone; if not, to save Life, it ought to be opened. Barbet relates us of a Quinsey which he cured by opening the Aposteme: It was a Woman; her Tonsils were so swelled, that she could not swallow at all, but threw whatever took out at her Nostrils: let her Blood, used Calasims and Gargarisms; on the fourth day as he was searching the part with a Probe, saw that the Abscess was ripe: he resolved to treat her somewhat roughly; without giving her any warning, he brake it with the same Probe; upon which, when she was cured, she laugh'd, and commended his Industry.

XIX. If the Aposteme be in hopes of sudden breaking, to save Life, opening the Throat may be attempted; which is

called *Laryngotomy*: It is seldom put in practise for fear of Disgrace, if the Patient should die soon after the Operation is ended. For if in a dangerous Quinsey where the Lungs are obstructed with Humors, or the Pleura is afflicted, or those Parts be any way inflamed, in these cases, it is for the most part done in vain, and only gives occasion of Reproach.

XX. The Operation is thus performed: Put the Patient into a Chair with his head leaning back, as much as he well can; let a Servant standing behind him, take up the Skin on each side of the forepart of the Neck; then let the Artist cut the Skin lengthways, with the Muscles under it, just against the *Aspera Arteria*, not far from the pit of the Throat, and with a broad Lancet let him make a Section, in the middle space, between the third and fourth Cartilaginous Ring, taking diligent care that the Cartilages themselves be not hurt: And having made a hole, he must

put

put in a Silver Pipe, not over long, nor to touch the back part of the Wind-Pipe, for then it would cause continual coughing. By this way the Breath goes and comes to the Lungs, 'till the Inflammation is either dispersed, or comes to Suppuration, and a passage for breathing by the mouth be restored, which usually comes to pass in three or four days. Then the Pipe may be taken away, and the Wound cured after the ordinary way, which will quickly be healed.

XXI. When the Aposteme comes to Suppuration, that it either breaks of its own accord, or is opened by Instrument, you must take care that the Corruption fall not upon the Lungs, nor into the Stomach, for fear of some other Disease; but it must carefully be cast up at the mouth; and then a Gargarism of Hydromel, or Wine and Honey of Roses, must be used to cleanse the parts.

XXII. Galen, and his Sectors, use cold and astringent

Gargarisms, in all sorts of Quinseys, contrary to the receipts of Hippocrates, prescribes Gargarisms actually hot: The former causes certain and speedy suffocation if the congregated Matter be from Phlegm which confuses Repercussives: And Humours extravasated, sticking in the Flesh, will be thick cannot flow; therefore they are to be mixed Fluxile with hot Remedies. If one taken with a Quinsey (saith Wallæns) in the beginning of the Disease, gargle with Spirit of Wine, all Inflammations will cease in about three hours time.

XXIII. There has been great noise made in the World about the use of a Swallow Nest, but the Virtue truly lies in the Dung which is found in the Nest: And because Dung is full of nitrous Salts, 'tis possible it may have a specifick Virtue against this Disease; and though it is sharp, yet it is withal sufficient, and therefore may be proper where the Disease arises from thick Phlegm. The Tincture of it may be

made with Wine, or Spirit
of Wine and Water, and
a Gargarism made thereof
be used four, five, or six
times a day hot.

XXIV. Scultetus commends
it highly in the beginning of
a Quinsey whatsoever: Take
Pintane Water three Ounces;
Wine Vinegar one Ounce;
Tartar two Drams; Saffron in
Rider half a Dram; mix
all make a Gargarism, to
soften used.

XXV. Platerus commends
the Juice of Tree Ivy, swal-
lowed slowly from three Drams,
half an Ounce; for that it
both digests and repels.
Simetus saith, that the
Decoction of the inner
End of the Hazle, or of the
Elberry wood, is excellent:
Also a Decoction of Al-
ders flowers and Leaves, with
Hus-Ears, sweetned with
Honey of Roses for a Gar-
garism: An Infusion of Mu-
rard-seed in Wine, is also
a approved thing.

XXVI. Outwardly Things
ought to be applied to in-
crease the ripening; such as this:

Take of our Antidote one Ounce;
Hens Dung, Turpentine, Saff-
ron, ana one Dram; mix
them, and apply it hot. Or
this: Take a roasted or baked
Turnep split in halves; moisten
it well with Balsam of Am-
ber, and apply them on both
sides the Jaws warm. But
the old Remedy, you know,
is *Album Græcum*, dried, pou-
dered, and mixed with Ho-
ney; to be applied as a Ca-
tiplasm outwardly, and to
besmear the parts withal in-
wardly.

XXVII. Some affirm, that
the Ashes of an Owl, (burnt in
an earthen Pot,) being blown
into the Throat, are a specifick
against a Quinsie, softning it
to admiration, and breaking of
it. Others commend, as a
great Secret, this: Take Ni-
tre half an Ounce; Cream of
Tartar one Ounce; white Su-
gar two Ounces; make each
into a fine Powder, and mix
them; which put upon the
Part, leisurely to dissolve
there; or make a Garga-
rism therewith, with this
following Water: Take Juice
of Husleek one Pound, Sal Ar-
moniack half an Ounce; dis-
solve

solve and filter through brown Paper.

XXVIII. I commend this following, as a thing I have had great Experience of: Take Wine half a Pint; Tinctura Stomachica a spoonful; mix, and give it for a draught. It dissipates the Inflammation, and by its heat it discusses the Tumor at three or four times using, provided it be used at the beginning: If used afterwards, it does good, either discussing the swelling or hastning the maturation; it is certainly one of the best of Remedies in this kind; but at first, it seems to set on fire the whole Mouth and Throat, afterwards it is more moderate.

XXIX. Among the number of the rest of the Things which I cannot enough commend, our Spiritus Anticolicus has place:

In Extremity, the Pus ought to be smeared moistened with it (with Rag) alone; or you mix a spoonful of it w^t three, four, five, or six spoonfuls of Wine, and gar with it often warm, viz. f^r or six times a day.

XXX. When a Quinsey in beginning, the only thi and truly the best of Rem dies, is, to take about a ounce of our *Spiritus Cosmicus*, in a Glafs of Sac this given two or thi times, is indeed an adm rable Remedy; for it r only discusses or dissip the Tumor, but it brit on a most necessary D phoresis, by which not or the afflux of new Matter prevented, but the Disease and all its Relicks perfectly cast off.

C H A P. XVI.

Of Deafness.

YOU ought to consider whether there be a perfect deafness, or a difficulty of hearing only: If deafness be perfect, so the Patient can hear nothing, no not the very beat of Drums, nor the noise of Cannon, the *Tympanum*, or Drum of the Ear, be supposed to be broken; and therefore the Disease to be incurable: In case you ought to attempt nothing; for you reap nothing but Disease: But if with much gaping, hollowing, or making noise, the Patient can hear, there is hopes, and you hopefully make a trial.

I. If Deafness is either intended, or begun, with pain, it is either through a sharp Vapour, or Matter, finding the Part: In this case, according to the Rule

of Hippocrates, Sect. 4. Aph. 48. you ought to evacuate by vomit: For Diseases (as he saith in another place) are to be discharged by the part next to them; and to be drawn out by that part that has a passage nearest to them. In *Liber de Affectibus*, he advises, That if pain arises in the Ears, to wash in much hot water, and apply a fomentation to the Ears, that the Phlegm may be attenuated, and the pain eased; but if it cease not yet, an emeticke Potion is then best to be used.

III. There are many kinds of Vomits prescribed by Physicians, as the *Vinum Benedictum*, *Vinum Antimoniale*, *Aqua Benedicta Rulandi*, and a great many more of that kind, which, without doubt, may be profitably given: But there is no Vomit, which I ever met withal, has out-done, nay, scarcely

ly

ly equalled my *Catharticum Argenteum*, which may be given from two Scruples to a Dram, in a little Posset-drink, or Ale; or in place thereof, you may give from four to six Grains, of our *Imperius Mineralis*, in a little Conserve or Syrup, taking a large quantity of warm Broth after it.

IV. Now this is to be understood when the seat of the Phlegm, and cause of the Pain is above; but if it lies lower, or vomiting does no good, cooling things must be dropt in, and that actually cold, as *Juice of Plantane, Fumitory, and the like*; and a Potion or Pills must be given that purge downwards: Our *Vinum Catharticum* is here of excellent use, if you give a Potion; but if the Sick loaths a Potion, and you desire to use Pills, our *Pilule Mirabiles*, are admirable, given from twenty Grains to half a Dram: If any thing can be said to exceed them, it is the *Pilula Lunaris*, given to six Grains; which I have several times given with

succes, even in this case. See these Medicines in y *Ph; laxa Med. Lib. 2. Cap. 61, 62.*

V. You ought also to consider, whether the Pain and Deafness proceeds from a hot or cold cause, though what proceeds only from those simple Intemperies, seldom lasts long; yet it ought to have some respect to them, because hot Medicines in a hot Temperament influence the Body, cold Medicines in a cold Temperament chill it, and so make the Disease worse.

VI. Though Opiates accounted ill in a Deafness, yet if the Pain attending it is very acute or sharp, there will be a necessity to dispense with the Ill, for the Good that may ensue: And this is an Observation worthy of remarking, That though Opiates are apt (if not to cause deafness, yet) to confirm or continue those ill effects, seldom much longer than the taking of the Medicine. I have known some Patients

omine, who being a little
d f afore-hand, upon libe-
ray taking of *Opiates*, have
al their deafness seemingly
ey much augmented, yet
n the giving over the
f of the same, have had
ir Hearing return again
o satisfaction, and that
n the advantage of grea-
acuteness; whereby it
ears that *Opiates* do no
ntial injury to the Or-
as of Hearing.

II. If any Matter runs
n the Ear, looking like
Matter of an Ulcer, you
t be cautious how you
Repellers, lest the Mat-
stikes inward, or be-
en to the Brain; (there-
y endangering an Apople-
y or part of the Matter
ried and hardened in the
y of the Ear, whereby
only greater Dangers
ensue, but at least the
ard of an incurable Deaf-
: And the same thing is
understood in a critical
vacuation, or where the
ter is thick and tough,
here be an Aposteme
eding:

VIII: If the Pain and
Deafness proceeds from a
cold Cause, you may inject
Juice of Onions into the
Ear, or Goats or Sheeps
Urine. Or this: Take Juice
of Onions three Ounces, Spirit
of Wine one Ounce; mix them,
and drop it into the Ear, or
inject it with a Syringe. Or
this: Take Boys Urine new-
made two Ounces., Spirit of
Wine one Ounce, in which
six Grains of Camphire is disso-
ved; mix, and inject it.
These are excellent Medicines
in a cold Cause, and
seldom fail, at least of giving
ease.

IX. But if a hot Cause
be present, though things
absolutely cold may be
given, yet hot things must
positively be forborn; and
things of an equal tempera-
ture are to be administered,
such as these following: Take
choice Canary four Ounces;
Spirit of Wine one Ounce;
Nitre in Pouder two Drams;
mix, and drop it into the
Ear. Or this: Take Juice
of Plantane two Ounces; Juice
of Purslane one Ounce; Juice
of

of Lettice half an Ounce; Spirit of Wine an Ounce and half; mix them. Or this: Take Juice of Cucumbers two Ounces; Spirit of Wine one Ounce; mix them, to be dropt into the Ear.

X. If with the Deafness and Pain, there seems to be an Apostemation, *Faventinus* his Cataplasm of roasted or baked Onions, are usual to be applied. Or you may apply this: Take Pulp of roasted Onions, Mithridate, ana an Ounce; Saffron in Powder one Scruple; Spirit of Wine Gut. Thirty; mix, and apply it hot to the Ear. If it proceeds from a cold cause, it will warm and comfort the part, and hasten the Maturation of the Aposteme, if any be: If it proceeds from a hot Cause, it will open the pores of the parts adjacent, and cause a discussion of the Pain, and thin Matter offending. Or you may apply this: Take Pulp of roasted or baked Onions two Ounces; our Antidote half an Ounce; Powers of Amber forty drops; mix, and apply it.

XI. In a Deafness, accompanied with vehement Pain so as the Patient can tie no rest, it is good to say off the Matter with proper Medicines. I commonly give in this case some Dose of my Family-Pills: But the Pain be extream indeed, then two or three Dose of my Pilulae Mirabiles, according as occasion requires, repeat the Dose five or six times, for they instantly melt and dissolve the Matter causing the Pain, make it fluid and movable, and then carry it off in the stool: But withal Tops ought to be applied in mean season, to disposer Matter in some measure to a Cure; such as this: Mitridate, or our Antidote one Ounce; Balsam of Sphur half a Dram; mix, apply it.

XII. If the Ear once offend, you must promote the healing of it, which may be done with Externals, in this manner: Take of our Antidote one Ounce; Bain de Chilli two Drams; Balsam

B'samum Arthriticum one Dim; mix, and apply it. You may also inject this insect, which very much pro-
motes the Hearing: Take
Ice Turpentine half an
Once; Yolk of one Egg; grind
them together in a Brass Mor-
a very well; then add new
Clary eight Ounces; Spirit of
the two Ounces; mix for an
action. In the mean sea-
c let the sick be well pur-
g'd with our Vinum Cathar-
ism, at least five or six
Pies; I have found it to be
pecifick in this case, and
less that which an hundred
eeming greater Medicines
will not touch or come
near.

XIII. I remember I had
once a Patient, who had a
Deafness, accompanied with
overheated Pain, that or-
inary Remedies, whether
inwards, or Topicks would
do no good; and all Eva-
cuations by internal means,
either augmented the Pain;
I was at length forced to
give a Dose of my Volatile
Lidanum; the sick began
with three Grains, and in-
creased, it gradually 'till it

came to seven Grains: This
brought upon the Patient a
large Diaphoresis, upon which
they had some ease in a day
or two's time, and in five or
six days perfect ease; but the
Deafness seemed to be
greater: The Ear was wa-
shed with Spirit of Wine
twice a day; and in about
a Weeks time after the gi-
ving over the Opiate, the
Hearing perfectly returned,
which had been in a man-
ner lost for seven or eight
Months before. After all,
I purged the Patient with
two or three Doses of Fa-
mily-Pills.

XIV. I had a Patient, a
Woman about fifty years of
Age, who had been very
deaf for above a year, and
at times very much afflicted
with Pains in her Ears: I
cured her in about six Weeks
time, by continually droping
into her Ears, four or five
times a day, our Guttæ Vitæ;
and sometimes likewise gi-
ving her about fifty or sixty
drops of it inwardly, in a
Glass of Wine, at night go-
ing to bed.

XV. If an Inflammation be present, it may be abated by putting into the Ear Vinegar, mixt or ground with Oil: And though Vinegar alone would put the Part (especially nervous Parts) to pain, by its Acrimony, yet mixt or ground with Oil, and in a small quantity, it becomes harmless, and eases the Pain, allaying the heat and fierceness of the bilious Humor.

XVI. An ancient Gentlewoman, having a noise and ringing in her Ears, and sometimes a little pain, was cured by dropping into them once or twice a day, our *Aqua Bezoartica*, and stopping them with Cotton dipt in the same; it dissipated the flatulent Matter offending, and comforted the weakned Nerves.

XVII. Where Deafness is joined with vehement pain, and no Internals nor Topicks have yet been able to do good, there is a necessity to apply Visicators; for by this means a great

quantity of the acid Hum, causing the Pain, and c. gulating the approxime Juices, inducing the Deafness, will be taken in a great measure away; and that is done many times with the Blister, which forty Pur: and Vomits would not so well accomplish; the Success of which, (having often tried this means,) I can not but commend to the Consideration of Artists.

XVIII. Whatever Medicines you put into the Ear, be sure they be warm, (unless some great occasions require the contrary,) but not very hot; because the natural temperature of the Ear is cold and dry: And before you put no new Medicament in, 'till they are cleared from the filth of the former. The Sick ought to lie on the contrary side; and the Medicament put in, ought not to exceed four or five drams at a time. The less unuous the Medicament is the more the better; for when it is gotten into the Labyrinth of the Ear, it comes not easily out again: This

more subtil and spirituous, a: much to be preferred in its case, because they do their Work, and then go away in Vapor.

Nitre dissolved in strong Vinegar, and often dropped into the Ears, quickly cures any ringing or noise in them.

XIX. Dropping in Things to the Ears may do, but Singing is much better, provided it be done with a Instrument, and a skilful Hand: You ought not syringe violently, but leisurely; lest by such a violence, the *Tympanum* should broke, which would rise an incurable Deafness. Moreover, you ought be very careful how you apply Topicks, 'till Universitatis are premised, though afflux of the evil Humors first abated.

XXI. Galen advises Opium dissolved to be put into the Ear; and *Paulus* dissolves it in Milk for that purpose: But these may be dangerous. If an Opiate be required, there is nothing better of that kind, than our *Guttæ Vitæ*, or *Spiritus Anodynus*; for by reason of the heat of the Spirit, and other Things joined with the Opium, the Opiate can do no hurt; whereas otherwise it might stupifie, and much encrease the Deafness, and may destroy the Instruments of Hearing. However, Opiates of any kind must be given, if the Sick be in danger of death by the Pain; because the saving of the Life of a Patient, is much greater than the Hurt, should it be a total and perpetual Deafness.

XX. The passage of the Ear being very sensible, you must be careful that you use not sharp Things; yet *Villæus* boldly attempted the use of *Unguentum Aëtiacum*; and he saith, that therewith he cured a sore Ear that ran with purulent Matter for the space of eight years. And *Petrus Johannes Faber* saith, That

XXII. If 'tis certain there is an Apoiteme, Authors say, You may use Juice of Crowfoot, 'tis much commended;

but 'tis scarcely safe, because 'tis very hot and corrosive. If the Bone that is covered with the thin Membrane, becomes carious after such Suppuration, you must often drop into the Ear Spirit of

Wine mixt with Honey of Roses. Marcellus saith, That *Cows Milk two Ounces mixt with Honey one Ounce*, being dropt into the Ear, and the Ear stopt presently with Wool or Cotton, will wonderfully heal the Ulcer, yea, though it were cancerous.

XXIII. Crato's Medicine for a Noise and Tingling of the Ears: Take bitter Almonds blanched an Ounce; White Hellebore, Castoreum, ana two Drams; Cofitus one Dram and half; Rue two Scruples, Euphorbium half a Dram; boil all in a sufficient quantity of Water for an hour, over a gentle Fire; then strain, and drop of it warm into the Ear three or four times a day.

XXIV. Sennertus advises to this: Take Ox-Gall, Goats

Gall, Juice of Onions, na four Ounces; Vinegar Two Ounces; mix, and put it over a Chafing-dish of geoar Coals, and let the boiling Im be taken up the Ear, thr gome a Funnel.

XXV. A Deafnes w had been of many years tinuance, I cured with Powers of Anniseedss dipping them into the Ear; it purg'd the Patient four ti with my Pilulae Mirab and drew several Blis both behind the Ears, on other Places adjac thereto.

XXVI. A poor Man lost his Hearing, (as so thought by the Pox) fall into an Empericks hand, cured him by fluxing with the following Mi cine: Take Turbith Min eight Grains; Mithridate Dram; mix for a Dose. I raised an effectual F which continued twenty four Days; after which the Patient heard as well as he did in all his life. Some may wonder at the Succ because that some have ei

wholly lost their Hearing, or had it mightily decreased by this kind of Operation. But this is not to be adred at, since that in the Bodies such Sulphurs are found, as are not only able to ex the Mercury, but also condense or coagulate it, which mixt with the Hu-

mors (as it will be, if much of it be used,) coagulates or thickens all the morbid Matter contained in the part, whereby the Organs or Passages are more firmly obstructed than before, and a perpetual Deafness succeeds.

C H A P. XVII.

Of BUBOES.

A Bubo is a Swelling either in the Throat, Arm, or Groin; and they proceed either (1.) simply from the afflux of Humours caused by Cold, or some other Matter; (2.) Or are complicate with Poyson and Tumour, as in the Plague or Pestilence, and French Disease.

I. If it be a simple Bubo, indeed let it arise from what Cause soever, whether simple or complicate, (if there can any hope of its breaking) you must wholly desist from

Purging and Vomiting, for those Operations destroy the End of the Bubo, since Nature thrusts out the offending Matter by those Emunctories, and the nature of Vomiting and Purging is to draw from the Circumference to the Centre, whereby the Bubo is hindred from rising, and coming to its perfection: In all these Cases Natures End in thrusting forth the Bubo ought to be promoted, which is best done by a sudorifick means, inwardly given, and strong Attractives and Suppuratives mixed outwardly.

III. In order to this end you may give some few Gr. of our *Laudanum Volatile*, or our *Guttæ Vitæ*; or if for some particular Reasons Opiates are not to be given, the *Diaphoresis* is to be promoted with *Antimonium Diaphoreticum*, or *Bezoar Minerale*; or with some more powerful Medicine, as is *Mercurius Sudorificus*, or our *Angelus Mineralis*, or *Angelick Pills*; or you may compound something after this manner: Take of our New London Treacle twelve Grains, Bezoar Mineralis sixteen Grains; mix for a Dose. Or this: Take of our Antidote one Scruple, *Antimonium Diaphoreticum* twenty five Grains; mix for a Dose, giving often one Ounce of our *Aqua Bezoartica*. The Patient is to be covered down warm in his naked Bed, and he ought to Sweat, as long as he can well endure it, or till Faintness; after which let him cool gradually, or by degrees. Where Opiates are wholly useless, give this: Take *Bezoarticum Minerale* one Scruple, Fine of *Alkermes*

enough to mix it into a soft Bolus for a Dose.

IV. In the mean Season Topical Remedies are to be omitted, such as *Mithridate*, *Turpentine*, *Soap*, soft *Hens Dung*, of half an Ounce; *Oyl of Almonds* two Drams, Salt ground fine one Dram; mix for a Cataplasm. Or this: Take Pulp of red *Garlick*, *Balsam of Sulphur*, *Turpentine*, Yolks of *Pidgeons Dung*, ana half an Ounce; *Oyl of Anniseeds* two Drams; mix for a Cataplasm. Or this: Take Pulp of *Roots baked*, *Balsam of Sulphur*, soft *Soap*, *Pepper in Powder*, *Turpentine*, ana half an Ounce; soft *Soot* six Drams; *Oyl of Scorpions* two Drams; *Oyl of Juniper-berries* one Dram; mix for a Cataplasm. These are to be applied and renewed every twelve hours.

V. The general Rule is, That if the *Bubo* is not to be dispersed, then to promote the Suppuration; if it be Venomous, chyle, Pestilential, you ought to use all your endeavour to

w it out; for that, if it
uld revert, and the Poi-
strike inwards, the Pa-
nt would be almost infal-
y lost: And in other Bu-
boes, not Venomous, if they
not brought out, it has
n observed that after a
le time, it happens that
ew Bubo rises, either in
ame, or some other

VI. In a Venereal Bubo,
ere there is no danger of
ath, you ought to observe
tures motions; for if she
usts forth the Bubo power-
y, you ought to promote
Suppuration; but if it
nes forth weakly, or looks
as if it would break, 'tis
sible it may be carried
another way, more ad-
antageous to the Patient.

VII. Moreover, in the
gue it self, where some-
es Buboës will yield to no
medies, they must at last
left to Nature; especially
they create the Patient
le or no trouble in walk-
, nor much pain, nor en-
ger Life. In this case it is
t necessary to open those

Tumors, for that Nature in
some length of time can best
digest them, whereas on the
contrary, the hazard of an
Incurable Ulcer may be run
by unseasonable and violent
opening of it; but these
things ought to be considered
with great Judgment and Pru-
dence, as the nature of the
thing requires; for 'tis the
poor Patient that must pay
for all, who, if the Physici-
an mistakes, pays no less than
his Life.

VIII. I cannot but con-
fess my dissent from the
Learned *Sylvius de le Boe*,
where he saith, That Pestil-
ential Buboës should, if pos-
sible, be discussed, otherwise
be brought to Ripening and
Suppuration: We say, on
the contrary, that if possible
they ought to be matured
or broken, and only left to
Nature, or be discussed,
when there is not Matter
enough to promote the Sup-
puration. Maturation is
much more safe in a Pestil-
ence than discussion, and
indeed in all other cases, it
is much better; however,
Violence is not to be done,
against

against the general tendency of the morbid Matter.

IX. The Cure (saith he) is to be performed by the same Medicines, wherewith the Swellings of the Conglobated Glandules are usually cured, and always with respect to the Pestilential Poison, for which cause take *Treacle*, *Mithridate*, and such like, which are good for it, ought ever to be added to other things: To this purpose Distilled Oil of *Harts-horn*, *Ox-horns*, *Rams-horns*, and *Goats-horns*, and other things which have a Volatile Oily Salt, may be mixt with common Medicines. It is observed, That *Unguentum Martiatum*, mixt with *Venice Treacle*, is excellent to discusor disperse, but that *Diachylum cum Gummi*, promotes Suppuration. And unless the violence of the pain be urgent, you ought not to promote Scarcification of the *Bubo*. As soon as the *Bubo* is Suppurated, the opening must be hastened, either with a Pen-knife, or some breaking Medicine; but the Pen-knife,

or Incision-knife, is to be preferred.

X. After the *Bubo* is pened, apply *Balsamum Sphuris Terebinthinatum*, *Anisatum*, with *Unguentum Basilicon*, or our *Balsamum Amicum*, and *Andromacum Treacle*; for by this means the Ulcer will be quickly cleansed, and the more surely and happily healed; more especially if you apply a little *Diapompholig*, or some such like, to hasten the Cicatrice.

XI. The aforesaid *Sylvestris* disallows of Blistering, (the allows of Cupping and Scarrifying,) from whence he saith, he could never apprehend what good can be expected: On the contrary the Skilful *Barbet*, the first clapt on (upon Pestilential *Bubo*) a *Vestory*, although the Tun be of no considerable bigness, neglecting Cupping-glasses which he therefore rejected, because they cause much pain, and increase the Fever, draw out the bad Humors as well as the bad ad-

alter the whole Blood : Within seven or eight hours, or so long time is necessary for the Blister to rise well, it is cut, and *Emplastrum Magneticum* is applied, whose virtue certainly is such in case, that a more noble medicine is not known, as will appear to any one that uses it.

II. The making of the Arsenical Magnet we have learnt in our Pharmacopæia ordinens. Lib. 4. Cap. II.

54. to which I shall show you. But the Magnet of Hartman, which is that which Barbet used, this following: Take *Serapinum*, *Galbanum*, *Ammoniacum*, ana three Ounces, dissolve in Vinegar of Barbersills q. s. express through a (upponen) Cloth, and by boyling, broken them: Then take Wax,

The Turpentine, ana four Ounces.

Pouder of the Arsenical Magnet three Ounces, Oyl of Amber two Ounces; mix the Wax and Turpentine with a gentle heat, remove it from the Fire, and stir it well, to bring it to the consistency of an

Ointment, to which add the Gums afore prepared, with the Arsenical Pouder, and Oil of Amber, which mix well by much stirring, then make it up into Rolls, and keep it in Bladders anointed with Oil of Scorpions, for use. This differs nothing in the number of Ingredients from that of *Angelus Sala's*, save only he adds to the Composition, washed Earth of Vitriol one Ounce: That of Hofmari's is thus made. Take Ammoniacum, Galbanum, Sagapenum, ana three Ounces, Wax, Turpentine, ana two Ounces and a half, Arsenical Magnet one Ounce and a half, Roots of Aron half an Ounce; dissolve in distilled Vinegar, boyl, and make an Emplaster. This latter may be used to Rusticks and strong People, but for the more delicate and tender, the former is the better.

XIII. Barbet saith, That he has experienced these good Qualities in the said magnetick Emplaster, that if it be applied to a hard Skin, it produces not the least Eschar, and in the mean time

time draws out the malignant Humours, so egregiously, that a *Bubo*, as big as a large Wallnut, is sometimes taken away in four or five Days times: But because this does not always succeed so quickly, a Vescicatory is first to be applied, that the Humors may the sooner be evacuated; and because that in robust Bodies it will produce no Eschar, a Blister ought there to be used, that not only the *Cuticula*, but some part of the Skin also may be corroded first. But in Children, Ladies, and thin Skinn'd People, it will make an Eschar, or raise a Scab of it self, without any Blistering afore-hand: This Scab is the true Seat of the Extracted Poyson, wherefore it is found pretty thick, and the Skin only superficially corroded; which is a thing worthy to be considered, and may possibly be the reason why it is sooner separated than any other Scabs raised by Art; for in thirty, or thirty six Hours it has fallen off by the help only of a Spatula, without any

precedent Scarification. It may be used without or with but a very little if to the Anti-pestile Plaster you add a little licon, or Treacle.

XIV. This Ointment following excellently prom the falling off of the Esc Take Honey, Goose-gre Turpentine, Gum Elemi, one Ounce; Soot six Dr Yolks of two Eggs, Mithri four Drams, Oyl of Scorpi enough to make an Ointn If when the Scab is fa the Tumor be not eno abated, you may raise a cond, yea, a third, with said Magnetical Arsen Emplaster, and then p ceed as before. Lastly, l up the Ulcer with Empl de minio, or some other hing and drying Plaster; make not too much hast to heal it, lest the poison Humor, not yet wholly vacuated, should cause either a new Disease, or Death

XV. Buboes arising fr a Venereal Cause, have the Pocky virulency affect g the Spermatick Vesse whet

whether the *Præparantia*, or *Excrentia*, through which the malignity rises, and infects it self partly through the whole Mass of Blood, partly into the parts adjoining, and so into the Indules themselves infecting them. If the Bubo be like an *Erysipelse*; if like an *Oedema*. Tumor, it is conjoyned with Phlegm; if from an Acrimony from Blood, blood mixt with Phlegm, and is joined with a malign Spirit.

XVI. If there be no hopes bringing the Tumor to purgation, after due Purging, you may apply Empl. *Ranis cum Mercurio*, notwithstanding all that Barbet writes against it, but if there be hopes of Maturation, it will be then Imprudence, that it will cause the Vein to revert inwards, to great danger of the Patient, as both Reason and Experience teach.

XVII. If the Bubo be

its green Colour, or Blackness, or Inflammation, such as come from adust Blood turn'd black, or Melancholy, joyned with malignancy and putrefaction, or virulent Choler, there will be danger of a Gangrene and Mortification: In this case you must defend the places round about with Repellives and Repellers, but not the *Bubo* it self.

XVIII. In a *Bubo*, whether from *Plague* or *Pox*, beware of Bleeding, it is one of the most pernicious things can be done, for it hinders the rising of the Tumor, and in the *Plague* hastens Death; in the *Pox*, it disseminates the Malignity and Poysen through the whole Mass of Blood and Humours with a Vengeance. *Epiphanius Ferdinandus, Hist. 17.* saith, That he knew some who just upon the appearing of the *Bubo*, by letting of Blood and Purging, have fallen into a stubborn *Pox*, if not incurable.

XIX. If they are caused from thick, tough, and cold Hu-

Humours, they are ripened with a great deal of difficulty, and require a long time of Cure; for Nature not being strong enough to drive the Matter quickly outwards, it lies between the *Peritonæum* and the *Muscles*, whence it perpetually sends Vapours to the Liver, and sometimes causes large *Sinus's*, and many other Symptoms, whereby the Mass of Blood is miserably Infected, and so sends its Polutions to the outward parts of the Flesh and Skin.

XX. *Hildanus*, Cent. 5. Obs. 65, gives a strange relation of a *Bubo*. A certain Person (saith he) had a *Bubo* in his right Groin, who deferred opening of it, 'till the malignant Matter fell upon the fourth and biggest Nerve of all that moves the Hip; upon which there was violent and constant pain in the Hip, attended with Convulsions, a continual Feaver, &c. after which followed a Pining, Leanness, and great Weakness. Many things, both inward and outward, were tryed, but in vain; for the

Bubo did scarcely appear outwardly, the Groin was hard, with very little pain; for the violence of the pain in the Hip had it were, drowned it: length the *Bubo* was bro by help of a Caustick, of which, in six or se days time, there ran about ten pounds weight of Matter, after which, with g difficulty, he was cured.

XXI. This following has been applied with Success to draw out the Pois Take *Diachylon Compositum* one Ounce and a half, *Minciate*, *roasted Garlick*, *roasted Onions*, ana two Ounces, *Fresh Galbanum* three Ounces, *Galbanum Ammoniacum strained*, *Mustard-seed*, of an Ounce, *Palm Oil*, *Oil of Amber*, ana half an Ounce mix, and make a *Cataplasm*. In a cold *Bubo* for Supration this: Take *Linen meal* two Pound, old *Clothes* one Pound, *Jelly of Hogs-Lips* q. s. mix, boil them together, and make a *Plaster*.

XII. If there be any
of Suppuration, 'tis
nearly best to induce it
in all means that may be,
more grievous Symptoms
Diseases spring up; 'tis
tively against the Prin-
ciples of Art to dissolve it,
Nature has disposed the
ter from the Blood and
er, and whole Body, to
e parts to be cast forth,
re the malignity and vi-
lent Matter runs out,
such otherwise being de-
Posed within by discussion,
Repellers, the Matter re-
al Mass to the more noble
ick, infects again the
nours; (so that the lat-
end of this Man, is much
se than his beginning;)
ence comes falling off of
hair, Nodes, Tophs, Gums,
turnal Pains, Leprosies,
ules, sore Head, putrid

Scabs, Serpiges, Herpes,
Cancerous Ulcers, affection
of the Perioftion, rotten-
ness of the Bones, and an
hundred other affrightful
Symptoms.

XXIII. *Guilielmus Fabricius*, Cent. 6. Obs. 68. saith,
That he had often found
the benefit of a Vesicatory
of Cantharides, in a Pestil-
ential *Bubo*, for it draws
the Poison to the out-parts:
Take *sower Leven one Ounce*,
Cantharides finely poudred
*twenty, Mitbride two Scrup-
ples*; mix and make a Ca-
taplasma; to be applied four
Inches round the Tumor. Also,
in a malignant *Bubo*, you
may apply *Diachylon cum*
Gummi, mixt with black
Soap, whereby most stub-
born *Bubo*es are Suppurated;
and if Hens Dung be added,
it will be so much the bet-
ter.

C H A P. XVIII.

Of the Cachexia

I. THE Cachexia is the very same Disease which Physicians call a *Leucophlegmatia*, and is the fore-runner, or rather the beginning of a *Dropsie*, and called by some a *white Dropsie*: It is a Lazy Disposition and Habit of Body, with Pursiness, uneasiness of motion, and sometimes shortness of Breath, with difficulty of Breathing, coldness, softness, and smoothness of the Skin, with other concurrent Symptomes arising from Obstructions of the Liver, or Spleen, with the *Meseraicks* and other *Viscera*.

II. It can never be said to be incurable, because it is properly but the beginning of another Disease, and seems to be only a cold watery Juice, shed abroad under the whole Skin and substance of the Flesh, arising

in part from Obstruction as aforesaid, in part from Discrasie, or weakness of substance of the Blood declining in its Strength, not to have ability to carry its Serum along with the Emulgent Arterie to be evacuated in its ordinary course by Urine.

III. It is caused either by too frequent and long gorging of *Hydragogues*, which vehement drawing away the watry Humour mightily weaken the substance of the Blood, till it is left so thick, and its mous parts so compacted and congealed, that the following generated Serum cannot easily mix with it, to make it of one Substance or Consistency, whereby in its passage through the Veins and Arteries, lying in a separate state from the other par-

the Blood, it soaks (as it does) through the Vessels, dakes the habit of the cold and watry: Or, Obstructions, as aforesaid whereby the Blood bears not only vitiated, but has time to let its parts pass through the Plicatures of the Is, to the Flesh and ex-rl habit of the Body.

That there is no Ple-
in a Cachexia is certain; nothing is more certain
that there is a Cacochy-
and therefore care must
ken not only to open
present Obstructions,
also to depurate the
d, and alter the habit
Substance: If it pro-
from taking too great
quantity of Hydragogues,
must give Strengthners,
h are partly Sudorifick,
a as well as to make the
d stronger, they may
pen the Pores of the
dy, as to cause a trans-
n of the superfluous
laidies which infest the
ki and Skin through
; for which purpose
following mixture is of

good use: Take of our Antidote, Bezoar Minerale, ana fifteen Grains; mix and make a Bolus, to be given at Night going to Bed, and let the Sick sweat gently upon it. This ought to be given every day, or every other day, for four or five times, in which space I have never known it fail to cure.

V. In the other case, the chief busines is to open the appendent Obstructions, and remove the Discrasie of the Blood. Many prescribe Blood-letting in this, but in my Opinion, that must be very pernicious, because it still diminishes the Strength of the Sick, which is already too much weakned, and exhausts the Spirits now wasted and flagging. In this case bitter Herbs by many are prescribed, and the bitter Decoction has been found of good use. Half a Pint of the Juice of Centory given Morning and Evening for a Week together, has cured to a wonder.

VI. But because the squeamish Stomachs of several, can-

cannot be prevailed with to take such bitter and nauseous Doses ; and because in others the Obstructions are so obdurate, that none of those ordinary Remedies, nor yet any thing prepared from Vegetables will do any good , we must have recourse to Things that are more powerful, and of another Nature , which shall have power to pierce to the most inward receffes of Nature. Of this kind are mineral Waters; but such especially as proceed from an Iron Mine , of which the Sick ought to drink liberally, and for some Weeks, because those Waters being replete with a ferrous Vitriol, both powerfully open, and also sweeten, which is one of the chief Intentions of Cure.

VII. Now because many can neither spare time to go to the Wells, or by living remote, cannot well compass to get thither, we shall here prescribe other Remedies, which no Place can fail of affording : Take Filings of Iron, white Tartar in Powder ana ; make them into a Mass

with Water, which put in earthen glased Vessel, or w Bowl ; put it in a warm till it is dry : Powder it and moisten with Water, and dry again, repeating five or six times. This pared Iron, may be made to Pills with a little Dia Or, if the Sick cannot Pills, you may make a ture of it with White-V by digesting the W Wine upon it for five Weeks. And although sibly a Tincture ma made in much lesser yet the longer the W Wine stands upon the ter, (were it a year, or m the better it is : Take Rust aforesaid, eight O White-Wine two Quarts ; five or six Weeks, as afore then decant the Tincture, upon the Fæces put more repeating this Work so till no more Tincture will Dose from a spoonfu three or four. This ture you may if you p boil into a Syrup wit gar:

VIII. If you be in Country where Tartar

nt be gotten ; it may do, if you only take Scales of Lin from the Smith's An-
dars, and put into White-
Wine : The Wine alone
will in time, being in a warm
Digestion, extract a most
mirable Tincture for the
Disease aforesaid ; and tru-
cannly either in appearance nor
smell will it be much infer-
ior to the former : Take
the Scales of Iron four Pound ;
or five White-Wine a Gallon ; mix,
it warm, for two or three
hours, or more, shaking the
leffer's once a day ; and keep it
upon the fæces : Dose
one spoonful to three
our, in the Morning fa-
: Take, Now here is to be
ed, that the Sick ought
ie in their warm Bed,
or three hours after ta-
of it ; or if up, to walk
nd down, or use some
ing Exercise, for two or
e hours following.

K. If the Cachexy be at-
ed with vehement pain,
any particular Part or
ib, bleeding with Lee-
is of admirable use : I
member (once more espe-
cially) I had a cacheetick

Person in cure, who had so
vehement Pain in his Shoul-
der, that he could not lift
his Hand to his Head : I
set a dozen Leeches to his
Shoulder, and he was cured
of his Pain at once : This
method I have pursued se-
veral times with good suc-
cess. And sometimes where
Leeches could not be gotten,
I have profitably applied
Vesicatorys, which have a-
bundantly answered expe-
ctation : Yet this is to be ob-
served, That though they
often are, and may freely
enough be applied to the
Legs, yet it is something
dangerous to do it in a Dro-
psie, lest they should bring
an afflux of Humors upon
the Part, so great, as to
cause a Gangrene ; which
yet a prudent Physician, ha-
ving this Caution, may easily
avoid.

X. In a Cachexia in Wo-
men, where there is a great
Obstruction of the Terms,
you ought not to provoke
them, 'till you have opened
Obstructions of other Parts
cleared the passages, and
prepared the Blood and Hu-

mors: For Nature discharges not the Blood by the Veins of the Womb, 'till the Crudities be in a great measure consumed, and the Blood has recovered its inward Heat, Life, and Vigor: And Crudities being concocted, and the Oeconomy of the Body restored, what natural Evacuations were suppressed, will return of their own accord.

XI. I once had a cachetical Patient, who formerly had the Pox, but had been well of that Disease some years; but fearing there should be yet some Relicks of it, desired I should proceed in the Cure, as if it had been the Pox; nor could I prevail with the Man to admit of any other Cure: At length I fumed him with the following Troches: Take artificial Cinnabar six Drams; Myrrh, Amber, Mastick; Olibanum, Cloves, Nutmegs, ana half an Ounce, Mercurius Dulcis two Drams, with Spirit of Wine; make thirty two Troches, for eight Fumigations. I fumed him three or four times, and took a

way all his swelling, without any sensible fluxing; and he became perfectly well. But one thing which was very remarkable in this Case, was, That an old Patient of the Spleen, which he had been troubled withal for twenty two or twenty three years, was totally and perfectly removed, and nothing of the Disease went away by Urine.

XII. A confirm'd Cancer is without danger, and may be cured in short time by Sudorificks only; the Cure principally proceeding on a Debility of the Blood and noble Parts, charged either with too great Acidities or an aqueous Matter, which is sent into the Habit of the Body: For this purpose, a Tincture of the open Crocus Martis, or the Gentian of Martis it self is profibl given; and Grulingius (which for this purpose it exceeds all other Remedies, because strengthens so powerfully) For internal Sudorificks (which may also absorb the Acid,) we commend Balsamum

Mineral, from six to sixteen
Grains Angelus Mineralis from
six to twelve Grains; Pilulae
gelicæ from one to two
Suples; or a Decoction of
Giacum, after the usual
Dinner, the Patient being
in Stove or Bed.

XIII. Barbet saith, that watery Matter is first gathered in the Face and Throats; and if the tumid Parts be prest with your Finger, that they are not so full as in a true Dropsie; and that the cause of it is the being compressed, broodeing, or some other way obstructed, whereby the natural Motion of the Lymphatic Vessels is hindred, and so thrust into the fleshy and skinny Habitac. But all this we cannot concede unto; nor do we believe that ever the Rule of the lymphatic Vessels were, or can be the same thereof; but this position may be sometimes a cause, the two great thinnes of the *Lympha*, and weakness or laxness of Vessels containing it, whereby it has an emission

through their Pores, and Plicatures into the fleshy Substance of the Body.

XIV. If the Sick be of a choleric habit of Body, if they sweat, (in a Stove, Chair, or Bagnio,) it ought to be with a gentle heat: If they be melancholly, the heat must be greater; but if plegramatick, the heat must be most intense, that the Humors may be melted, and the preternatural Gelly dissolved; without which, it can never pass away by sweat: And this is of use chiefly in Virgins, where the Disease proceeds from Grief, drinking cold Water, eating unripe Fruit, or other hetrogene Things: But in hot Constitutions, and such as have been used to eat and drink hot Things, (whereby the Liver is made exceeding hot and dry, and much Choler abounds in the first and second Region, viz. in the Veins of the Liver, Spleen, and Mesentery, and in the greater Veins and Arteries,) Baths are much more proper than Stoves, and such-like, because they

moisten; whereas a dry sweat irritates the Atribitious Humor.

XV. Being come out of the Bath, you may anoint the Belly, Feet, Legs, and other swoln Parts, with the following Unguent: Take *tcsps* of *Elder*, *Dwarf-Elder*, *Doves-foot*, *musked Cranes-bill*, *Mustard*, *Rocket*, *Camomil*, ana two Ounces; *Palm-Oil* one Pund; boil well, strain out by pressing; then add distilled Oils of *Amber*, *Aniseeds*, and *Juniper*, ana three Drams; mix them, to anoint withal, and inwardly give a Dram or two, or more, of our *Aqua Bezoartica*, or good *Cinamon-Water*.

XVI. *Catharticks* are adjudged by most to be of evil consequence, being given to *cachectick Persons*, because they hurt the Liver, and weaken the Ferment of the *Viscera*: This is true, if they be often or long given, as we noted at Sect. 3. above, for they destroy the Patient, the *Viscera* and weakned Parts being extreamly hurt, and more weakened there-

by; but *Lenitives* ma be given and repeated with *Strengthners* between; and sometimes stronger *Purgatives* provided there be pretty long intervals between and many times Corroborate of the Bowels be given in the interim, to supporant restore their tone.

XVII. *Quercetanus* recommends this Pouder: Take fine Filings of Iron one Lb, Feculi Ari one Dram, Absence of Coral, Pearl, Powder of Amebrgrise, ana half a uncture of Amber prepared, Cinnamon ana four Scruples; Sugge mix, and make a Pouder. is a good Thing for pale and depraved Colour, Chexies in Men, Women and Maids, whether young or old, the Body being prepared and purged for sometime before hand. Sir Thomas commends his Chalybeate Salt for the same purpose. See it in my *Seplasium Libr. 1. Cap. 16. Sect. 13,* & *Lib. 2. Cap. 14. Sect. 5.*

XVIII. Or this: Take Filings of Iron, sprinkled with Waters of Wormwood

as, or Scurvy-Grass, where
their Salts have been dissolved,
leave them so long till
it is converted to Rust, or Crocus;
of which take six Ounces;
Harts horn prepared, Ma-
series of Coral and Pearl,
one Dram and half; Ci-
mon, Crystals of Tartar, ana
Dram; Sugar a sufficient
quantity; mix, and make a
der: Dose one Dram.

XIX. Sennertus commends
Wine: Take Filings of
Dram; three Ounces and half;
Powd'le Wine two Quarts; in-
them together in a Bolt-
Cin a Month in a warm
Sugar; shaking it three or four
Poudres a day: Dose five or six
ounces at a time, in the Mor-
Colouring fasting, and lying two
en, Wo three hours in Bed after

it; or otherwise walking and
stirring two hours after it.
As often as you pour out
one Glass, you must put in
another, till half the Rust or
Crocus seems spent; then
you are to cease, and put in
no more. Our Tinctura ad
Chlorosin is also of experien-
ced Use.

XX. If the Patient finds
any pain in the Abdomen or
Belly, you ought to bathe
the Part with Powers of Am-
ber twice a day: Or with this:
Take Palm-Oil four Ounces;
Oil of Anniseeds half an Ounce;
mix, and anoint with it. Or
this: Take Palm-Oil four
Ounces; Oil of sweet Fennel-
seed, of Oranges, ana two
Drams; mix, and anoint
with, as before.

CHAP. XIX.

Of the STONE in the Reins.

I. **A**S this is a Disease with which many are afflicted, so it is of as hard and difficult Cure, for which variety of Medicaments are instituted. The cause of which is this: That those things which do some good, and cure them to boot, yet do others no good at all, and sometimes make them worse; for which Reason sake, we shall make it our Business here to examine variety of Authors, and hear what they all say.

II. It is a Disease like the Colick; but it is distinguished from it, because in the Stone, the pain continues still in one place; and in the beginning the Urine is clear, but afterwards of a troubled Substance, bringing forth with it at length Gravel, Stones, and such-like; where-

as in the Colick the Pain is different, or in different Parts, afflicting for the most part the Colon; and in the beginning the Urine is of a troubled Substance, afterwards more clear.

III. How Gravel (which is the Progenerator of the Stone) is bred, there is a various Opinions: *Spigelius* by his Discourse, seems to believe it to be bred in the Veins; for he saith, That he has found the Blood in the Veins full of small Gravel; and if so, it is natural for it to descend with the Substance of the Blood, into the emulgent Arteries, and from thence with the Urine to the Reins and Kidder.

IV. But by what Article Gravel is generated, is

Mr Question: If care not
atly if I relate to you a
ingular Observation which
made whilst I was in the
West-Indies. In those Coun-
s, for clearing of Ground,
People commonly lay
the Wood on heaps, and
in it: I did the like of
the wood growing upon a very
differently piece of Land, the
 substance of the Earth (un-
its upper Crust) being a
white Sand. I had
y white and soft Ashes,
inferior in softness to
finest Wheat-flour, or
ite Starch, in which not
least appearance of Gra-
or Sand could be discern-
l by any means. Of
se Ashes I had occa-
to make a *Lixivi-
um*, sometimes by infusion
, sometimes for Expe-
sion sake by boiling. The
iv. being decanted,
the Ashes cast away, I
the curiosity to view;
by an exact scrutiny,
nd them to be nothing
pure white Sand, with-
t any of the small and
 particles of Ashes, which
ore the elixiating of
m, made them feel like

pure, fine, and soft Wheat-
flour. This I did, 'tis pos-
sible, an hundred times, and
always produced the same
Sand: From whence I ded-
uced these things: 1. That
those Trees, (which in those
Countries are mostly of a
mighty bigness, chiefly Pine,
Oaks, Hickories, and such-
like, (Herbs, Plants, and the
like,) growing upon such
sandy ground, have all their
Nourishment and Substance
from that Sand, whether
white, red, yellow, or of
what Colour soever. 2. That
by the plastick Virtue of the
Plant, the Substance of the
said Sand is dissolved, and
fitted for the Nourishment
of the same Plant. 3. That
the said Sand is dissolved in-
to a moist Humor, and it may
be resinous or glutinous, or
aqueous, consonant to the
Nature of the same Vege-
table; the same kind of
Sand which produces an
Oak, makes also a *Pine*, *Hic-
kery*, *Ash*, or other Plant,
growing upon the same: For if they were not gene-
rated or produced of Sand,
(the Earth being scarcely
any thing else, ten or twen-

'y Foot deep, in those Places,) Of what other Matter can they be made? 4. That an *Analysis* being made by burning and elixivation, the whole Substance of the Plant (in a manner) resumes its *prima Materia*, or first Matter again, converting its Body into Sand, and not into any other Principle. 5. That the Extremity and Violence of the Fire, has not power to destroy the *Idea* of the prime Cause; but it still retains the same through all Vicissitudes and Changes, even of the strongest Fire it self.

V. I made also another Observation, of the same kind of Trees, Herbs, and Plants, growing upon the same kind of Land, from their rotting: Great Pine-Trees, four or five Foot in Diametre, and others, being rotted upon the Ground, although the rotten Wood at first become only light and chaffie, then a Slime and Mud; yet that Slime or Mud, and Rottenness, gradually converted from that brown, dark, or black Co-

lour, and soft, clammy, u-cillaginous and rotten Substance, into a pure white Sand, no ways unlike to the first Substance, or that of which they were primarily generated; all which things might clearly be discerned in many of them, according to the differing Degrees and Times of Rotting or Purifying, as Nature had been several Years in performing that Work and Operation. Those which were produced of white Sand, revered into white Sand again; those of red Sand, into red Sand &c.

VI. Out of what has been said, it clearly appears, that Things by resolution naturally return into the Matter of which they were first generated; so that according to the Food, and the Factor or Matter that Food was generated from, being again resolved in Man's Body, in the Production of Jices, Humors, Blood, Flesh, and other Substances of the like. So true and faithful is the Work of G O D in the Universe, that as He can

joy Himself, so neither the Things He causes pure w^e produced, lose their Ideas and Potentialities, or though they never so often change their Forms and Appearances, but will after a disceng race or course of Vicissitudes and Alterations, regress to their first Matter or Pain.

VII. And thus the first Operat^euse of the Stone is to be brought into farther, than the revery in which it is generated, or the natural Spirits lessing the same; though o not deny what Rive^r says upon the point, that there may be a rifactive Spirit, which y be assisting in that Generation: Both which conserered, may be the Reason t some People may be troubled with this Disease, I some not.

VIII. Gravel subsiding is not necessarily indicate Stone, but sometimes material Cause only reof, (for multitudes of people that are perpetually free from the Stone, do ma

ny times make much Gravel,) yet possibly it may signifie a Disposition to that Disease: For if Gravel, which used constantly to come away, is afterwards suppressed, and Pain is felt, the Urine being clear and thin, there is great danger that the Gravel may concrete into a Stone; and when it is made again with Pain and Stranguary, it is a sign there is a Stone generated.

IX. Gravel which is bred in the Veins, comes away with the Urine, and is mixt with the Sediment; but what is bred in the Kidneys, Ureters, and Bladder, pre-sently resides, as the Urine is made: Authors say, it proceeds from adustion of the Humors; bred in the Liver and Veins, and sticks to the sides of the Pot, nor does it sink to the bottom, as that which comes from the Reins; it also breaks by rubbing with ones Fingers, and appears of a more saline Substance, whereas the other neither yields to the Fingers, nor can it easily be dissolved. This Gravel of a saline Sub-stance,

stance, is dissolved in warm Urine, and appears not whilst it is yet hot; but the Urine being cold, it coagulates and sticks to the sides of the Chamber-pot, or U-rinal, not much unlike Tartar in a Cask of Wine, or which is dissolved in hot Water; which cooling again, sticks to the sides of a Vessel; so that the very Nature of this Gravel and Tartar, seem to be much alike.

X. And this possibly may in a great measure proceed from the same Cause, viz. from drinking Wine, especially new Wine, not sufficiently enough freed from its Tartar, the which is evident in all those Countries which abound with, and drink much Wine, in which the Stone and Gout, from those tartarous Concretions, are very familiar and common.

XI. Now why Wine should (by much drinking of it) cause those Diseases, is apparent from its tartarous or petrefactive quality; and why Wine should breed or

have such plenty of Tarir, is also as clear from the Principle before-named, at Sect. 6. deduced from the two foregoing Observations at Sect. 4, & 5. for that Vines generally delight and grow in sandy Ground, and upon the sandy sides of Hills, and in many places upon Rocks themselves, out of whose sole Substance, only the Body of the Vine, but also its Leaves and Fruit, are wholly made, and by the plastick Virtue of the Plant formed; so that it is no wonder, for a Liquor formed out of the Substance of a Rock, or out of Stones and Gravel, being resolved, to revert into its first Principles again, and where it can reside, or dwell, and have a home, to breed that Matter of which it is generated. And this your great Claret-Drinkers, sufficiently afflicted with Gout, or Stone, and sometimes with Rheumatism, can, by sad Experience, tell; for that Red, or Claret-Wine abounds with Tartar, much more than other Wines do, as the very Vessels containing it sufficiently witness.

XII. You ought to avoid going in the height of the Paroxysm, or till the pain is somewhat asswaged ; for in a strong Cathartick, being given whilst the Pain is violent, will many times purge at all ; because the Parts only mindful of Pain, feel not the Cathartick force at all ; or otherwise they so contract themselves, as not anywise assist the Medicine.

III. In remedies for the Paroxysm we are to consider, 1. What Things give ease and relief in the Paroxysm. 2. What Things open the Pores, so as to make way for the Water. 3. What Things cleanse the Parts of the Body and Gravel. 4. What Things naturally or by accident dissolve sandy and sufficietly Concretions. 5. What Kinds of Purges are most necessary in this case.

IV: The first of these is done by Opiates, and Things belonging to them ; but their Matter and Composition, in what way and manner of

Exhibition, remains to be enquired into. They are given in Liquids, or in a more solid Body : As also either by the Mouth, or by the Fundament, or by the Urinary passage.

XV. The Matter of which they are made, is Opium, or Things of like Nature with it, as Purslane, Lettise, Night-shade, Stramonium, &c. As for Preparations made of Opium, there are scarcely any better than what we have invented ; such as are, 1. Our *Guttæ Vitæ*, which may be given from twenty Drops to one hundred ; and in extremity to two hundred, or a full spoonful. 2. Our *Spiritus Anodynus* in like Dose and manner. 3. Our *Antidotus* from one Scruple to two Drams, or more. 4. Our *Theriaca Londinensis* from half a Scruple to two Scruples ; and in extremity of Torture to one Dram. 5. Our *Volatile Laudanum* from two Grains to six or eight; or to ten or twelve, or more, if gradually given, and in extremity. I remember once

I knew a Gentlewoman, which had lain about twenty days in extream Torture, and continually crying out for Death, making in all that time little or no Water: She sent for a Dram of *Crude Opium*, resolving upon a fatal ease: She had it, and took it unknown to any about her; She fell into a Sleep for about twenty four Hours, then waked in ease, and freely and plentifully made Water; nor was she ever after troubled with any more *Paroxysms*. Though this succeeded well, yet such bold attempts are not practicable; I here only recorded this matter of Fact, for the Gentlemen of our Art to contemplate the reason of the thing, and to consider how far a man may warrantably goe in extremity, or where the case seems desperate.

XVI. We have also other preparations of *Opium*, which we have found extraordinary effecting, as 1. Our *Tinctura Opii Sulphurata*. 2. Our *Elixir Opiatum*. 3. And our *Laudanum Volatile cum Aloë*.

The first of these we oftentimes give to those who naturally disaffect *Opium*, and all other kind of *Opia*; for by reason of the Art, the *Opiatrick* is so correct, that it never disaffects the Stomach, nor alters its Tone, as the other preparations of it do. The *Cataplatick Elixir* is a Stomatik, and of good use where Constricting is present: And where there is a constipation of the Bowels, my *Laudanum Volatile*, with Aloë, is of singular use; and the effects are more than ordinary, for that the Aloë, though joyned with the Volatiles, yet seem not to affect any part of their Cathartick force, and in some Constitutions the Medicine works more, than if the Aloës were given alone.

XVII. A Tincture drawn out of the Seeds of *Straw-nium*, or out of the Leaves carefully dried, gives instant ease: So the insipid Juice of the Leaves, given from ten Grains to one Scruple, made up into the form of a Pill or Bois

Cato commends the Juice of Purslane, being inspissated and made into Pills, and given to the quantity of a dram, he says it does wonders. Syrup of the Juice of Lettice is also of good use, being given to three or four spoonfuls; it may be thus made. Take Juice of Lettice two Pound, white Sugar a much; mix, boyl, clarifie, and make a Syrup; the Syrup being made and cold, add thereto Spirit of Wine a Quart. This is a thing not to be desired.

XVIII. But if the Torture be tolerable, 'twill be much better to give such things as have an apperitive Virtue and Power, which may gently open or purge, and evacuate; because by empting, the parts will become more lax, and so easier submit to the Ointing Medicin.e: This I commend as a thing familiar for both Intentions. Take Juice or Decoction of Speedwell eight Ounces, choice Manna two Ounces; mix for a Pise. It opens and purges gently. Asses Milk is likewise

commended for People troubled with the Stone, for that it exceeds all sorts of Milk in serosity and subtilty: If the Sick be Costive, let it be sweetned with Manna, for Manna has a peculiar property, both of opening the Urinary Passages, and giving ease, whereby the Matter offending is the more fit to be carried off. Authors have commended Camels Milk, and not without a shew of Reason, as being good against the Dropsie, because they Feed upon Spurge, Widdow-wail, Ranunculus, and such like strong, fiery, and cathartick Herbs, whereby their Milk acquires a Purgative Faculty, and the Serum becomes deterersive. But some Authors will have all Milk to breed the Stone, because it is caseous; but this is Error; For why should the solid Substance of Milk breed the Stone more than other solid Substances? Except there be a real petrificative property in it, which none ever yet could prove: And truly in this I think Galen was wholly in the wrong: I am clearly

clearly of the contrary Opinion; for the curdy part of Milk is only Nutritive, and the greatest part of it dissolves in the Stomach into a chylous Juice, (God Almighty Himself seeing it the best and most innocent Nourishment, even for Infants as soon as they are Born; And who dares to doubt His Wisdom?) whilst the oily and serous parts of it cool, moisten, open, cleanse, and make slippery the Passages.

*all the sorts of Pepper, Cl
Nutmegs, Fennelseeds, C
ways, Carotseeds, &c.
Emollients which do it by
their softning and mang
slippery; such are Oil O
Mallows, Marshmallo
Lillies, Spinage, boiled
nions, Garlick, Leeks,
But the true, great,
chief of all Openers is
and the aperitive Prepa
tions thereof, which do
in a Day, which non
the others will do i
Month; for which pur
I commend my *Tinctura
Martis*, as one of the
famous things in the Wo
to which may be added
Tinctura ad Chlorosin, an
proved thing for opening
the most obdurate Obstr
ctions.*

XIX. Now things are said to open, rather in respect to their *emollient*, *attenuating*, and *discussive Qualities*, than to their *Diuretick*, because there are many things which powerfully open Obstructions, that provoke not Urine at all; amongst which are most bitter Herbs and Plants, which open by a *Specifick Virtue*, as Centory, Wormwood, Hops, Gentian, Carduus, Camomil: and *Carminatives*, which do it by a *discussive property*, such are Angelica, Southernwood, Parsly, Smallage, Anniseed, Cuminseed,

XX. The Matter being prepared, the next thing is to cleanse the Vessels and Passages of slime, filth, matter, sand, or gravel, which does, or may obstruct the Passages of the Urine; this is properly done with *uretics*; of which kind of Medicaments Authors admirably abound: We

here tell you all that
been said upon that Sub-
ject, but rather give you an
Abstract of the choicest and
best approved Experiments
of that kind. Take of our
Herbatura Stomachica two Dra-
m, of Garlick one Dram,
Leeks Vite or Rhenish-wine, six
Ounces; mix for a Draught:
we have often proved it with
success: Or this. Take
Onions two Ounces,
Hydropiper half an
ounce, White or Rhenish-
wine eight Ounces; mix for a
Draught. I gave this to one
of the extremity, a Woman,
had not made Water in
eight or nine Days, it made
Water, and gave
ease in less than an hour.
Take Onions four Ounces,
Anniseeds, Caran-
vis, ana two Drams, bruised.
Matter them all Night in White-
wine; then squeeze forth the
Vessel, and let the Sick drink
it is a singular Experi-
ment.

XXI. Sennertus commends
Lignum Nepriticum, and
this *Nephriticus*; and so
does Experience too: Take
Raspings of *Lignum Nephriti-*

cum two Ounces, Spring water
two Pound; infuse till the
Water is bluish, for twenty
four, or forty eight Hours;
then decant for three Doses.
Or thus: Take Raspings of
the *VWood* two Ounces, Spring-
water, *VWhite-wine*, ana one
Pound; digest for forty eight
Hours, then decant or strain
out the clear for use, for three
Doses. Or thus: Take
Raspings of *Lignum Nephriticum*
two Ounces, *VWinter-
Cherries* bruised. one Ounce,
VWhite- or Rhenish-wine two
Pound; mix, digest forty eight
Hours, and strain out for use.

XXII. Or you may draw
forth the Tincture with our
Spiritus Universalis, after this
manner: Take Raspings of
Lignum Nephriticum two Ounces,
Spiritus Universalis one
Pound; digest twenty four
Hours, so will a substantial
Tincture be drawn; decant
and filter; to the filtered Liquor
put Alchool of *Spirit of Wine*
one Pound; digest twenty four
Hours more, so will the Sulphur
of the Wood be drawn into the
Wine, which you may decant,
leaving the *Spiritus Universalis* at the bottom, with which
you

you may perform the like again. Dose one Dram to two, in any convenient Vehicle, as Waters of Onions, Parsley, or Hydropiper, Mead, White- or Rhenish-wine, or the like. The *Lapis Nephriticus* is seldom given inwardly; if you do it, give the levigated Pouder from one Scruple to half a Dram, or two Scruples, in Syrup, or other fit Liquor. But the usual way of using the Stone is to wear it as a Jewel, being tied to the Wrist or Arm, or hung about the Neck or Hip. I once knew a Lady which experimented the truth of this; as long as the Stone was tied to the brawn of her Arm she had ease, and voided much Gravel continually upon making Water; but as soon as the Stone was removed, the Gravel stopt, and the pains returned; and that she might be sure this was the effect of the Stone, she oftentimes laid it by for experiment sake, and the stoppage and pains in some few Hours would return upon the taking it off; and again, upon

the putting it on, she w^{ould} have as sensible ease, and e^{asy} dom of passage as befor

XXIII. *Trallianus*, Lib. 3. Cap. 39. saith, The *Herb Peony* (in Pouder) d^r with honied Wine, is a excellent thing against ob^{struction} of Urine, caused by Stone so hard as not to be broken: But the Tincture drawn from the Herb, our *Spiritus Universalis*, bove directed, and with Spirit of Wine, t^o drunk with the said hot Wine, is much more effectual: After the same manner you may make a tincture of *Golden-Rod*, w^{ch} will be no less effectual than the Crude Herb been proved in this case innumerable Persons, (*Carolus Piso* saith) with happy success.

XXIV. *Zacutus Lusitanus*
Praxis Lib. 2. Observeth
saith, A Man sixty years old of a cold Constitution was cured of the Stone by Purgations, made of *pentine* which he took divers ways, and a daily use of

Doction of Lignum Nephritis; by which he voided the Gravel, and a Stone, and was well for two Years together. His Disease afterwards coming upon him again, Clysters, Ointments, Inunctions, Plasters, Phlecomy, Baths, were all set in vain, his Urine being retained eighteen Days, began to be afflicted with Falling-Sickness by Fits, the Sick was given over desperate; at length he took Oyl of sweet Almonds, drops of Natural Balsam; (I suppose he means Balsam of Peru;) it made him void a clammy Humor stool, and small Gravel Urine; and continuing the use of the said Remedy, voided with Bloody Urine, a Stone of the signes Date-stone, of a purple color, long, round, rough, and very hard, and now voiding Water very freely, took a greater quantity of Oyl of sweet Almonds, to three Ounces, and the sum to the quantity of half an ounce, and in the space of sixty days he voided sixty Stones, laid, and of

the bigness and shape of Vetches. And with this Remedy alone he was preserved for the future; for he used every Morning to take half an Ounce of the Oyl, with six drops of the said Balsam, by which he voided gravelly Urine, and lived many Years: By this Balsam, Avenzoar saith he cured a Scrivener, who was at Death's door with the Stone: If you cannot get the true Balsam, Zacutus advises to use instead thereof Stacte, which is the precious droppings of Myrrh, and comes out of the East-Indies, also from Peru; which, saith he, works rare effects. In the same Observation he saith, That he had many times driven out great Stones that were firmly fixed in the cavities of the Kidnies, by the Water distilled out of Green Tobacco, which he gave the Patient to drink.

XXV. Platerus, in Lib. 2. of his Observations, tells us, He cured one of the Stone with this Julep: Take Pelitory-water one Ounce, Fennel-water, Bean-flower-water, Ju-

lepe of Roses, ana half an Ounce; mix them; giving the Patient to drink after a decoction of Pease, Bean-shales, Parsly Roots, and Restbarrow-Roots. Another he cured by giving 1. A Clyster. 2. A Narcotick. 3. Pellitory and Turpentine-water, ana half an Ounce, by which the Stone got into the Bladder, and then into the Yard, and there stopt; he sate in a Bath, and a little after pissest it forth: And by the taking of this following Pouder, twice a Week, a Spoonful at a time, a Patient of his voided many Stones, and the continued use of it prevented the pain. Take Liquorice in Pouder half an Ounce, dried Peach-kernels one Ounce, Anise and Fennel-seeds, ana two Ounces, Winter-Cherries one Dram, Gromwel-seeds half a Dram, Crabs-Eyes two Drams, Sugar-Candy one Ounce and a half; make a fine Pouder: He drank after it a decoction of Pease, Parsley, and Bean-shales, with Butter, and a little Salt. And in Lib. 3. of his said Observations, he commends this: Take Turpen-

tine two Ounces, Honey one Ounce, Yolk of one Egg; mix them in a Mortar together 'till they are white; then add White-Wine, Pellitory-water, Bean-flower-water, ana Ounce and a half, Sij Limons, or Juice of Cinnamon one Ounce; mix them: one Ounce and a half. Sick took also these: Take Cyprus Turpentine one Ounce, Sugar-candy two Drams; with Syrup of Lemon make Pills: Dose one Pill at a time, drinking after decoction of red Pease while his pain was greatest: gave him an Opiate, sometimes a cleansing pouder of Whey, Yolks of Turpentine and Honey. terus gave this to a Patient thrice, which had his Uterus stopt: Take Turpentine two Drams, Yolks of Eggs two, Honey one Ounce, Wine two Ounces: By the use whereof he avoided so many Diseases that he wrote to him, That torn Shirt came out of his Underwear: Thus was he cured and lived many Years found: and with the kind of Potion he cured the French Minister, who was

Stonē with the first
Dise.

XVI. I cured a Man
for he had been twelve
Years troubled with the
the and Gravel, with this
Mixture: Take Venice or
Strasburgh Turpentine four
Ounces; Oyl of sweet Almonds
two Ounces, Honey two Drams;
and mix them well together;
it opened the Passages,
made him presently piss freely
and brought away a
large quantity of Sand and
Stones: He took it
Morning and Evening, half
Ounce, or better at a
Time, for three Months,
being after it Arsmart-
er, and was perfectly
cured, so that for many
Years after he had not the
least Pain or Symptom. A-
fter I cured with this:
Take Strasburgh Turpentine
Ounces, Yolks of four
; grind them together in
mortar, 'till they are white;
add Oyl of sweet Almonds
two Ounces; and mix them
by grinding: Dose, an
ounce Morning and Eve-
ning, drinking a Glass of
Water after. This he con-

tinued for eight or ten
Weeks, it continually brought
away Sand and large Gravel,
and he was perfectly cured.
Salmon.

XXVII. *Bartholinus* tells
us, That he found no ease
by any Diuretick, except
Bean-shale-water, which
brought away Gravel; so
that, saith he, more may be
attributed to it, in bringing
away the Stone, than to
Millepedes: And, saith he,
Egg-shells are given with
singular success, (after the
Chickens are Hatched) ei-
ther to break, or expel the
Stone, this *Lithontriptick* be-
ing reckoned among Secrets
of this kind. For this pur-
pose *Ludovicus Mercatus*
commends the Flower and
Seed of *Star-Thistle*, as a
thing highly in request, for
purgating and cleansing the
Reins and Bladder; daily
experience (saith he) still
confirming it; giving two
Ounces of the distilled Wa-
ter in the Morning Fasting;
but an *Essence* of the whole
Plant (as we have taught in
Chap. 5. Sect. 35, and 37, a-
foregoing) is much better.

XXVIII. *Augenius, in his Medicinal Epistles, Lib. 12: Ep. 1, and 2,* saith, He has cured near six hundred of the Stone by this following Syrup, giving three Ounces at a time, with six Ounces of the decoction of *Eringo*, for fifteen days together, five hours before Dinner, Universals being premised. Take *Saxifrage*, *Knee-holly*, *Eringo*, *Lovage*, *Restharrow*, *Anise*, *Fennel*, *Parsly*, *Grass*, ana half an Ounce, *Horse-Radish Roots* two Ounces, Leaves of *Betony*, *Burnet*, *Marsh-Mallows*, *Nettles*, *Penny-royal*, *Rocket*, *Calamint*, *Knot-grass*, *Pellitory of the Wall*, ana M. qu. *Winter-Cherries* twenty, *Sebestens* fifteen, Seeds of *Basil*, *Burdock*, *Parsly*, *Seseli*, *Millet*, ana three Ounces, Bark of the *Bay-Tree Root*, *Liquorice*, ana three Drams, Water five Quarts; boyl till three Quarts only remain; strain, and with Honey two Pound, Sugar four Pound; make a Syrup, and aromatize it with *Cinnamon* one Ounce, *Nutmegs* half an Ounce. Probably it may do good, there is no Argu-

ment against Experience yet it looks like a h^t potch of all together.

XXIX. *Crato, in Cet* faith, That he prefers Roots candied, or steeped in White-wine; and Syrups the Juice of Speedwel 1f all; though (saith he) not Ignorant that the Root of *Brier* and *Restharrow* doth much good when the Stone is manifest. And for pain in the Kidneys occasioned by the Stone, there is nothing (saith he) better than a Decoction of Speedwell, the Inspissate Juice thereof. But an Essence of the crude, as we have directed in Chap. 5. Sect. 35 a much transcends them.

XXX. Fresh Oyl of *Almonds* by expression, giving three Ounces at a time every day, for some time, is recommended as an excellent thing; and a certain physician attests, That by daily use thereof he hath several Stones voided. The same probably may be done with expressed *sweet Almonds*, as also

Expressed Oyl of VVall-nuts,
and more with the expressed
ether of Orange, Limon, or Ci-
nKernels. Outwardly al-
so, to anoint with this fol-
lowing Oyl, it is of good
preferv. Take Oyl of Scorpions
and S. Ounces, Oyl of bitter Al-
monds one Ounce, Palm Oyl
Drams, Oyl of Juniper-
berries half an Ounce; mix
them, and anoint the region
of the Loyns therewith,
in the Evening.

XXI. With this follow-
ing Remedy I have done al-
most Miracles in expelling
Gravel and Stones,
both Reins and Blad-
der. Take *Balsamum Capi-*
(or as we call it *Capi-*
our Ounces, Yolks of Eggs
Oyl of sweet Almonds,
ana three Ounces, Oyl
Juniper berries one Dram:
all together in a
Mortar, 'till they are
well mixed, and keep the
re for use. Dose from six
is to an Ounce, every
going to Bed, drink-
ster it three Ounces of
Tincture of Speedwel, in a
Potion of Rhenish-wine and Su-
Salmon.

XXXII. *Beverovicus de*
Calculo, Cap. 12. saith, That
when the ways are loosed
(I suppose he means with
Oily and Mucilaginous
things,) nothing is more
effectual to remove the
Stone, than one Dram of *Sal*
Prunellæ, to be given in
Rhenish-wine, warm, by
which Medicine alone (saith
he) I have often brought
away the Stone of the Blad-
der from Children. Crabs-
Eyes are of tenuous Parts and
Diuretick; they break the
Stone, and force it away by
Urine, especially the Liquor
of them, which prepared
after this manner is best:
Take Crabs-Eyes finely pou-
dered two Ounces, *Acetum Ter-*
rebinthinatum four Ounces;
stop, and digest for a Night in
hot Ashes; the next Day decant
what is clear, and pour on as
much more, repeating this
work so often 'till all the Pou-
der is dissolved: These Liquors
filterate, and evaporate to
dryness, and the Salt will re-
main at bottom, which dissolve
in a Cellar into Liquor, per-
deliquium. Dose gut. ten
or twelve, in Horse Radish
Water

Water, or some such like. This Liquor is much more efficacious than the Crabs-Eyes in substance.

XXXIII. *Quercetan* his Nephritis-water is of great account; and it is thus made: Take Juice of Horse-Radish, of Limons, ana one Pound and a half, Waters of Betony, Saxifrage, Wild Tansey, Ver-vain, ana one Pound, Hydro-mel, Malmsey, ana two Pound, Juniper-berries three Ounces, Seeds of Millet, great Bur-dock, Nettles, Onions, Anise, Fennel, ana one Ounce and a half; of the four greater cold Seeds, Marsh-mallows, ana six Drams, burnt Egg-shells, Cinnamon, ana three Drams, Cloves two Drams; digest all four or five days in a gentle Balneo; then strain out, and distill in Ashes. He says this Water does wonders in the Stone, and against suppression of Urine: Dose from two Drams to an Ounce. He adds a Dram of two sorts of Lithontriptick Species to the Composition; but the finalness of the proportion to the former large

quantity, signifies but little. I am of Opinion the *Juice of Limons* alone depurated, without that specious preparation, or given in Malmsey-wine, as *Guarinonius* vases, may be as good; found by experience actually to purge and cleanse the Reins, and to give to many, and that without any harm to the Stomach especially if sheathed with Honey or Sugar.

XXXIV. *Brannerus* Calculo commends the following Syrup as an excellent Remedy, leaving calculous Matter behind the Kidnies, if after fasting, two Spoonfuls are taken at a time in the evening Fasting: Take of Speedwell one Pound, of Ground Ivy six Ounces, Purslane three Ounces; and make a Syrup with Honey one Pound and a half. Both Helmont and Faber commend the Liquor of Birch-Tree, which with Birch-wine, as a Remedy that does not only cleanse the Stone and Gravel,

which prevents the Bleeding
of the Stomach.

XXXV. Riverius saith, in *Ashes of Egg-shells* given on half a Dram to one dram in White-wine, powerfully expels the Stone lodgeth in the passages of the Urine: So also, the *Salt of the Stomach* half a Dram in White-wine operates after a wonderful manner: Also *Vitriolate* given in the first Dose. *Spirit of Salt* is highly praised, some drops of which taken in the Morning Fasting in Broth, or other Liquor, as Wine, &c. commends this Potion a little: Take Strawberries and *Saxifrage-waters*, Take two Ounces, White-wine four Ounces, Oyl of sweet Almonds two Ounces, Spirit of Oyl one Dram; mix for six Doses, to be given six Ounces one after another. *Sal Prunellæ*, Crystals of Tartar, Pouder of Ivy-leaves, and Leaves of Cresses, partes equales, with some Syrup make Pills, of which take one Dram, every evening Fasting.

XXXVI. *Ætius*, *Sextus Platonicus*, and *Guarinonius*, do all of them commend a *Hare baked in an Oven*, till it is dry, then poudred; (but *Poterius* saith the Ashes of a Hare) given from one to two Drams in Wine, is profitable to expel the Stone, some say to dissolve it; as also to prevent its breeding for the future; made into Pills with Turpentine, it is indeed of good use. The Pouder of Deers-blood given to one Dram, is commended to expel the Stone, as *Hofmannus* affirms. *Motherwort*, and the Roots of *Vervain* in Pouder, or the Essence of those Plants prepared as we have taught in Chap. 5. Sect. 35, and 37. and drank with White-wine, or Mead, a little warmed, are incredible Remedies in removing all things that hinder the passage of the Urine, as *Hofman* and *Marquardus* say.

XXXVII. For Medicines given Clyster-wise, *Fontanus* commends the Decoction of Millet, given to half a Pint; but, without doubt,

it may be much more effectual if half an Ounce of Turpentine be added to it, being first ground with the Yolk of an Egg, to open its body.

XXXVIII. Zecchius in his Consultations commends, yea, says nothing is better to bring away the Stone in the Kidnies than warm Water, or Veal, or Mutton, or Chicken-broth; five or six Ounces being drunk pretty warm Morning and Evening before Eating. And the great heat of the Reins will be taken away (which is the efficient cause of the pains of the Stone returning) if boyled Water, to the quantity of seven or eight Ounces, be drank before Meals twice a day, for nothing renders the Kidnies so free from Recrements, and so temperate: and their fiery heat is at length extinguished with the warm Water, so that they can never after breed the Stone: If to what our Author here says, you add to each Draught half a Dram of Salt of Tartar, or pure Nitre, it will, in my Opinion, be much

more effectual, because of Salts do in some measure draw the Water to the parts affected. If also it be sweetned with Honey, the Medicament will be still the better, for that it less disaffect the Stomach, & in some People it will be a good do. Salmon.

XXXIX. *Saxonia* in describing some familiar Practices for such as are troubled with the Stone, mightily recommends the use of *Cassia*, whether for Prevention or Expulsion: *Petrus Pigray*, 7. Cap. 4. says, That Cassia agrees very ill with them that are troubled with the Stone: Others say that *Cassia* has increased the Disease, and that the heat of Urine always followed the taking of it. *Fabritius Hildanus*, That two Ounces of *Cassia* being given one in continual Fever, it made such a Flux of Urine, for three days together, that he thought a hot Wire had been drawn through his Yard.

XL: To all this we answer, 1: That very famous Physicians, no ways inferior to the former, have constantly used *Cassia* with very good success: *Platerius* scarcely gave any thing in Stone without it, and *Sanctorius* gave it mixt with *Anna*: And the learned *Bakers*, in his Annotations upon *Barbet*, gave it to a man of sixty years of Age *Cassia*, in good success: I have sometimes given it both a *Pigment*, and mixt it with *Turpentine*, with a singular Advantage, never with the ill effects above-named. 2. If we enquire into the Nature of the Medicine, we find it cooling, and without sharpness of Parts, so Hildanus: I can never think that Medicine can give such its self has not. 3. We ought to consider the Nature of those Bodies on whom *Cassia* had so ill an effect (as they say) in the Urine; and then probably you may perceive that those so called Effects, rather arise from the prevalency of a morbidick Matter, than

the Medicine, and that had any other Medicament been given at that time, adapted to the Distemper with the highest scrutiny, and Ingenuity of the most learned in our Profession, 'tis possible the same Effects might have ensued; so that in Prudence we ought to ascribe the afore-enumerated Disadvantages to the Habit of the Body, and prevalency of some acid Humor abounding at that time, rather than to the *Cassia*, or the innocent use of any Medicine whatsoever. *Salmon.*

XLI. *Crato* prefers the simple Decoction of *Speedwel* with Sugar, before all the more famous and great Medicines inwardly given for the Stone: The use (saith he) of a Clyster made only of a Decoction of *Speedwel* with Sugar, will do more good than any Medicine taken by the mouth; you may put into the Decoction some fat of a Loin of Mutton or Veal, of a Rabbet or Capon, that so it may be more smooth and slippery, or for want of these you may

may take some fresh Butter. The Sick often find more relief in the Cholick or Stone, from a simple Clyster of Milk and Sugar, boiled either with Speedwel or Cammomil-flowers, than from Clysters more richly and largely compounded of hot Things, because they by discussing Pain, encrease Wind, whereby the Pain is augmented, which is only to be appeased with Anodines.

XLII. The Decoction of Pease made with Daucus Seed, Parsley-Seed, or sweet Fennel Seed, is a Medicine not to be despised, and many, by taking it alone, have had a perfect Cure: But as Diureticks in the Cure of this Disease are necessary to get the Gravel and Stone out of the Reins: So for prevention; and in time of Health, we must abstain from the too much use of them, lest while they provoke Urine, by a constant use of them, they make open the ways and passages to the Kidneys, whereby all the crude Humors, and Re-

crements of the Blood my tend thither, and make Matter to breed the Gravel and Stone: This is the fear of some Artists, though easel enough where neither the Meat nor Drink re- ved, tends by resolution such a generation, nor a trifactive Spirit lodges in the Parts. However, Diureticks, for that they quickly run to the Reins, and carry along with them the crude and unconcocted, thereby loading the Parts already afflicted, though they are not the Cause of the Matter of the Stone, yet they are to be given with the more caution, lest their violence, heaping Matter, they may streighten those Parts which are already too much streightned by the Body, the petrificative Matter there lodged already. And therefore it is Prudence to give them a long time after Meat, or upon an empty Stomach; and if it may be done, after the Body is purged or cleansed.

XLIII. Paracelsus commands Spirit of Salt, and Spirit of Juniper; as also Spirit and Tincture of Nitre, and Antimony. Willis commends several Diuretcs whose Basis is a volatile Salt; and several like-
lodge whose Basis is an alcaline Salt; some also whose
they quicke is an acid Salt. *Sylvius*
and us the Stone must either
the dissolved, or expelled un-
concocted. For dissolving,
the it proposes Spirit of Nitre,
, taking ten or twelve Drops
e Can it in Decoction of Grafs-
the Scot. All Stones (says he)
given I have yet found, are
n, dissolved in acid Spirit of
eaping res, whence I conceive,
the it none can conclude that
Parts w coagulation of Stones
oo m proceed from an acid,
e Body, on the contrary, from
matter something opposite to it.
And t e virtue of generating
nes (says he) lies in au-
time re Things, upon which
an account they give Glutinosi-
and toughness to Fluids;
B ut which if (fixt) earthy and
v atile saline Parts be join-
e, something not unlike the
S one (he shoruld have said

by help of a petrificative
Gass or Spirit) is generated.
Now this coagulated Au-
stere, is infringed by the
sharp Acid of the *Spirit of Nitre*. And therefore when
the Rudiments and begin-
nings of a Stone are laying,
we must, besides volatile
oily Salts, use Things that
dissolve the Stone, amongst
which, we deservedly ascribe
the first place to *Spirit of Nitre*, seeing in it Stones
are so easily and so mani-
festly dissolved; and it may
be given in Beer, Ale, Wine-
Broth, &c. to make them a
little sharp, and so to be
used for some considerable
time.

XLIV. To this of *Syl-
vius*, the learned *Deckers*
makes something of answer:
The *Spirit of Nitre* (saith he)
being put upon the Stone
poudered, and set upon a
little Fire dissolves it: First
it turns it into a tough, and
then into a watery Matter;
but the Mischief is, the Con-
sequence in outward and
inward means is not the
same; or at least the *Spirit
of Nitre* does not answer

Expectation. And *Fr. Hofman* says, you should rather give Things which consist of an absterseive Virtue, from a volatile Alcalie and Acid, that by their gentle sharpness, do incide and cleanse the filth of the urinary Passages, as also by their sweet fragrancy affecting of the Reins, do hinder the fæcileney of the Ferment, and so prevent all occasion of the Stone.

XLV. *Diureticks* are of two kinds; the one Aperitive, the other Incisive: Aperitive draw the Matter to the Kidnies; and therefore if these be affected, are very suspicious, because we draw the Matter to the part affected: But Incisives carry not the Matter to the Kidnies, but only by Inciding, Subtilize; and so the Matter being made subtil, passes the Reins. Hence it is (and I ever use it with success) that if in the beginning I give Spirit of Vitriol to break the Stone, or cut the gross Humor, I quickly see a happy Issue. And the Spirit of Vitriol, though it

be Diuretick, yet it only incides; upon which Subtilization, while the Matter passes out, the Urine appears more copious, and is truly a Diuretick by accident; that it carries ought to the Reins, but because the Matter, when it has no hindrance, finds an easie passage. And that is attempted in vain, after the third or fourth day, which may be done the first; without where the Pain is prolonged three or four Days, to the great damage of the Patient; then we must stay for universal Evacuation, which this case is not necessary at the beginning, but may very well be done, when Pain is over. *Panaret. Cap. 3: Obs. 41.*

XLVI. *Riverius* advises that in the use of Medicines that break and extract the Stone, they ought to be used once or twice only, but oftner, 'till the obstructed Passages be opened. And while they are given, the Reins and Bladder ought to be helped with Bathes, Fomentations, Unctions,

that they may operate the biter. Liquors also that are of thin Parts, such as White and Rhenish-Wines must be given now and then, with internal Emollients, and Laxatives, and things slippery, to make the Passages easie and open, and qualifie the Acrimony of other Medicines.

LVII. To a nephritick Person vomiting Blood, *Mæbius* first not prescribe Things to force the Stone, lest when Vessels are unstoppt, they should open wider, and by another vomiting of Blood, he should be endangered: he gave therefore calcined Antshorn, for several days, fresh Broth, and fomented the Part with Camomile, Sivers, &c. so his vomiting ceas'd, and the Stone fell in the Bladder, and after tick in the neck of his Bladder. Then he gave his Dyn-salt in Decoction of Mallows, fomented his bowelles with mucilaginous things, and anointed the Part with Oil of white Pine-Tree; within six hours he voided a Stone as big as

a Bean, and was restored to perfect Health.

XLVIII. *Spirit of Turpentine* is a good Thing against the Stone; but before it be used, Lenitive Purgers should precede, at least, before it be continually and daily used. It is a great Medicine, and has a dispersing Power penetrating deep, purifying the Bowels, and healing them, dissolving coagulated or hardned Tartar, and expelling it by Urine: Yet in the use of Turpentine it self in substance, purging before-hand is not needful, because it has in it self a cathartick Virtue, especially if mixt with Rheubarb in Pouder, as *Crato*, in *Scholtzius Cons. 152.* advises. It helps by its temperate heat, whereby it befriends the Parts destin'd to Concoction; for which Reason it is good for those that are troubled with the Stone. You may see in *Amatus Lusitanus*, Gent. 1. Observ. 63. the History of a Monk, who every Morning, for several Months, swallowed a piece of Turpentine as big,

big as a Nut, and so was cured both of Stone and Gout, when all other Medicines would do no good.

XLIX: When the Stone is voided, though all danger is over, yet you ought for two or three days following to use Abstersives and Cleaners, and Healers, that the Reins may be perfectly cleansed and healed; for which purpose, nothing can be better than a *Bolus* of Turpentine, made after this manner: Take Turpentine one Dram and half; Rheubarb, Nutmegs, Liquorice, all in Pouder, ana half a Dram; mix and make a *Bolus*: After whieh, an Emulsion of sweet Almonds in Barley-water or Broth, or Decoction of Pease, may be profitably drank.

L. How great a Medicine Turpentine is, is not easie to be declared, it being a volatile Alcaly, mixt with a small quantity of a volatile Acid, but the Alcaly very much over-powering. It purifies and sweetens the whole mass of Blood and

Humors, after a most wonderfull and admirable manner, and after such a way as 'tis possible no other Medicine (except of the Family of Turpentine, as all natural Balsams are) upon Earth can do besides: it momentarily enters the whose Mass of Blood purifies it, sweetens it, dissolves all its Coagulation, entering into its Substance with its whole and entire Body; where, by its restorative Power, it does what neither Spirit of Wine can do by its substance, nor Spirit of Nitre, Vitriol, or Sulphur can do by its Acidity, nor other volatile Salts can do by their penetrability; being indeed in truth, one of the most absolute Antisorbuticks, phthisickicks, Antispasmodicks, Antiarthriticks, Antiepilepsicks, and Antinephriticks, yet this day discovered to the World.

LI. So that if a Physician knows rightly how to prepare and use that alone Medicine, he knows a Thing which will do more than

wole Apothecary's shop bide it: It is a Medicament which is a natural science of Chymistry, being only a dissolution of ad, rocks, or gravelly Bodis, by the mighty Power of the plastick Spirit of the Int, (which destroys the precedent petrificative Spirit of the Matter of which was made, *viz.* Sand, vel, Stones, Rocks, &c.) by a living Alembick, vit, the Body of the e, and all its Limbs, is sted, raised, exalted, and ilized, purified and made tile; and lastly, impre- ed with a mighty Spi- in direct antipathy and position, and vastly su- per to the petrificative Spi- as being not only able o, but also undo that, ch the said petrificative er can never do, or ac- plish again.

II. Nature has done so already, towards the cution of this Medicine, a little remains to be done art; yet something it as, to be fitted effectu- y or so universal an use,

as it is design'd for; and without which, it will not perfectly answer the desired End; of which we may in some other place discourse more at large: This we could not (even for Piety sake) avoid the speaking of here, considering that some thousands of times (in about twenty six, or twenty seven years Practise) we have made use of it with admir- able success.

LIII. If in the Stone in the Reins, the Sick pusses much Blood, and often, the case is hazardous, because two opposite Intentions occur; and it is a difficult thing to find a Remedy in Art, to perform opposite Intentions or Operations, *viz.* to open and stop, dissolve and bind, break and consolidate, at one and the same time: In this case, you must set aside all other Remedies, and have recourse to vitriolick Bath- waters, or Waters running from Iron Mines, for that their Virtue is most excel- lent, there being no safer or better Remedy to be thought of; for such Waters expel

expel violently and efficaciously, and are therefore Lithontriptick; and yet (as being impregnated with Vitriol) they eminently stanch Blood, strengthen all the Viscera, and cool the Liver, Spleen, and Reins.

LIV. But because every one has not the liberty or conveniency of going to the Wells at Tunbridge, or other Springs coming off of Iron or vitriolic Mines, we shall here shew a Way of making those Waters artificially, to perform the same Intention, which is thus done : 1. Take fair Spring-water six Quarts; Salt, Vitriol, or Crystals of Mars one Dram; mix, dissolve and filter through brown Paper, so have you a Water in Virtue and Effects, like that which runs off from the natural Iron-Mines. 2. Or thus: Take Spring-water a Gallon, Sal Armoniack one Dram; Scales of Iron one Ounce; mix, and digest for some days in a gentle Sand-heat, 'till the Water begins to colour; then filter and keep it for use. 3. Or thus: Take Spring-water a Gallon; Spirit of Wine four Ounces;

Spirit of Vitriol two Dran better; mix them for use. Artificial Waters may taken from a Pint to Quarts, or more; but degrees, and a little w or made into Posset-d using moderate exercise fasting, 'till the Water out of the Body: To purge by Urine, cleanse Reins and Bladder, Obstructions of the U take away sharpness o Humors, cure inward U strengthen the Stom Liver, Spleen, Mesent and Womb, are prev against the Dropsie, Ca xy, Green-sickness, and vy, and cure the pissing Blood.

LV. Experience has long time taught us, strong Diureticks must be used with much caution, that they many times increase the Pain, force Stone into narrow Passages, excoriate the urinary fels, and many times pissing of Blood, v cause often times Faint Swoonings, Convulsions, pilepties, and the like.

case Lenient, or Emollient. Clysters are of singular use; for by their disculsive property, they melt or dissolve the Humors, clear the urinary Passages, making way for Urine and Gravel. A certain Physician had experience of this in his own son, who being in extreme Torment, had ease taking three Emollient Clysters in one day, the stool being loosened, and a thick viscous Matter issued with it, being brought away with the Urine for several days together, that henceforth he never fell into any such pain.

LVI. Emollient Clysters may be made of Mallows, Tea-Roots, Millet, and like; but Fænugreek is inferiour to none of them. If also with the Turpentine half an Ounce, and with the Yolk of an Egg, sealed, it will be so much more prevalent and efficacious. Fontanus accounted the first seed given to one child, or less, is an excellent remedy, and kept it as a secret. Dolæus gives a Milk-

Clyster, or one of Milk and Turpentine, with the Yolk of an Egg; but he advises against Salt being put in, because it is apt to make them stay long.

LVII. *Dolæus* (out of *Wedelius*) prescribes this following Opiate: Take Sperma Cœti, Crabs Eyes, ana one Dram, Cinnabar of Antimony one Scruple, Volati'le Salt of Amber four Grains, Laudanum Opiatum half a Grain, (but I think one Grain, or two, to be better) Troches of Alkakengi, with Opium half a Scruple; mix, and make a Pouder for four Doses. In the Fit (saith he) when the pain is violent, an Emulsion, or some Opiate will be good.

LVIII. Out of the Fit (saith the same excellent Man) we must endeavour to extirpate the Coagulator, and withal, we must always have regard to the Stomach, therefore Stomatick Medicines will be good; some say there is nothing better, either for the cure or prevention of the Stone than this following Antinephritic:

tick: Take Seeds of Anise, Par-
fly, Dill, Leaves of Saxifrage,
ana half an Ounce, Juice of a
Pike, Crabs-Eyes, Seeds of
Hippes, or wild Briar, ana one
Ounce; mix, and make a
Pouder. Dose one Dram at
a time. The following Pills
are also of good use: Take
Venice Turpentine dried a lit-
tle at the Fire two Drams,
Spanish Juice of Liquorice,
Pouder of the same, ana half a
Dram; mix, and make Pills
as big as Pease, which roul in
Pouder of Millepedes. Dose
one Dram and a half at a
time Morning and Eve-
ning.

LIX. Some Physicians commend a Vomit, for pre-
vention to expel the tarta-
rous Matter before it be de-
rived either to the Reins or
Bladder; some give it in the
Fit, because Nature seemis
to shew the way by their
reaching to Vomit. This I
fonnd true by Experience,
in a certain Lady, a Patient
of mine, who had lain Bed-
rid fifteen or sixteen Weeks
of this Disease; and though
many things were admini-
stered, nothing did good 'till

I gave her a Vomit, whi
was Salt of Vitriol one Dra
which gave her six Vom;
and this I repeated for se
days together, it made a
great revulsion, and had
wonderful an effect, than
fourteen or twenty D
she was restored to her p
fect Health; and tho
through the extremity
the pain she had Convul
Fits, and many returns
them in a day; (so that
was given over for dea
yet after the first Eme
Dose those Fits ceased,
her Pains wonderfully di
nished; the force of the
metick being over, I t
administred Antinephrit
and Stomaticks, such as P
ers of Juniper, Salt of Am
Ens Veneris, my Tinct
Stomachica, Syrup of
mons, with some ot
things of like nature. A
without doubt Vomits c
duce much to the Cure
there be a real Stone, or
ther obstructing Matter,
by straining much, it has
the expulsion of the Sto
or Gravel, as sometime it
does to the delivery of a
Woman in Trayel, by

ient commotion of the whole Body, and compression of the Muscles of the eye. This method I have often taken with success, sometimes I have ex-
acted (especially if the heat was strong) *Vinum Bellatum*, or my *Catharticon Argenteum*, with good effect; but I chose to give pickles to such as were and easie to Vomit, and otherwise. *Salmon.*

X. *Barbet* saith he has more by Alteratives, Narcotick Medicines, by any others; Cly-
pe also saith are very
per. And because in his
s, Lib. 3. Cap. 8. Sect. 3
as given us an ample
catalogue of *Antinephriticks*,
a; not greatly if I trans-
hem hither. Roots of
Harrow, Eringo, Grats;
rice, Orrice, Parsly,
village,) Drop-wort,
mallows, (Onions,
Leeks.) Leaves of
abws, Maiden-hair, Ger-
ter, (Arismart, Pellito-
some, Camomil,) Ground-Ivy,
Cresses, Saxifrage,
Golden-Rod, Schæ-

nth, Garlick, Cloves.
Flowers of Elder, Hops. Seeds
of Poppy, Gromwel, the
four great cold Seeds, Anise,
Fennel, Carrots, (*Daucus.*)
Carraways, Barley, broad
Cummin. *Fruits*, as Winter-
Cherries, Straw-berries,
Figgs, (Juniper-berries, Bay-
berries, Ivy-berries.) *Woods*,
as Hasle-wood, Nephritick-
wood, Guaiacum, Sassafras,
Cassia Lignea, Cinnamon,
Pine-chips. *Balsams*, as
Turpentine, (viz. the Laricea,
Venice, Cypress and
Chio, Balsams of Gilead,
Peru, Tolu, and Chili, *Capi-
vi;*) Balsam of Sulphur,
simple and compound, with
Oyl of Anniseeds, or Juniper-
berries, Whey, Tooth
of a Boar, Earth-worms,
Tartar, and all its com-
pounded Medicines. *Salts*,
as of Tartar, Bean-stalks,
Broom, Pot-ashes, Ash of
Egg-shells, of Amber, Nitre,
Sal-armoniack. *Baths*. Crabs-
Eyes. *Waters* distilled out
of the above-said Herbs and
Roots, (Mineral Waters
from Iron Mines, Mineral
Waters artificially made.)
Spirits of Wine, of Salt, of
Sulphur, Vitriol, (Nitre,)

and of Tartar, both Acid, and sweetned with Spirit of Wine, and of Ammoniacum. Nephritick Tincture of Mynsicht. Syrups of Althaea, of white and wild Poppies, Diacodium, Biazantinus. Diuretick Oxymel of Quercetan. Oils of sweet Almonds, Anniseeds, Amber, and Turpentine, (of Carraways, Dill, Fennel, Juniper-berries.) Nephritick Antidote of Quercetan. Montagnana's Electuary. Jaw-bone of a Pike. Oyster-shells calcined. To which we add also, our Guttæ Vitæ, Tinctura Martis, Spiritus Universalis, Antiscorbuticus, Anticolicus, Anodynus, Aperiens, Cosmeticus, Potestates Baccarum Juniperi, Carvi, Crinum Humanorum, Lithon-tripticæ, Pulegii, Rosmarini, Succini, Terebinthinae, Anisi Virtutum, Elixir de Sulphure, Proprietatis cum Acido, Opium, Ciroulatum minus. Syrupus Chalybeatus, Diasulphurus, Nephriticus. Sal Mirabile, Virriolatum. Antidotus nostra, Theriaca Londinensis nostræ. Laudanum Volatile nostrum. Pilulæ Lunares, Mirabiles nostræ, Nephriticæ, Lau-

danum Volatile cum Manna, Honey, Mead Metheglin, Rhenish. All these latter Compo you may see in our Ph Medicinæ, Lib. 1. and 2 mon.

LXI. In a hot and Constitution, I gives this: Take Roots theæ one Ounce, Liquori Drams, Mallow-Leave ij. Melon-seeds half Ounce; boyl them in E water; in a Quart of t lature dissolve Syrup of Poppies two Ounces, raw Eyes bruised one Dram them: Dose two Ounce or four times a Day Or Take Rose-water, Strat and Purslane-water, an Ounce, Prophylactick-2 Cinnamon-water, ana b Ounce, raw Crabs-Eyes one Scruple, Laudanum tum two Grains, Febis Syrupus de Althe Ounce; mix them, and be given by Spoonful:

LXII. In a cold and Constitution, Roots of Rest-harrow, Saxifrage, ana one Oun

Take half an Ounce, Goats
Milk six Drams, Crabs-Eyes
Nutmegs, Cinnamon,
one Ounce, Saffron three
Cloves two Drams,
burgh Turpentine one
Spirit of Malmsey-
five Pound: the Ingredi-
being cut and braised, di-
fourteen days, then distil
M. Dose one Ounce Fa-
and twice or thrice a
besides. Barbet also saith,
Cochinele, being taken
Pouder in Rhenish-wine
Scruple, is a pleasant
sweet Medicine, and of
efficacy.

III. Deckers advises
following Pouder: Take
third seed, Tartar Vitriol-
ana one Dram and a half,
-Eyes, Salt of Bean-
, of Broom, of Rest-bar-
of Pidgeons Dung, ana
ram; mix, and make a
r. Dose from one Scru-
half a Drām in Par-
ater. The Tincture of
Nephritick Stone is also
good, but it is no where
scribed; but *Mæbius* has
reparation; Take Pou-
the Nephritick Stone, put
it rectified Spirit of Salt,

digest, and there will be a
green Tincture: Dose from
six Drops to twelve or twen-
ty, in Wine or proper Wa-
ter. Seeds of Violets are ve-
ry convenient, because they
purge and expel the Stone,
especially if they be used in
an Emulsion, and is called
by *Schroder* the Nephrocathar-
tick Emulsion; it is much
commended both by *Crato*
and *Hartman*, and is a good
thing against suppression of
Urine:

LXIV. Spiritus Acetosæ
Mineralis: Take Tartar Vi-
triolate one Ounce, Julep of
Roses one Pound, Cinnamon-
water four Ounces; mix them.
Dose two Ounces; 'tis an
excellent thing: Or, Take
Tartar Vitriolate one Ounce,
Radish-water one Pound, Juice
of Limons two Ounces, Syrup
of Corn-Poppies and de Altheæ,
ana one Ounce, Crabs-Eyes two
Drams; mix them. Dose
two Ounces. Also, Spirit of
Juniper-berries, assuaded upon
Rob of Elder and Juniper, and
digested, becomes of a plea-
sant red Colour, and in Taste
like Malmsey-wine, and is
truly a Medicine of great

efficacy. So also a Nephritick Liquor made of Nitre and Sal Gem, calcin'd and dissolved per deliquium, is a Nephritick of singular use.

LXV. The Urinary Laudanum of Michael: Take Spanish Juice of Liquorice dissolved in Winter cherry water one Ounce and a half, Camphire one Dram, Saffron four Scruples, Winter-cherries half an Ounce, Gum Tragacanth, Mastick, ana one Dram and a half, Laudanum Opium two Drams; mix them. It is much commended for a peculiar Quality of provoking Urine, opening Obstructions, and expelling the same. Michael his Nephritick Liquor: Take Lynx-stone, Jew's-stone, Nephritick-stone, Sponge, Crystal, Crabs-Eyes, ana q. v. dissolve them in rectified Spirit of Salt, filter the Solutions, and distil to dryness; so have you at bottom a coagulated Nephritick Liquor.

LXVI. Relfincius his Lithontriptick Pouder: Take Crabs-Eyes prepared, Goats-blood prepared, ana one Dram

and a half, Jew's-stone, Nephritick-stone, ana one Pikes-Eyes, Millet-seed two Scruples, Crystals of Tar half a Dram, Salt of one Scruple; mix, and make a Pouder. Dose, from a Dram to one Dram, any appropriate Water

LXVII. Forrestu Decoction, which sole exceeds all other tinctures. Take Red Fares three drams, Barley hull'd two Drams, of Marsh Mallows, Marsh Marigold, and Barley straw, ana three Drams; of the greater cold Seeds, a Dram, fat Figgs nine bestens seven, Liquoriced six Drams, fair Water a Pound and a half; half be consumed, then for an Apzem. The rest also are esteemed. Pouder of Millepedes, Eyes, Jew's-stone, a Dram, Turpentine two drams, mix, and make Pills. from half a Dram to a Dram every Morning stinging. Deckers his Apzem is yet better. Take water three Pound, red Barley hull'd, ana two drams Liquorice bruised, Junc-

ies bruised, ana one Ounce, seeds of Daucus, Violets, late Poppies, Nettles, Malts, ana half an Ounce, fatrs nine, Sebestens seven; to a Quart; strain, and lve therein Syrups of Corn pies, of the five opening ss, of Dianicu, ana one bee and a half, Spirit of Armoniack one Dram; them. Dose six Ounces twice or thrice a Day, pping into it at taking, three Drops of the Junited Balsam of Sulphur.

an Ounce, white Poppy-seeds one Ounce; with a sufficient quantity of Barley-water make an Emulsion; to twenty four Ounces of which add Diaconium, Syrup of Corn Poppies, ana one Ounce; mix them. He also commends to all the Spirit of Sal Armoniack, given in Rhenish-wine, or some Diuretick Spirit or Water, as a Specifick Medicine, not only to prevent, but to cure the Stone, (if brittle, or easie to be broken.) Universals being given beforehand.

XVIII. The same Dec-
commends this Mix-
: Take Parsly-water Onnces, Fennel, and Tre-
water, ana one Ounce, it of Vinegar half an ce, Crabs-Eyes one Dram, of Juniper-berries six is, Spirit of Nitre one ple, Laudanum Opium Grains, Syrup of the five s (or rather Syrup of Poppies,) one Ounce; them. If the same be t, this Emulsion may e given. Take Hull'd aey (boil'd 'till it cracks) Ounces, Sweet Almonds acht, Violet-seeds ana half

LXIX. Funken, Medicus Pars 2. Sect. 1. Cap. 18. prescribes this: Take Straw-
berries fresh gathered a Gallon, Winter-cherries half a Pound, Horse-Radish Roots scraped two Pound, Daucus-seeds half a Pound, Juice of Birch, or Birch-wine twenty four Pound; mix, and distil in B. M. Dose frome one Ounce to three, with Syrup de Althæa half an Ounce, sweet Spirit of Nitre ten or twelve Drops. Or thus: Take ripe Straw-
berries four Pound, (Winter-
cherries two Pound,) Malaga-
wine two Pound, Juniper-

water, Water of Parsly-roots, ana two Pound, Ground-Ivy, white Saxifrage-roots, ana one Ounce, Peach-kernels two Ounces; digest in a Vessel close stopt for a Month, then distil. Dose from a Spoonful to four in the Morning Fasting; it is said both to preserve from, and cure the Stone. Again; Take Crabs-Eyes, Sperma Cœti, ana half a Scruple, Volatile Salt of Amber six Grains; mix for a Dose, and to be often repeated. Or thus: Take Wild - Bryar- Seeds half an Ounce, Crabs Eyes, pure Nitre, ana one Ounce; mix them. Dose one Dram. Or thus: Take Crabs Eyes one Scruple, Volatile Salt of Amber six Grains, Laudanum Opium one Grain, or two; mix them for a Dose. Again; Take Malaga-Wine one Quart, Opium in peuder, Salt of Tartar, ana two Ounces; mix, digest a Week, or longer, filter, and keep it for use. Dose one Spoonfull. This has been used with good success. Take Cypres Turpentine one Ounce, Balsam of Peru one Dram, Pouder of Florentine, Orrice-Roots, Crabs Eyes, ana

two Drams, Extract of quorice one Dram, Vol. Salt of Amber half a Dr. mix, and make Pills. I from half a Dram to a S ple.

LXX. Syrup made Juice of Pellitory of the W with Honey, is a Specific this Disease, it opens all Passages, provokes Ur, and that without any string of the parts or pain, expels Sand, Gravel, o ther Matter which obstr the Passages: Take of Syrup four spoonfuls, W or Rhenish-wine, a quart a Pint; mix for a Dose, to given Morning and Nning.

LXXI. Where the sease is extream, and Sick has not made Water many days, this follow Liquor may be given. T Rhenish-wine, Malaga ana one Pound and a Onions and Garlick bru ana twenty, Horse radish bruised four Ounces, Jun berries bruised two Ounc

of Potashes half an Ounce; | three or four Spoonfuls se-
digest four or five days. | veral times a day.
decant the clear. Dose

CHAP: XX.

the STONE in the BLADDER,

Before we come absolutely to the matter in hand, it is necessary to discuss the Point, Whether the Stone in the Bladder can be broken by Medicines, or not? That it be broken many Physicians do affirm, and bring proof thereof their Experiences: The reason they offer for it is, That Medicines may do it, acting by tenuity, acidity, asperity and their diuretick power: Or, that there is a living Salt, as well as a glazing One, which Virgil is not to be denied to Plants, Metals, Stones, and Minerals. *Aetius*, Lib. 111. tells us how *Philagrius* cured the Stone in the Bladder with Goats-blood and a

Hedge-Sparrow mixt together. *Laurembergius* cured one of a great Stone by the use of *Millepedes*. A Jesuite at Rome cured a Printer's Son of the Stone with *Millepedes* rightly prepared. *Turrianus* in *Iatrus*, Lib. 4. Pag. 262: saith, He broke a Stone, which was design'd to be cut, by giving a little Pouder of *Crystal* to drink, or the dissoluble substance thereof, viz Calcin'd in a Potter's Furnace at least nine times, and quenched in Nettle-water, to be reduced to a Calx, then put into a Cellar to melt per deliquum. *Rbasis*, Lib. 9. saith, He cured a Stone in the Bladder of long standing with his Pills. *Horatius Augenius*, and his Father, with some others, cured several with

with the same Medicine. *Johannes Prevotius* saith, the Stone in the Bladder is broken by a Plaster of white Onions boiled, and applied to the bottom of the Belly. *Hippocrates, Galen, Avicenna, Dioscorides*, and others are of the same Opinion. And the Author of this Work knew one who was appointed to be cut of the Stone, by taking Diureticks, was perfectly cured, of which *Horse Raddish* was chief, was perfectly cured; so that for more than twenty five years since, he has not been troubled with it. And it is possible that a thousand more of these Examples may be urged.

H. To all these Things we answer, 1. That all these Examples, and thousands more of the like, can be no Rule to conclude the thing; because all the same Things have been used with all care and circumspection to others, where the success has not been answerable. 2: That it is probable that the Stones dissolv'd by the afore-said Medicaments, and such

other like, might be dry sandy, gritty Concretions, friable, and easily brok; whereas we say, had Stone been great, and hard like a Flint, the Event woud not have succeeded: 3. can bring also the Opinion Experience of many good Physicians to the contrary. *Hartman* is of Opinion that Stone in the Bladder, may be confirmed, and already come to some magnitude, is scarcely cured by another way than by cutting. *Barbet* saith a crumb Stone is seldom, a large Stone can never be waded away, or cured by Medicines. *Guarinonius* saith, scarce ever any one saw Stone broken by Medicines. I could name multitude of others of this Opinion; these may suffice. And the daily Experience, to Grief, and the wretchedness of miserable Patients, are as demonstrable and refutable Arguments of the Impossibility of Cure by Medicines without cutting. Though *Wincleras*, in his *curios. An. 76. Obser. 102.* saith he broke the Stone in the Bladder.

Budder of a Boy 12 old, and bought it away peace-meal this Medicine: Take purple Violet-Seed half an Ounce; and Musters of Strawberries, Red Currow, Winter-Cherries, and Q.s. make an Emulsion, to which add Goats Blood two Drams; Hog-Lice prepared one Dram; Species Lithontriptice one Scruple; mix them: Use two spoonfulls often, which made it come away in pieces: Probably it might be such a soft crumbling Stone as Barber speaks of. I have made trial or three several times, the Experiment succeeded not; possibly the Stones might be of a flinty Substance, and therefore the Experiment not to be despise.

The last I tried it up without success, was cut the Stone; which being tracted, weighed three Ounces, and some odd Quins, and was of a hard marble-like substance.

II. Moreover, when it is to be considered, that the chance of Place is far, and in ways by which the Me-

dicines pass many: and that if they be strong, they carry large quantities of Matter from the whole Body to the Bladder, and do more hurt by their acrimony and tenacity, in scouring off the Lenter, Mucus, or slimy Matter, which usually sticks to the Stone, and serves it for a Bed; whereby the Stone is made sharper and harder, and thereby raises more intense pains than before: But if they be weak, they lose their Virtue before they come at the urinary Passages and Bladder, whereby they do little or no good at all. I say, all these things being considered, they still confirm me in my Opinion, That if a Stone be large, and of a flinty or Marble-like hardness, or substance, there is no Cure for the same by Medicines, but by the Hand only of the Operator.

IV. Sometimes also we are deceived, and think there is a Stone, when indeed there is none; as is recorded concerning a Noble-Man, who after he had been tormented

mented with pain and difficulty in making Water, the *Physicians* and *Chyrurgions* doubted whether there was a Stone, or no; having used Medicines to no purpose, he was cut for the Stone, as is usual, and was eas'd of his pain; yet they found no Stone, but a *fungous* Flesh in the *neck* of the *Bladder*, which by degrees was consumed by convenient Medicines. A like Example to this, I can relate of a Patient of mine, *viz.* Mr. S — not long since one of the *Shreiffs* of the City of *London*; who having been for some Months troubled with Pain and Obstruction of Urine, with most other symptoms of the Stone, it was believed not only by my self, but by some others, to be the *Stone*: He also for a long time piss'd Blood, and made bloody Urine, which sometimes I helpt him of, though it often returned again. He was a strong, lusty, and well look'd Man, and for all that could be seen, might have lived many years. Being at his Country-House, at *T*—, he was afresh taken

ill, (as himself, and we'll thought, with the *Stone*) He immediately came home for *London*, and sent for me as soon as ever I came into his Company, I saw Death in his face; he took me by the hand, held me, engaged my Company for that day, or 'till night; and when (as one sensible his End was near) told me, he knew he had not long to be here, therefore pray'd me to go with him as long as he liv'd: I could not deny his Request of so worthy and good a Man; however after four or five hours' talk with him, he dismiss'd me and pray'd me I would come to him the next day, and sit with him; which I did five or six hours: pray'd me I would not leave him, for that it was the trouble he should put me yet being late, dismiss'd me again of his own accord, gaging my Company again. Going to see him the next day, he was insensible, and Death knew me not, lying, as he was supposed by his great groaning in dreadful pain, under the Agony of Death.

b the force of which Paro-
sm, he surrendred his vi-
Breath. He was imme-
ately opened by —

An excellent Chy-
rurgeon of this City, nothing
was found amiss in his whole
Bdy, save the Lungs on his
side grew to his Ribs;
the Viscera were found
firm; nor was there
Stone in either Reins or
adder: At last opening the
adder, we found a Fungus
Polypus of Flesh, growing
he bottom of the Blad-
and hanging down to
Neck, being as near as
ould guess about six In-
long, and an Inch and
Diameter, which gave
total suppression of Urine
time of Death: It was
Polypus or Fungus which
ld made him make bloody U-
, by which at length he
something emaciated;
withal, it had begun, or
in part mortified, where-
In Death ensued. I re-
at this to shew how easie it
or the best and wisest
In (for there was several
kful, learned, and worthy
sons, in Consultation a-

bout this Gentleman,) to be
deceived; and how easie it
is for us (notwithstanding all
our Knowledge, Skill, and
Experience) to err and be
mistaken; and when we
think we do for the better,
even then, to do for the
worse? Though I must con-
clude concerning this Per-
son, That if we had truly
known what his malady had
been, it had been absolute-
ly impossible for the most
skilful Artist, or wisest Phy-
sician, to have cured him, or
saved his Life.

V. Some are against the
using of *Lapis Spongiae Lyn-
cis*, *calcin'd Egg-shells*, and
such-like, because 'tis thought
they may hurt the interme-
diate Parts: But this is not
so; for as *Sennertus* urges,
their Efficacy does much de-
pend upon their saline Spi-
rits which get into the
Stone, and dissolve it into
Atoms, just as Metals and
Minerals are dissolved in
Aqua-fortis; and Coral,
Pearl, and the like, in *Vine-
gar*: For which Reason, the
use of such Medicines are
not to be neglected,

VI. Universals having been premised, we must come to the use of Diureticks, whatsoever some Physicians have said to the contrary; and such Things are to be used which may be able to cleanse and open the Reins, but to extend their force to the Bladder also, that so (if the Stone is too big to be avoided of its own accord the natural way) it may be directed to the neck of the Bladder, and so be either forced out, or taken out by the help of Instruments, and the Hand of a skilful Artist. 'Tis true, that some Physicians (as *Avicenna* for one) forbid the use of Diureticks, by reason they take away the *skinny Coat* from off the *Stone*, thereby causing more vehement pain; yet if we respect the Cure, *viz.* of expelling a *Stone* which is but small, (and possibly may come forth of its own accord, by the help of Diureticks, through the natural passage,) Diureticks must be used, and those which are of the strongest kind also; not only to pre-

vent its future growth, in order to the expelling it through the *neck* of Bladder and *Urethra*.

VII. *Horetius Auger* commends this; as an excellent thing for this purpose even to break the *Stone*. Take *Millepedes* prepared ounce; common *Spirit* of *Wine* four Ounces; *Red Ch. Pease-Broth* five Pound; them for eight Doses: Of two of which, as you need requires, may be taken in a day. But the Potest, or Powers, made of them as we have taught in the king the *Cantharides* (in *i. Cap. 23. Sect. i. of Phylaxa Medicinae*) will much more effectual to the same purpose; and may be given from ten, to twenty thirty Drops, in a Glass Ale, Mead, or Wine. may also give the *Potest Lithontripicae*, in the proportion quoted for the same intention, and in the same I and manner; they are a medicine not enough to be valued for this Disease: these Powers being of a prickling, and volatile Pus-

open Obstructions, and
scra all tartarous Matter,
which breeds the Stone and
Gout, but also dissolves a
part and poros Stone if
it be and then brings it a-

VII. Goats Blood is said
to be a Specifick against the
Stone, being taken in sub-
stance dried, and in pouder,
half a Dram to a
Dram, in White or
Red-Wine, or in our
Nephriticus. There
is nothing more than or-
der in it, as to this mat-
ter being generated of a
taken from stony, rocky
Mains, and Herbs proper
to this Disease: Besides,
it rbs the acid Juice, and
softens the petrefactive
in its Root: But it
is much more powerful
to prepare it with our
Universalis, which
in eight or twelve hours
will dissolve it, and extract
the juice; this you may
take half a Dram: But if
the taste of the unpleasant
thereof the Sick cannot
bear it affuse upon this Essence
rectified Spirit of Wine,

so much as may over-top it
about four Inches; and this
will extract all the Tincture
of Blood, leaving the Spirit
behind, which may serve a-
gain for the like occasion.
Or thus: Take rectified Spirit
of Nitre eight Ounces; put it
into a large, well-glazed Ear-
then vessel, or into a large
Glass Vesica; put into it
Gradatim, Goats Blood dried
eight Ounces; so will it dissolve;
digest twenty four hours, and
you will have a glorious red
Essence: Put to it twenty four
Ounces of the best rectified Spi-
rit of Wine, by degrees; mix
well, digest a Week, then filter,
and keep it for Use close stopp.
It is a volatile Acid, joined
with a volatile Alcalie, and
such are the Spirit of
Wine, and Essence of the
Blood; Dose from ten, to
twenty, or thirty, or forty
Drops, in any convenient
Liquor. It opens all man-
ner of Obstructions in any
part of the Body, provokes
Urine powerfully, and is an
admirable good thing against
the Dysury and Ischury, viz:
where the Water comes scal-
ding, and by drops, or
where it is totally suppress.

IX. I have found much good in this following, for bringing away Sand, Gravel, or any mucous Matter obstructing the Urine: Take Strasburg Turpentine two Ounces; Oleum Petroleum one Ounce; Oleum Anisi, Baccharum Juniperi, ana half an Ounce; Millepedes prepared, Earth-worms prepared, pure Salt of Tartar, volatile Sal-Armoniack ana three Drams; mix them: Dose from six Drops to twelve, or more; in a Glass of Ale, Wine, or Mead. Sometimes I prepared it thus: Take Strasburg Turpentine two Ounces; Oleum Petroleum one Ounce; Oil of Limons, Caraways, sweet Fen nel-seed, ana half an Ounce; Crabs Eyes, Goats Blood prepared, volatile Sal-Armoniack, volatile Salt of Amber, ana three Drams; strong Tincture of Thebian Opium, made with the best rectified Spirit of Wine, an ounce and half; mix them, Dose from ten Drops, to twenty, thirty, or more, according to age and strength in any proper Vehicle.

X. This is a thing I often experienced with success: Take of our Sp Universalis two Pound; sed Onions, eight Oz Parsley bruised four Oz digest twenty four hours; out by pressing, then pass through a Filter; Dose half a spoonful, to a full, or more, in a Glass Ale, Mead, Wine, or Sley, or Arsmart-water thus: Take common Sp Wine a Quart; bruised onions, Aniseeds, Parsley ana six Ounces; mix, three days; strain, filter, keep it for Use: Dose the four spoonfuls in any fi hicle.

XI. Laurenbergius, Rus, and others, mi commend this, as a almost infallible: Tak Salt of Tartar one C Parsley-water a Quart; dissolve, and filter it three times through brou per, that it may become clear, then put into it the forward Kind of Orange pe, much as to colour it of a colour, (viz about two Oz)

er three days, decant the
and keep it for Use: The
is a spoonfull, or
, in half a Pint of
e or Rhenish-Wine, or
; in which Mustard-
or Horse-Radish-root
een infused.

II. This is commended
ome for to expel the
in the Bladder: Take
pedes prepared, Bedugar,
sponge of the Briar bush,
of purple Violets, ana one
; Species Lithontripticæ
Drams; mix them, make
der; Dose two Drams,
n Ounces of a Diure-
Decoction, mixt with
Drams of Spirit of Ju-
or. It was given at five
the Morning for some
; and a little after, a
et quantity of reddish
he came away, with
s like Scales of Fishes,
ch was the Coat or Crust
ched from a larger Stone;
n by the continual use
eof, the Sick was freed
on his Disease.

III. This has been ap-
rved of: Take a Hare with
org, calcine it to Ashes; these

Ashes mix with an equal quan-
ty of Sugar: Dose two
Drams in any convenient
Vehicle, as Syrupus Nephritis-
cus, mixt with a Glass of
White or Rhenish-Wine:
But Arnoldus de Villa nova
took a Hare, and fill'd the Belly
with the skin, Saxafrage, Mil-
let, Lapis Lyncis, Lapis Ju-
daicus, Lapis Spongiæ, Cink-
foil, and golden Rod, and then
calcin'd it; of which he
gave a spoonful in a Glass of
Wine every day; it broke
(says he) and forced away
the Stone in the Reins and
Bladder.

XIV. I have often given
this following Medicine
with incredible success: Take
Strasburg Turpentine two Oun-
ces; Hercules noster half an
Ounce; Bezoar Minerale, Crabs
Eyes, Millepedes prepared, ana
q. s. mix, and make Pills:
Dose two Drams twice a
day, drinking after it the
following mixture: Take
Rhenish-Wine eight Ounces;
Syrupus Nephriticus an Ounce;
Potestates Lithontripticæ fifteen
Drops, mix for a Draught.
This I have also proved with
good Succes: Take Balsam

of Peru half a Dram; Oils of Nard and Mastich, ana ten Drops; Oil of Juniper six Drops; *Lapis Judaicus* prepared, Crabs Eyes fifteen Grains: mix, and give it in White or Rhenish-Wine, or a Decoction of Millet.

XV. If by these, or some of the Medicines mentioned in the former Chapter, the Sick receives no benefit, you must come to manual operation; how that is to be performed, whether by the *Apparatus minor* or *major*, we have taught in our *Synopsis Medicinæ*, Lib. 3. Cap. 16. Sect. 7. & 8. to which we shall refer you. But there is another way of taking out the Stone, which is thus: *The Artist puts his Finger up the Anus, and moves the Stone to the fore-part of the Belly, and then by a hole cut in the Musculus Rectus, according to the Duct of the Fibres, above the Os Pubis, he takes out the Stone by the help of the Lapidillum, or a pair of Forceps.* The Operation being performed this way, a dripping of the Urine need never be feared, and besides, a larger

space is allowed to take the Stone in. However Operation is not without danger, besides the trouble if the Lips of the Wound made in the Bladder, be united to the Muscle of the *Abdomen*, an Extraction of the Bladder follows which both makes no pain, and creates an Ulcer more incurable than the Stone it self. *Rousettus* recommends cutting in the Gland especially for Children, is approved by *Hildanus* for larger Stones, which can be brought to the Perineum, it being there taken with less pain and danger, than an Hemorrhage. The Wounding of the Bladder is extraordinary, because it has fleshy Fibres; by the heat whereof, and the internal heat, the Wound is easily cured.

XVI. Some inject the Catheter into the Bladder, thinking thereby to bring out the Stone, for that the Medicines are not altered in their passage, nor lose anything of their Virtue, those do which are given by

Howe the mouth, but reach the
not worse immediately. I have
the ejected Opiates with good
of the less for giving ease. If
Bladder, the liquors be sharp, they
be Molligat to be such, that brea-
an Ease the Stone, they may not
adder for the Bladder; as Waters
makes of the Ashes of Scor-
ates an o, Parsley-roots, Knee-
ole than, Crabs Eyes, Pellitory
Roufserm te Wall, Pigeons dung,
in the Bauerius injects Petro-

leum in which *Lapis Lyncis*
has been boiled and strained
forth, embrocatting at the
same time with a Decoction
of Mallows. He says it
wonderfully breaks the
Stone in the Bladder. Or
you may inject with this:
Take a small Lixivium of
Pot-Ashes one Pound; crude
Opium two Drams; mix, di-
gest twenty four hours; then
strain out the Liquor for use.

C H A P. XXI.

Recipiolum : The Universal Medicine of
P A R A C E L S U S.

What we have ænigmatically delivered
Deron Medicum, Lib. I.
concerning the universal Medicine of Paracelsus,
reason of its exceeding
finess to the World, we
in this place unfold;
what we before deliver-
in obscure terms, we
here explicate with all
accuracy imaginable.

Take of the best
Quicksilver, which sepa-
from its Minera: The
is brought from Hun-

garia, and is very fine and
pure: In one pound you
will not have above two,
three, or four Ounces of the
Minera at most.

H. This Quicksilver
taken from its own Mine-
ra, (being first poudred)
you shall put into a Glass
Retort, with a Receiver;
then you shall squeeze the
Quicksilver through Lea-
ther. If you cannot get
this Hungarian Mineral
Quicksilver, take Spanish
which is the next best, and

squeeze it through Leather severaltimes: If you cannot get Spanish Quicksilver, take the purest and best you can get, whose Goodnes you may try, by evaporating a little of it away in a silver-spoon; if it flysaway, leaving a yellow or white Spot at bottom, it will serve; but if it leaves a black or green Spot, it is naught for this Work.

III. Take this Quicksilver, (which is for our purpose,) wash it ten or twelve times with Salt or Vinegar, and then squeeze it as many times through Leather, that it may be pure and clear, and be freed from all mixture of foulness: The Hungarian and Spanish Quicksilver; are pure of themselves, and need not be washed.

IV. First you are to separate the Mercurium Coagulatum, from the Mercury Vive, without any Corrosive; and that the said Mercury Vive shall be alive still, and as clear as a Venice Looking-Glass; which Mercury coagulate, Paracelsus

calls *Præcipiolum*; and that it must be sepa-
dead from its own *Vive*, and that the *Mer-
cury Vive* shall be still i-
after that the *Præcipio*
separated from it; an-
the *Corpus Mer-
cury Vive* is the *Prec-
Minera*; and that
Electum Minerale Imma-
is the *Mercurii vivi-
nera*.

V. Paracelsus saith,
when the *Argent*
shall come to its *loca-
nata*, that the *Arge-
tum* shall leave its
Præcipiolum behind it, in
of a *coagulated Mer-*
and that the *Argent*
will go away alive, a
main a *Mercurius Vivum*
loca destinata, where
Mercury Vive shall lea-
Semen or Præcipiolum is
and *Silver*. *Gold*
best place, by reason
fixation and purity;
after *Gold*, is *Silve*
this *Præcipiolum* lieth in
the whole Art of *Chy-*
If a *Chymist* knows no
to make or separat
Præcipiolum from its

iris Civis, he will
of the whole Art.
V. This *Præcipiolum* is the
aer whereof is made the
Sophers Mercury; that is,
it is reduced into its
Matter, which is into a
clear Water, transparent
Crystal; it is then slippe-
and will eat and drink
Blood, and multi-
self with it *per Infinitum*.
this Water will bring
the Metals, as *Gold* and
Silver, into their first Mat-
ter. Being thus prepared
sophically, (without
its being of a Corrosive)
Hydropem, *Podagram*,
Venereum, and many
Diseases.

ed. II. The Philosophers
Argentill his *Argent Civis* their
alive; and the *Præcipiolum*,
Vinum *Spiritu*; both make the
Philosophers *Spiritum Vini*
sophicum, which Par-
calls now and then
Spirum Mercurii, and *Spiri-*
Mercurii, his *Sal Armo-*
m, his *Sal Minerale*, his
zum Mariæ, his *Horse*
Fire, with an hun-
re other Names to de-
cire the Vulgar.

III. The process of the

Præcipiolum: Take *Argent*
Civis well purified ten parts;
of our *Gold*, or our *Silver*
one part, (not the common
Gold or *Silver* which
the *Vulgar* use, but ours,
viz. *Gold* well refined
through *Antimony*, or *Sil-*
ver refined with *Lead*)
made into fine *Leaves*;
make an *Amalgama* of
both in a warm *Glass-Mor-*
tar, mixing them well;
then put this *Amalgama*
into a *Retort*, (as hereafter
shall be directed,) and put
it on an earthen *Capel*, or
an earthen *Pan*, with one
part clear *Sand*, and as
much sifted *Ashes*; and cov-
er it with another earthen
Pan, and put to it a little
Receiver, ^{a full of water} without luting of
it; and then make a fire in
your *Furnace*, and give in-
different heat, distilling the
Mercury from our *Gold*
or *Silver* with an equal
fire: Now and then take
the *Pan* from it; and when
you see the *Mercury* is
distilled from the *Gold* or
Silver, cover it again, and
let the Fire go out: The
next morning take the *Re-*
port and *Receiver*, and if any

part hang in the neck of the *Retort* (as some will,) you shall wipe it off with a Feather, to the other *Mercury*, which is in the *Receiver*. If you will, you may now and then hold a glowing *Cole* to the neck of the *Retort*, that the *Mercury* may run to the other which is in the *Retort*. When you have separated the *Mercury*, then scrape your *Gold*, (which will lie at the bottom of the *Retort*) with a crooked Iron, and take it out, and put it into a Glass Mortar, pouder it small, and mix or mingle it with, *i. e.* Amalgamate it with your *Mercury* again, by degrees, or by little and little; and put this Amalgama again into the *Retort*, so shall you find a pouder, that will not go into the *Mercury*, do not cast it away, but put it with the Amalgama into the *Retort*, (or else you will lose your *Præcipiolum*,) and distil it again as before, now and then taking the Pan from it, to see if the *Mercury* be almost all gone over; and if it be, let the fire go out, and cover with

the earthen Pan again, no let it stand till the next ning, and then take the *Retort* and *Recipient* ag from the *Furnace*, or on the Sand, and and your *Mercury* again a Feather out of the neck the *Retort* to the other *Mercury*, which is in the *Recipient*, scraping also ag with your crooked I your *Gold* out of your *Retort*. This done,

IX. Put it again in *Glass Mortar*, (where serve, you shall distil so, the *Mercury* will go from the *Gold*, w remains at the bottom the *Retort*, and that *Mercury* may remain your said *Gold*,) and der again very fine, amalgamate again *Mercury* with your *Gold* and by little and little, before-mentioned, you find that the *Gold* *Mercury* will not so mix together, as they at first and second ti Then take it and put i gain into the *Retort*, di ling as afore (not cast g any Pouder away, wh

may think to be *fæces*, when you will lose your *Præcipiolum*:) Take your *Gold* out of the *Furnace*, or of the said *Capell*, scrape *Gold* with your crooked *Iron* out of your *Receptacle*, and you will find that *Gold* is much increased if you weigh it: The reason is, the *Gold* is the *planet* which hath attracted the *Præcipiolum*; or, *Gold* is the *Cask* where Philosophers *Wine* let fall its *Tartar*, which *uncelsus* calls *Præcipiolum*.

To separate the *Præcipiolum* from the *Gold*. Take the *Gold* which you scraped out of the *Receptacle*, and pouder it very small in your *Glass Mortar*, in which mingle your *Mercury* by degrees, or by little and little, (your *Mercury* will hardly mix with your *Gold*;) the reason is, *Gold* is full of the *Præcipiolum*, and then it is time to separate the *Præcipiolum* from the *Gold* and *Mercury*, which is a Womans work; when her Cloths are so foul, she washes them from their foulness: The same

way you must cleanse or separate the *Præcipiolum* from the *Gold* and *Mercury*,) as followeth.

XI. When you have the sign that your *Mercury* will hardly amalgamate, or mix with your *Gold*; or that the *Gold* will not enter into the *Mercury*; then pour on it the fairest Water, (distilled Water is best) three Fingers breadth above the *Sol*, or *Luna*, and *Mercury*, which wash together in the *Mortar* with a Pestel very well, till the Water is blewish black; then it is a sign that the *Gold* lets fall its *Tartar*, or *Præcipiolum* into the Water. Pour off this Water into a *Glass*; but be careful that not any of the *Mercury* goes off with it; (for this *Mercury* will no more mix with common fair Water, than Oil and Water will mix.) Put more fresh Water upon your *Gold* and *Mercury*, and wash it again, till the Water is blew again; pour it off as aforesaid: Thus continue washing till your Water remains white: Put this last Water to the other Waters

in the Glass, and cover the Glass very close, that not any foulness may fall into the Glass.

XII. The *Præcipiolum* being thus washed away, the Mercury will again amalgamate with the Gold, as Oil will dissolve Wax. Take the Amalgama, dry it upon warm Ashes very softly with a Sponge, or on Paper, and by a little heat, that the Amalgama may be dry, which put again into the Retort, and distil it as aforesaid, (by Sect. 8. & 9.) so long 'till the Gold will hardly Amalgamate with the Mercury; then separate the *Præcipiolum*, as aforesaid, (by Sect. 10. & 11.)

XIII. Now observe, I gave you a charge, that you should keep your Glass close, wherein you put your blewest Water, which will be clear, and a Pouder at bottom, which is some of the *Præcipiolum*. The clear Water pour off (without disturbing it) as soon as you can into another Glass: Now when you see that your Gold will hardly mix

with your Mercury, or without great trouble, the same Water which poured off from the *Præcipiolum* upon your Amalgama, and wash it again the Water is blewish foresaid, which pour and continue so doing the Water is colourless Sect. 11.)

XIV. Then take the Amalgama again, and dry it, and repeat the same V again (by Sect. 12.) 'till have the sign; which again with the aforesaid water, (by Sect. 13.) and will find that your *Præcipiolum* will augment daily. This distillation and washing you shall continue, the Mercury is freed from the *Mercurium coagulum*, or *Præcipiolum*.

XV. Observe that the Water grows less, add to it (as need requires) fresh Water. Now the when the Mercury has all its Sperm, or its Tails, or *Coagulum*, or *Præcipiolum*, is, That that Mercury Eternally Amalgamates with the Gold, so that it will always mix well together.

And if you should a
and times Amalga-
that Gold and Mer-
, and as often distil
ne from the other, yet
will still Amalgamate
, or mix. And if you
d wash them a thou-
times with fresh Wa-
he Water will be *clear*,
not bleuish. As long as
Salt or *Præcipiolum* is in
Mercury, you cannot
two, three, or four
the Mercury from
Sol, but it will be dif-
to Amalgamate or
the one with the other ;
when you will have it
mix, you must wash it,
then it will Amalga-
e well again. But when
the Salt, or *Præcipiolum*
ll Separated from the
Mercury, it will Amalga-
e or mix after a thou-
distillations, as afore-
: And if it be wash'd a
ousand times, the Water
always be clear.

VI. To prepare the *Præ-*
ciplum to a Medicine. Pour
clear Waters from the
Poder which lies at the bot-
in the Glass, that no
Water may be left on the

Pouder; put the Glass on a
little warm Ashes, that the
Pouder may dry, which
will look bleuish Yellow:
Put this Pouder into a little
Cucurbit Glass, or Bolt-
head, and distil off from it
the Water of Eggs, five or
six times, or so long 'till the
Pouder becomes Red, and
distil off from it five or six
times Spirit of Wine, so is it
fitted for Medicine. Dose
two, or almost three Grains.

XVII. To make the Water
of Eggs. Take a good quan-
tity of Eggs, boyl them very
hard, take the Whites and
cut them very small, and
distil them in an Alembick
per Cineres, very softly, 'till
you have got all the Water
from the Whites; then take
the Egg-shells, calcine them,
put them into a Retort, put
upon them the former (that
is their own) Water, and
distil per Arenam, with a
strong Fire; put this Water
upon Ashes again, and di-
stil it again: Thus continue
it five or six times; so the
Water will be fitted for the
Præcipiolum.

XVIII. The Philosophers
Key,

Key, which is the *Sal Praecipioli*, or Salt of the Mercury coagulate. You may remember that I gave you Instruction, that you should pour off the clear VVater from the *Præcipiolum*, and you should make dry the *Præcipiolum*, and bring it into a Medicinal red Pouder: Or, you should bring it into its first Matter, which shall bring all Metals, principally its own Body into its first Matter, which cannot be done without the *Sal Praecipioli*; which is hidden in the VVater you pour off from the *Præcipiolum*. That same VVater filtre through brown Paper, and set the VVater to evaporate in a round Glafs, very softly in Ashes. VVhen the VVater is evaporated away, you will find at the bottom of the Glass a yellow whitish Salt, which is *Sal Praecipioli*, and the *Clavis Philosophorum*, wherewith they do unlock the Lock of the *Præcipiolum*, which brings the same into its first Matter. If you know not this Salt, you know nothing of the true Chymistry. This

Salt does decrease in he decrease of the Moon, increase in the full. Grain will purge very saall *Podagra's*, *Struma's*, rrial and bydropical Hum with two Grains of *Præcipiolum* prepared.

XIX. To bring the *Præcipiolum* into its first Matter or slippery Water: Take the Salt p. 1. of the *Præcipiolum*, p. 2. being dissolved in warm Water, and pu upon the *Præcipiolum*, evaporate it away gently in warm Ashes, with very gentle fire, then is *Præcipiolum* with its o Salt; put it into a little tort, nip up the neck of Retort very close, put it in *Balneum Vaporosum*, and it stand six Weeks in digestion, or to putrifie, and will become a slimy Wat Take the Retort, open neck, and lay the Retort a Sand-furnace, and cov it with an earthen Pan, f ing to it a Receiver well l ed; give first a slow fi then a stronger, which co tinue till the Spirits be w resolved into water. Fin

pirits will come forth white Clouds, or in black; and at last in red odors or smoak: give fire till all the Spirits are over in a clear white air; and when you have sign, take the Receiver of the Retort, stopping said Receiver very well with Wax, that no Spirits fly away; then let the go out.

X. The Matter which remains in the Retort take stand put it into a Bolt-head, and stop it well, and in a warm place; then see once the Spirits which are in the Receiver, and keep them carefully: Observe this, you remember, that when the Mercury hath lost its Pre-plum, that the same Mercury will be as bright as Venice Looking-glass: of this bright Mercury one part; of the Spirit of said two parts; put them into a Bolt head, stop very close, and let it stand in little warmth, and the Mercury will mix with the Spirit; then distil all through a Retort in Sand.

Take again of the aforesaid Mercury, which is clear as a Venice Looking-Glass, p. i. of the Spirit p. ij. put them into a Bolt-head, and set it in a warm place, and the Mercury will mix with the Spirit and dissolve; then distil again in a Retort in Sand, (*ut supra*) and it will come over in form of Water; this continue so long, 'till all the one half part of the bright Mercury is brought to a clear thin Water, which keep very close stopped with Wax. Take the Pouder which I ordered to be kept in a Bolt-head, and place it very deep in a sand Capsl, and give a strong Fire for twenty four Hours; then let the Fire go out, and take the Bolt-head forth, and stir the Pouder with a wooden Stick, and put it upon the half part of the clear Mercurial Water, closing the Glass with *Hermes Seal*: shake it, and let it stand in digestion in a warm place for three or four days; then pour off this into another Glass, and pour upon the remainder of the Pouder the

the other half of the VVa-
ter, sealing the Glass again,
and letting it stand *ut supra*,
for three or four days; then
put it to the former VVa-
ter, and Seal up the Glass
Hermetically, letting it stand
in *Balneo Vaporoſo* eight
Days; after distil it through
a *Retort*, and if any thing
remain in the *Retort* (which
will be very little) pour upon
it the *Spirit* again, and di-
ſtill it 'till all is come over.
Now is the Salt with its
own *Spirit*, and brought
into its first Matter, keep
it well stopped.

XXI. This is the VVa-
ter which the Philosophers
have given divers Names to,
as their *Horse-dung*, *Balneum
Mariæ*, and *Calx Viva*, and
in Sum this is the *Philoso-
phers true Fire*, without
which no true work can be
done in Chymistry.

XXII. The Philosopher
has brought forth this *Sala-
mander*, which will never
wast in the *Fire*, the longer
the stronger: This Water
will increase and multiply
per Infinitum; that is to say,
if all the Sea were *Mercu-
ry*, it would turn the same

into its first Matter. If
you must wash your *Mer-
cury* with *Salt* and *Vinegar*,
divers times, and at length
with *Water*, to wash away
the Salt: Then mix *Mer-
cury* with *Calx Viva*, and
Calcin'd Tartar, and
Sect. 8. aforegoing) diſtill
in a *Retort* in a sand *En-
nace*, and fix to it a *River*,
fill'd almost half ful of
Water, that the *Mercury*
may fall into it and coa-
lilate, which dry, and squeeze
eight or ten times through
Leather; so will your *Mer-
cury* be well purged and
cleansed from all its filth
and uncleanness.

XXIII. This is the *Mer-
cury* which you must use
the multiplying your Spin-
or *Astrum Mercurii*. Take
of this *Mercury* i. of the *Astrum Me-
curii* p. ij. put them into
a *Bolt-head*, stop it close
and let it stand in a warm
place one Night; so will the
Mercury melt in the *Spit*, or *Astrum Mercurii*
and turn into *Water*; then
distil it through a *Retort*.
Thus may you do by re-
peating the *Spirit* with
fire.

You're Mercury, as long as
and you please.

XIV. This Water will
give Gold and Silver, and
Worts of Stones, and bring
Caber over with it, through a
Rert. Gold and Silver thus
lived, can never be se-
pranted one from another :
The reason is, because they
in all other Mettals are of
the same Nature, and have
beginning from the same
Water ; there is nothing
in the World but has its be-
ginning from it.

XV. *Medicina Universa-*
the Universal Medicine:
Take of your fine Gold in
Pwder, (viz. the same
wich did remain when
ya made the *Præcipiolum*)
one part; of your finest
Silver two parts in fine
Pwder; put each by it self
into a Glass; pour upon
each the *Astrum Mercuri-*
um, so much as may over-
to them a Fingers breadth;
Sip each Glass very close,
ad let them stand in a
warm place for eight Days,
ad the Gold and Silver
will be almost all dissolved
into Water; pour off this
Water, each by it self in-

to a Glass, and put more Water to the Gold and Silver which yet remains; let it stand again eight dayes in a warm place, and then pour off these Waters to the former Waters; so will the Gold and Silver be dissolved into Water, but there will remain some Fæces.

XXVI. Take of both these Waters a quarter part, and put them together into a *Bolt-head*, so as three quarters may be empty; seal it *Hermetically*, digest it in an *Athano* in a continual warm heat, 'till it comes to a fixed red Stone or Powder. Before it becomes a red Powder, there will appear many Colours, as *Black*, then *Green*, then *Yellow*, lastly *Red*: When it is very *Red*, and a *Pouder*, take the *Bolt head* and bury it in a *sand Capel* very deep, and give Fire by degrees, and at last a very strong Fire, and it will melt like *Wax*: Let it stand one whole Week; (but the longer the better;) then take it out, and let it cool; after break up your Glass, and

you will find a fix'd Stone or Pouder, and Red as Scarlet.

XXVII. Now you may remember that I bid you keep three parts of your Gold and Silver which were dissolved into Water; put both these Waters together into a Retort, distil them, and both the Gold and Silver will go over with the Water through the Retort, with which Water you shall multiply your Medicine. Now take of your Medicine p. i. in fine Pouder, and put it into a little Bolt head, putting upon it, twice as much of your Waters, as of Gold and Silver; Seal it again, and digest it in an Athanor, 'till it comes to a Red Pouder; and then put it again into the Sand Capell, for to give Fixation, and that it may melt as Wax; (as at Sect. 26.) thus may you multiply your Medicine *ad Infinitum*; and the Pouder will dissolve in any Liquor.

XXVIII. To make the *Astrum Horizontale*, or *Aurum Horizontale*, viz. the

Golden fix'd Præcipitate. Take the most fine Gold, to wit, that which remains over in the working of the *Præcipiolum*, dissolve it in our *Astrum Mercurij*, as much as you will; distil it through a Retort once or twice, and your Gold will go over along with your Water and will never be separated one from another, for they are both of one nature.

XXIX. Now take the *Præcipiolum* which is made dry, (not that which is made already into a Medicine,) put into a little Glass Curbit, and put upon it our *Golden Astrum Mercurii*, and distil from it three or four times very slowly, but at last very strongly; so will your *Præcipiolum* be a red and fixed Stone, (as some call it,) or Pouder.

XXX. The same may be done with Mercury purged, it will fix the same into a red Pouder. The same work may be done with Silver, and with your *Præcipiolum*; or with Quicksilver only cleaned. No man can find out all the Secrets which are hid in this

Dolosphick Menstruum, the
ALKAHEST of
Immortal Paracelsus.

The KEY of HEL- ONT and LULLY.

TAKE Quicksilver pu-
rified fix Ounces,
Gold purified with An-
tony one Ounce; make
Amalgama; then distil
Mercury from the Gold:
i the same Mercury again
in the Gold, and thus
inue 'till your Gold will
more Amalgama with
Mercury, but continue
Glassate:

XXII. Then take the
grind it, and put it in-
clean Crucible, and
line it, 'till it be almost
strong hot, and then quench it
the best rectified Spirit of
Sugar; when it is extin-
decant the Spirit
the Gold; make the
dry, heat it again, and
guish in the former
which work repeat
seven times.

XXIII. Then dry your
and Amalgama it a-
with the former Mer-
and distil again as at

first; and this do so long
'till the Gold will not *Amal-*
gama with the *Mercury*; then
calcine the Gold again, and
extinguish it in the former
Spirit of *Vinegar*, which
work repeat as before, six or
seven times, and as your
Spirit decays or wastes, add
to it *fresh Spirit of Vinegar*.
All these Operations you
must so long continue, 'till
all the *Semen*, Salt, or *Mer-*
cury coagulate, is extracted
out of the *Quicksilver*.

XXXIV. Take then *fresh*
Quicksilver, and work in all
things as before, by *Amalga-*
gating, *Distilling*, *Calci-*
nning, and *Extinguishing* in the
said *Spirit of Vinegar*; and
continuing still with other
fresh Quicksilver so long, 'till
you think you have enough
from the Gold.

XXXV. Then take this
Spirit of Vinegar, impregna-
ted with the *whole Essence*
of *Gold*, evaporate it, or
distil it very softly off, so
will the *Essentia Auri* lye at
the bottom like a yellow
Salt, which dissolve in fair
Rain-water distilled; filtrate
and evaporate again softly,
then put it into a small Re-
cept.

tort in a Sand-beat, with an indifferent large Receiver; give Fire by degrees, and it will come over in a white Spirit like Smoak, and Red like Saffron: Being resolved into a red Liquor, let the Fire go out, and keep the Essence for use. It is one of the greatest Medicines under the Sun; three or four Drops of it are able to extinguish any Sickness curable.

The OPENING of SOL and LUNA.

XXXVI. Take of the Red Lyon twelve parts, pulverize it well, and grind it with one part of the Calx of fine Gold or Silver: Put all into a small Bolt-head, set it in Sand to the Neck, which Neck must be very well Luted; give the first degree of Fire for a Week; the next Week the second degree; the third Week the third degree; and the fourth Week the fourth and last degree, to a hissing, so that if a drop of Water fall upon the Sand

it may hiss.

XXXVII. Then let the Fire go out, and cut the Glas with a Ring; take the Crystalline Matter, like a Ring near the Neck of the Glas, & pulverize and grind it with its weight of the Calx of fine Sol, or Luna, as aforesaid; pass the afore-mentioned four degrees in eight Hours, so as hissing; open the Glas as before, and take the Crown, which is the living Gold or Silver.

XXXVIII. This Living Gold or Silver augmented by digestion, with a twelfth part of fine Sol or Luna at a time, as often as you please or till you have a sufficient quantity of the same: Take of this Living Sol or Luna a small quantity, digest it in Ashes till it changes Course, viz. towards Red or Yellow Earth: Take then the Red or White Earth, Amalgamate it with Living Gold or Silver, and Calx; digest again in a Glas Hermetically sealed, till it comes to a perfect Redness or Whiteness.

Glavis Alchymiae:

O R,

HERMES TRISMEGISTVS,

KALID PERSICUS,

A N D

GEBER ARABS;

Translated out of the best *Latin* Editions into *English*, and Claused, for the sakes of the Lovers of Learning.

To which is Added,

Singular Comment upon the First Book of
HERMES, the most Ancient of Philosophers.

by WILLIAM SALMON,
Professor of Physick.

The Second B O O K.

L ó N D O N,

Printed for J. Harris, and T. Hawkins, 1692.

Hermes Trismegisti Tractatus Aureus.

The Golden Work of *Hermes Trismegistus*,
 Translated out of Hebrew into *Arabick*,
 then into *Greek*, afterwards into *Latin* ;
 and now done out of *Latin* into *English*,
 Claused, and largely Commented upon,

By *WILLIAM SALMON.*

C H A P. I.

The Preface Explicating, in part, the Prima Materia.

H E R M E S: Even
Hermes himself saith,
we not in a very long Age,
used to try Experiments, nor
use I spared any Labour of
hand: But I obtained the
knowledge of this Art, by the
oration of the Living God
in, who esteeming me his
tenant worthy, did reveal
open the Secret to me.

Salmon. There are three things which are certainly most necessary to the attainment of this knowledge.
 1. An Unwearied Study.
 2. A Continued Experience.
 3. And the Divine Blessing going along with all. Without these, it is not probable any Man can attain the knowledge of this Secret.

There must be a diligent Study, and a serious Meditation in the Soul, concerning this thing: Then these things thus meditated on, must, by experience, be brought to ocular demonstration; nor, if you miss many times, must you be weary with trying. Lastly, you must all along attend the Blessing of God for his assistance: 'Tis that Eternal Spirit of God which goes through, and pierces all things, which generates, and preserves that which is generated: His Spirit of heat decocts, and coagulates that which is thin, rarifies that which is too thick, warms the cold; and raises up to life that which has been dead and buried.

II. Hermes. Who has given to, or bestowed upon rational Creatures, the power and faculties of truly judging and determining, not forsaking any, so as to give them an occasion to cease searching after the Truth.

: Salmon. 'Tis true, that Adam before the Fall was

adorned with the fulness of light and knowledge above all other Creatures, shining like *Sol* among the Stars; but after his Fall, that prime perfection was much eclipsed, and he was drove out of the Garden, into a Vileernes among the Beasts which perish; yet not without a promise of Restoration, and remission of his Transgression, by one Eternal Sacrifice, through the diffuence and power of whose Spirit, Man is purged to a possibility of attaining a measure of the true and perfect knowledge and understanding even in this life.

III. Hermies. For my part, I had never discovered anything of this matter, nor revealed it to any one, but the fear of the Judgment of God, or the hazard of the Damnation of my Soul forced a Concealment prevailed in me. It is a debt I am willing to pay to the Just; as the Father of the Just has liberally bestowed it upon me.

Salmon. That is, reveal them so as that the Sons of Art might understand them, not to the Profane Unworthy, and Scoffers: For the Oracle of Truth himself has long since told us, It is not fit to give Childrens Bread to Dogs; though they may eat of the Crumbs which fall from the Masters Table. Some Men compare the Scriptures of Truth have power compared to Dogs, yea, Greedy Dogs, Wolves, Foxes, &c. These can never come to sit at the Table, and feed of the Divine past; 'Tis a Transgression against the Law of Nature, which is the Law of God, which deserves the Divine Vengeance for a punishment: And such indeed is the revealing of forbidden Secrets to such to whom they do not belong. And if Raimond Lully, Thou shouldest reserve and keep that Secret, which is proper only to it to reveal, and thou dost justly conceal those things, whose revelation belongs to his Favour; otherwise thou shalt be condemned in the Great day,

as a Traitor to the Majesty of God, nor shall thy Treason be forgiven thee.

IV. Hermes. Now understand, O ye Children of Wisdom, that the knowledge of the four Elements of the Ancient Philosophers, was not Corporally, nor Imprudently sought into: Which are through patience to be attained, according to their kind, which through their own operation are hidden or obscured. You can do nothing; except the matter be compounded, because it cannot be perfected, unless first the various Colours are thoroughly accomplished.

Salmon. Hermes now begins to give a description of the Great Work, which he calls the knowledge of the Elements, but not of those Elements which are foolishly discoursed of in the Schools of the Peripatetics: They speak of an Element to be Corpus Simplex, but our Hermes faith, They are not to be understood Corporaliter. Ergo πνευματικῶς καὶ σορεῖται, i. e. Spiritualiter & Sapienter, that is, Spiritually

tually and Wisely. Thus the Principles of Art are said to be four Elements, *Earth, Water, Air, Fire*, as *Hermes* indigitates, but what these are in a Spiritual sense, the *Peripatetick* knows not, which the same *Hermes* interprets in another place, the *Soul, Spirit, and Body*; and which *Paracelsus* calls *Salt, Sulphur, and Mercury*. Others make but two, as the *Agent and Patient*; *Masculine and Feminine*; *Sulphur and Mercury*: Others but one only, viz. The *Aqua Philosophica*.

*There are many other Names by which this Matter is called, but the Subject, or *Prima materia*, is one only: because it is, as it were, the Cardinal hinge upon which all the rest turn, which the Philosophers explicate to be their *Mercury*, which is the beginning, the middle, and the end of the Work, and without which, whoever labours, labours in vain; and yet it will do nothing without it be compounded, because it cannot be perfected without its colours are thoroughly accomplished:*

The Body and the Soul or the Salt and the Sulphur, cannot be united in their most minute parts, without the help of the Spirit whch is *Mercury*. *Luna* and *Sol* cannot procreate without the help of *Mercury*, whch extracts the *Semen* from both the Bodies, and in the enter of the Earth, as its proper Vessel, digests and effects it. Therefore *Mercury* does nothing of its self, except something be added to it by which it may be fortified.

V. *Hermes. Know* ~~benign~~ *that the Division which was made upon the water by the Ancient Philosophers, is that which separates it, or converts it into four other substances, one into two, and three into the third part of which is solid or has tincture, to wit, the coagulating humour or moisture, but the second and third Waters are the Weights of the Wise.*

Salmon. This Water to be divided, is the same with the four Elements before spoken of, viz. The ~~que~~

lo sophica: This must be divided into four parts, viz. one part into two; adding three parts to one; whence arises seven parts: He divides the differences of the Colors into threes, that is, into three Spirits, and three parts, which three Spirits are their rise from the one *Philosophica*, and are evolved into the same a-

for that which he calls the Humidity, the Southern Redness, *Anima solis*, *Seyre Citrinum*, *Auripigment*, the *Vine of the Philosophers*, and their *Wine*, have no other signification, but that the *Aqua Mercurii* should be seven times distilled, which after the eighth Distillation, the *Compositum*, by the force of the fire, is converted into Ashes, or a most subtil powder, which by reason of its purity and perfection resists the fire: neither wonder that eight parts and three ounces are equivalent, for by the former Section, the one part is divided into two, to each of them, there is added three parts, which are the true and Philosophick Proportions, called by *Hermes*, the Weights of the Wife.

VII. Hermes. Understand then the operation. The Decoction doth diminish the matter, but the Tincture does augment it: Because Luna in 15 days is diminished [in the Heaven] and in the third operation [viz. after the Conjunction with Sol] it is augmented. This is

I. Hermes. Take of the idity or moisture, an ounce and half: of the Southern Redness, viz. *Anima Solis*, a part, i. e. half an ounce, of the Citrine *Seyre* in like manner half an ounce: of *Auripigment* half an ounce, which is eight; that is three ounces: understand that the *Vine of the Wise Men, or Tree of Philosophers* is extracted or drawn forth in three, but the juice thereof is not perfected at length thirty be comed.

ulmon. He Essays to indicate the proportions of Philosophick Ingredi-
ts, under various Names;

then the beginning and the end.

Salmon. Here *Hermes* elucidates the Philosophick Work by a most familiar Example of the Phases of Luna; and so it is, the Mineral Process in this Philosophick Work, exactly answering to that Parallel in Heaven. Some divide the Operation of the Stone into two parts, *viz.* the former and the latter. The former *Hermes* explices by the notion of *Decoction*, which does diminish the matter, dissolves it, as it were destroys it; but being thus Disolved and Corrupted, it is through Regeneration (by the Medium of perfection) restored again. This done,

then follows the latter part of the Operation, by means of which the Virtue and Power of the Stone is made wonderful, brought to the highest perfection, and multiplied (as it were) *in finitum*. In these few words *Hermes*, are comprehended all the whole Work, and in them it is plainly laid open from the beginning to the end. In a word, it is like the Husbandman Sowing his Seed in the Ground, which must first Die, be Corrupted and Putrefied, before he can be possest of a new life, by which it must arise and yeild its Hundred Fold Increase: the first Life the first Birth, the first Body must Die, and give place to the second;

C H A P. II.

The First Exposition of the Matter.

I. **H**ERMES. Behold, I have Exposed to you that which was hidden, and the work is both with you and for you: that which is within,

is quickly taken out, ad permanent or fixt; and you may have it either in the Earth or in the Sea.

almon. This secret Work mends it self to its Children; and the series of the Generation demonstrate, that Regenerating Spirit is in the Matter, but adheres to it invisibly. In Elementary and Gross Bodies, not manifest, except be reduced into their Essential Nature or Being; for so this Spirit of Generation which is the Seed of the Promise, the Seed of the Philosophers, shining the Glory of the Sun, is brought forth to Life. That which is Sown is quickned except it be Corrupted, it Rises in Incorruption; it is Sown in Dishonour, Raised in Glory. The is the *Aqua Philosophica*, ch entring into, and ening the *Terra Philosophica*. brings forth the Gold bearing the Philosophers

self, which is spoken of the remaining Earth.

Salmon. Argent Vive is indeed the *Prima Materia* of the Philosophick Work, but (say the Philosophers) beware that you use not the Vulgar Argent Vive, or Quick-Silver; for if you do, you will be deceived. Our Silver is not Vulgar, for that is Dead, and unfit for Our Work; you must have that which is Living, which is rightly Prepared by Art for the perfection of Nature. Our Mercury is Philosophick, Fiery, Vital, Running, which may be mixed with all the other Metals, and separated again from them. It is prepared in the innermost Chamber, there it is Coagulated: Now, where Metals grow, there they must be found: If you have found this Argent Vive, the residence of the Philosophick Earth, keep it safely, for it is worthy: If you have brought your Argent Vive to Ashes, or Burnt it by the Power of the Fire, you have an incomparable Treasure, a thing much more

Hermes. Keep there-
your Argent Vive, which
prepared in the innermost
Chamber of the Bridegroom,
which it is Coagulated;
what is the Argent Vive it

more Pretious than Gold. This is that which Generates the Stone, and it is Born of it, it is the whole Secret, which Converts all the other Metalline Bodies into *Sol* and *Luna*, making Hard Soft; and the Soft Hard, putting Tincture and Fixity upon them.

III. Hermes. *He therefore that now bears my Words, let him search into, and inquire, from them; it is not for the justification of the Work of any Evil Doer, but to give to every good Man a Reward, that I have laid Open or Discovered all things which were hid, relating to this Science; and Disclosed and made Plain and Open to you the greatest of Secrets, even the Intellectual knowledg.*

Salmon. The Philosophers ever Discourse in Parables and Figures; nor is it fit that all things should be revealed to every Body; the matter is to be enquired after, and diligently Searcht into; without Labour and Pains, nothing is to be obtained; but Wisdom enters

not in to profane Souls nor dwells in a Body subje to sin, as the Wise Man affirms. And altho' *Hermes* has spoken in this Book many things concerning this most rible Arcanum, and has overpaft nothing, yet he has not spoken so plainly as ha every profane and unord thy Person may understand it, but has left the Mystery to be unfolded by the Sons of Wisdom.

IV. Hermes. *Know therefore ye Children of Wism, and ye seekers after the same thereof, that the Vulture finding upon the Mountain, out with a great Voice; say I am the White, Black, and the Yellow, White, and the Citrine, Yellow, and behold I spea very Truth.*

Salmon. The Mountain on which the Vulture stands is a fit Vessel placed in a Built Fornace, encompassed with a Wall of Fire; at the foot of which Mounta a watchful Dragon, w full of Eyes, and can see before him and behind him,

his Vigilant and Careful keeping the Entrance or Sge into the Mountain, the unworthy should end to the height their where is hid the Secret of the Philosophers : it is unpossible for any to stay at here, unless the Dra and un be laid a Sleep; *Hoc hic Labor est*, to find as le the means how this is unfoldt done, how this Beast dom. be circumvented, that may obtain this so desi-

Treasure is the Work of White Philosopher. Three are commended for purpose, first Crude Ar-
Vive made into Pills,
Gilded with Gold. Se-
, a Sulphur of Mars
ected with Sol. Third,
water of the Philoso-
fers. These things being
ly given, will so lay
a Sleep, that Night and
you may continually
Egress and Regress.
once entred, and Af-
the Mountain, the
or Crow will shew
the way where the Co-
appear. 1. Black which
beginning of the Art.
White which is the mid-

dle. 2. Red which is the end of the whole Work.

V. Hermes. Now the chief principle of Art is the Crow, which in the Blackness of the Night, and Clearness of the Day, flys without Wings. From the bitterness existing in the Throat, the Tincture or Tinging matter is taken : But the Red goes forth of its Body, and a meer Water is taken from its back parts.

Salmon. The Vulture and the Crow, are both but one thing, but in differing States, it is the Vulture while it is Active and devouring ; and the Crow when it lies in a more passive Nature. The Vulture is the Mercury of the Philosophers prepared by help of Vulgar Argent Vive: And the Crow is the Infancy of the Work, wherein the said Philosophick Mercury is United with its Solar Ferment. The blacknes of the Night is the Putrefaction thereof, and the clearnes of the Day, its Resurrection into a State of Purity. It flies without Wings, being Born or carried by the

the fixt Nature ; and the bitterness in the Throat, is the Death of the first Life, whence is Educated the Soul, which is the Red and Living Tincture taken from the Body : And the Water is the Viscous Humidity , made of the Philosophers Argent Vive, which radically dissolves all Metals, and reduces them into their first Ens or Water ; and also reduces common Quick-Silver into the same, by a Simple Imbibition, for ever.

VI. Hermes. Understand and accept of this gift of God, which is hidden from Ignorant and Foolish Men. This hidden Secret which is the Venerable Stone, splendid in Color, a sublime Spirit, an Open Sea, is hid in the Caverns of the Metals: Behold I have exposed it to you; and give thanks to the Almighty God, who teaches you this knowledge: If you be grateful, he will return you the Tribute of your Love.

Salmon. Fools, and unlearned, are excluded from the knowledge of this Mystery, v.i.z. Such as are un-

acquainted with the gift of God ; which is a measure of his Holy Spirit. He calls a Stone, yet says, it is a pure for was it not a Spirit, could not Penetrate and Tinge other Bodies by absolute Unity and Conjunction : Bodies and Matter cannot do this, though that they can do is to touch one another in their Superficies ; for all matter is Dead, and no Dead humus can penetrate into the property of another, but only (at most) lie side by side with it. And to name the matter the more suitable to your understanding, compares it to an open Sea, for that this Spirit penetrates all Bodies, and is joyne with them, even as Water is joined to Water, or as the Body thereof is joyned with its Aqueous parts. It is hid in the Caverns of the Metals, that is, if you see it in any thing that is Metalline, you stumble over the Threshold.

VII. Hermes. You must put the matter into a morter and make it to Boil, which Augments the Heat of the

or Matter, and destroys
ryness of the incombusti-
lphur ; continue Boiling
e Radix may appear
Extract the Redness and
penetrat parts, till only about
Bodies, l remains.

mon. There are said to
ee Species of Decocti-
An external Fiery heat
nido, and is called Elix-
2. An external heat in
which is called Assation.
internal natural heat
mido, called by the
τεταύρις, i. e. Ma-
, or the Ripening
erfecting heat. Now
of these it is, that
speaks of is the que-
The first, and the
differ in this. The
an external Fiery
The latter an In-
Natural Heat. In
Opinion both are to be
ted. The Natural
Internal, is the Cause
Generation and without
the External Heat can
thing : Hence we con-
the Heat to be two-
d. 1. External to excite.
Internal to perfect, both
ought to be made
mido : for all Genera-

tion is naturally made in
Calido Humido, in a moist
Heat, which Hermes calls
Ignem Humidum : as if he
should say the Fire is two-
fold, which you must use,
viz. External and Internal.
He seems to make his Co-
ction double, 1. In the time
of Augmentation. 2. In
the Ultimate perfection or
Maturity, and so long this
Fire is to be continued till
the Radix does appear, i. e.
the Seed of Metals. The
same method that Nature
takes in Generating Herbs
and Plants, she takes in Ge-
nerating Metals, whose Seed
is extracted by the help of
Art, which Seed is only and
truly the Philosophers Mer-
cury, in which all the Me-
tals are resolved into their
first principles, and in which
is imprest the Character or
Power of Transmutation.
They all err who think to
reduce Metals only into
Crude Mercury, and not
into their Radix, as Hermes
speaks, viz. into their Seeds,
which is the first Matter
living in Metals : and from
thence Nature evergoes for-
ward, never back-ward till
she

she comes to perfection.

VIII. Hermes. For this Cause-sake, the Philosophers are said to be Envious or Obscure, not for that they Grudged the thing to the honest or just Man, to the Religious or Wise; or to the Legitimate Sons of Art? but to the Ignorant, the Vicious, the Dishonest: lest evil Persons should be made powerful to perpetrate sinful things: for such a fault the Philosophers must render an account to God. Evil Men are not worthy of this Wisdom.

Salmon. It appears that

neither *Hermes*, nor any the other Philosophe d Envy or Grutch the knowledge of the maer to the Pious, Just, and good Man, but only to th Pro fane and Wicked, th did not think it fit i g. the Childrens Bread to for which Cause-sake the always keep the Prim. Materia Secret, and left a Legacy to the Legit. Sons of Art; but the inner and way of working through all its variou: rations, they have faitful and plainly declared at least *Iota*, or Tittle.

C H A P. III.

The Names and First Operation Explicac

I. **H**ERMES. Now this Matter I call by the Name of the Stone; the Feminine of the Magnesia, the Hen, the White Spittle, or Froth, the Volatile Milk, the Incombustible Ashes; so that it might be hidden from the simple and unwise, who want understanding, honesty, and good-

ness: which notwithstanding they signified it to the Wise Prudent by one only name, which is the Stone of the Philosophers, or the Philosophers Stone.

Salmon. There are divers Names, by whic Philosophers call it, as Gold, Brass of the Philo-

his, *Magnesia*, the pure Sop hoy, clear Ferment, Elixir, Lculine, Fixt Argent be m: Incombustible Sul- Red fixed Sulphur, Rubin, Kibrick, Green Coliol, the Greenness, Red- burnt Brass, Red Earth, Water of Sulphur, *Aqua Spittle of Luna*, Shad- of the Sun, Eyes of Sulphur, sharp Wine, Light of Lights, Fa- of Minerals, Fruitful Living Spirit, Ve- most strange Vinegar, e Gum, Everlasting r, *Aqua Vitæ*, a Wo- Man, Masculine, Fe- male, a Vile thing, Azot, Matter, *Principium Mundum*, therefore Argent Vive, ury, Azot, Plenilunam, asis, White Lead, Red Water, the Crow, Silver, Lime, Jupiter, ilion, Whiteness, all ne but one thing, Our , but in diver times degrees of Operation. White Earth, White pur, Ethel, Auripig- em, Arsenick, Chaos, Tagon, Serpent, Toad, Lyon, Red-Lyon, arlion, Quintessence,

Virgins Milk, Radical Hu- midity, Unctuous Moisture, Sperm, Sal Armoniack, Hair, Urine, Antimony, Philosophers Lead, Salt, a Bird, Microcosmus, Cinna- ber, do all signifie but one and the same thing.

II. Hermes. Conserve therefore in this the Sea, the Fire, and the heavenly Bird, even to the last moment of its Exit. But I deprecate, or wish a Curse from our Benefactor, the great and Living God, even to all the Sons of the Philosophers, to whom it shall please God to give of the Bountifulnes of his Goodnes, if they shall undervalue, or divulge the Name and Power thereof, to any Foolish or Ignorant Person, or any Man unfit for the knowledge of this secret:

Salmon. He teaches here, that in the matter of the Stone, is to be Conserved the Sea, the Fire, and the Heavenly Bird, to the Perfection or Consummation of the Work by the Sea, is understood the Humidity of the Mercury, for that no Generation can be made in

in a dry, but in a humid matter. Therefore Mercury is to be Conserved in a Liquid form, *citra tamen sui Corruptionem*, but without its Putrefaction; for that hard things or Bodies, as *Raymund Lully* saith, receive not the Heavenly Virtue, nor yeild to the heavenly Influences. A Seal puts not its Print upon a hard Stone, but upon soft wax: so our matter, by being made soft and Rarified, is made fit to receive the influx of the superior Bodies, i. e. of *Sol* and *Luna*, and is made to obey the Government of the Sun. By the Fire and the Heavenly Bird, is understood the two-fold Fire, the External and the Internal, with both which it is to be conserved and nourished to the end of the Work.

III. Hermes. Whatever any Man has given to me, I have returned it again; nor have I been behind hand with any, or desisted to return an equal kindness; even in this Friendship and Unity consists the chief matter of this Operation.

Salmon. This not only demonstrates the Great and Noble Spirit of our great *Hermes*; but also the Union, which the parts composing this Magiftery have one to another; for saith even in this Friendship and Unity consists the chief matter of this Operation.

IV. Hermes. This concealed Stone of many Colors, which is Born and brought forth in one Color only. Understand this and conceal.

Salmon. By the three Colors, here is understood the *Black*, *White*, and *Red*, of which we have spoken before: and tho' there may appear many other Colors in the course of the Operation, yet those three are the chief, of which, the one *White*, which for ever remains, is the *Never-fading Red*, which, nothing can be nobler or perfect; till thou attainest to be a perfect adept, a true Son of Alchymy, sure to hide and conceal as here thou art admitted.

V. Hermes. By means of
 (through the permission of
 Omnipotent) the greatest
 Ease is Cured; and every
 row, Distress, Evil, and hurt-
 thing may be Evaded:
 through the help thereof,
 may come from Darkness to
 light; from a Desert or Wil-
 ness to a Habitation or
 necessities, to a large and
 Fortune.

almon. This Our Tin-
 e, Our Elixir, Cures
 only all the Diseases of

Metals, but all the cureable
 Diseases in Humane Bodies:
 It gives also, not only Health
 and long Life, but removes
 Poverty and Want, and the
 attendant Evils of a narrow
 and pinching Fortune. It
 is indeed the great preserva-
 tive against all the Afflictions,
 Sorrows and Miseries of
 Humane kind, of what Na-
 ture and quality soever. It
 is Nectar and Ambrosia, to
 all the Vital Powers, through
 the Efficacy of which, Na-
 ture is made able to con-
 tend, resist, and overcome
 all her adversaries.

C H A P. IV.

Continuation of the Explication of the First Operation.

H E R M E S. Now
 my Son, before all
 I administer thee to fear
 in whom is the Blessing
 undertakings; and the
 and disposing of every
 which you Segregate, put
 ther, or Design for this
 see.

Salmon. This great Philo-
 sopher well knew, that
 the only way to attain to
 the Mystery, was to be ac-
 quainted with that Spirit
 which knew all things, yea
 the deep things of God; and
 to be acquainted with that
 Spirit, was to fear God, for
 O

so says the Holy Spirit it self. *The fear of the Lord is the beginning of Wisdom, and the Knowledg of the Holy is understanding:* And therefore our Hermes advises us, above all things to fear God, in whom is the Blessing of this undertaking. He shall not Err, who becomes acquainted with, and joyned to, that Spirit which is the Fountain of all Knowledge and Wisdom: For being United with that, you are Centred into the very Root from whence all Wisdom and Knowledg spring, and being Ingrafted into that Root, the true understanding will grow up in you, and fill you even as the Soul is filled with Life.

II. Hermes. Whatever I speak or write, consider it, and reason about it in your mind: I advise not them who are depraved in their Reason and Understanding, nor the Ignorant, or Insipid of Judgment. Lay hold of my Instructions, and Meditate upon them; and so fit your Mind and Understanding [to conceive what I say,] as if you your self were the Author of these things I write.

Salmon. He here spak to such as fear God, sic to be depraved in their understandings, (as all Prophets and Wicked Men are) nor the Ignorant (who are unacquainted with the true Fountain of knowledge which is the Spirit of the Living God, as he himself has instructed, Chap. I. sec. I. a foregoing:) nor the Insipid of Judgment, (he has not Pondered nor Admited upon these thirs.) You must Enter with your Spirit and Soul into the Center of Nature, and there behold how all things are begun, continued, and effected; but you must enter into that Universal Spirit, which is the Fons of all things, which passes through, and dwells in the Central Root; and by entering into that, it will like as a Vehicle, carry you to the same Root, where all things are hidden, and reveal to you the most abon-dite Mysteries, and shew you as in a Glass the whole work, and all the Operations of Nature.

II. Hermes. For to what Nure is hot , if it shall be made cold , it shall do no hurt or injury to it ; so in like manner , he to whom Reason is he me a guide , does shut against himself , the Door of ignorance , lest he should be surely deceived .

almon. That is , if the hot pit and Soul , or hot Mercurius and Sulphur be made none cold , by a Conjunction with the cold Body , you will not do a miss , but proceed rightly on in the Work : and this you must apprehend by your Reason , and the Nature of the thing . He whom (saith he) Reason the Spirit of knowledge , become a guide , does shut in himself the Door of ignorance , i.e. open to him the Door of knowledge , leading into the Mysteries of this Our Philosophick Work .

V. Hermes. Take (my Sir) the Flying Bird , and Und it Flying ; then divide , erate , or cleanse it from its Fib , which keeps it in Death ;

expel it , and put it away from it , that it may be made Living , and answer thee , not by Flying in the Regions above , but truly by forbearing to Flie .

Salmon. In this our Art are two Principles which spring from one Root , and which are the subject of our Stone , viz. Argent Vive , and Sulphur , of which , the one is Volatile and superior , the other , fixt and below , from the Conjunction c f which often repeated , is made the true and Philosophical sublimation and fixation . And that is the fixation when the Body receives the Tinging Spirit , and takes from it its Volatility ; this is done by frequent Reiterations , till a Calx of perpetual duration is produced , and will remain for ever in the Fire : But in the very beginning of this work the substance of the Stone , which in it self is most fixed , by a Spirit not fixed or Volatile , as Sea Water , acetum radicatum , and such like , is to be made Volatile . And by this means it will be more fit to be cleansed of its Filth ,

or Rust, which in metals is a most certain sign of Imperfection.

V. Hermes. If therefore you shall deliver it out of its Imprisonment, or Cage, or Straights, then afterwards you shall Order and Govern it, according to the number of days I shall note to you, according to Reason; and then it shall be a Companion to thee, and by it, thou shalt be made great and powerful.

Salmon. That is, the fixed Body is to be lifted up by sublimation, and to be so often repeated, till the Volatile is made fixed, or fixed with it: But this is not to be done hastily, or all at once, but by little and little, and by degrees. Lest by too great a haste you break the Vessel, or come to some other hurt. God himself, made all things in Number, Weight, and Measure; that is, in due and just proportion, as well in respect of Time as Matter. If you proceed wisely in this Case, you will receive the fulness of your expectations.

VI. Hermes. Extract om the Sun Beams the sha and the sordid Matter, by which makes the Clouds over it, and Corrupts it, keeps it from the Light because by its Torture and Fiery Heat, or Redness Burned.

Salmon. The shadow always goes along with the Body, walking in the Now that a clearer I may appear through Body, without any shade the Body must be open made thin, and dissolved which is the Patient the Spirit or Sun-Beas which are the Agent, living Fire, by whose Ier it is brought to a C and the Corruptible pa Burnt up and destroyed made fit to be separate

VII. Hermes. Take Redness Corrupted with Water (which resembles Matter, holding the Fire as live Coal) from it: As as you take this Redness rupted in Water, away it; so often you have the

Purified, then will it Assoe it self, viz. become fixed and Tinged, in which state it will rest for ever.

almon. That is Our Iognesia, which is sown in Philosophick Earth, is to be corrupted or Putrefied; then to be Digested, regulated, Sublimated, moderated, and Fixed. This in Iognesia, or Redness is made pure by separation, and then it becomes involved, Digested, Coated, Sublimed, Incerated, and Fixed, and Tinged, being first lift up into the highest Heavens, and Buried again in the best Earth, that there it may arise, and in the have a Habitation, and rest for ever. The Water is the Spirit; the Red is the Soul or Tincture; the Earth is the Body. of the Spirit is the Life of the Soul, as the Body is clothing or Habitation of: so that the Body substance, fixed, dry, containing both the spirit: and the Soul. The spirit Penetrates the Body;

the Body fixes the Spirit; the Soul conjoyned, Tinges of its own Color, whether it is White or Red.

VIII. Hermes. Return the Coal, being extinct in its life, to the Water, in the thirty days I note to thee, so will you have a Crowned King, resting upon the Fountain or Well, but drawing it from the Auripigment, and wanting the Humour or Moisture: Now have I made the Hearts of the attentive, who hope in thee, glad, and their Eyes beholding thee, in the hope of that which thou possessest?

Salmon. The Life of the Coal is Fire, which being removed from it, is like a Dead Body; nor in a Coal only, but in all other things, it is Fire that excites or stirs up the Life, comforts it, and conserves it: Yea, the Essence of Life is nothing else than Pure, Naked, Unmixed Fire: not that which is Corrupting and Elementary, but that which is Subtil, Cœlestial, and Generating all things. This in Metals is the *Aqua Philosophica, Oleum aginosa,*

aginosa, & *Sulphurea*, and in this the Earth is to be raised up in the space of 30 days, which is a certain Number for an uncertain: By the Crowned King, is meant the perfection of the Tincture. The Well is the Fountain of the Philosophers, inexhaustible; out of which it draws the Auri-pigment or eternal Tincture, but wanting indeed its moisture, or Running-Water, which is for so long time to be Digested and Boiled with Fires, &c.

IX. Hermes. Now the Water was first in the Air, then in the Earth: restore thou it then, to the superior places, through its own meanders or passages, and (not foolishly or indiscreetly) change or alter it: and then to the former Spirit gathered in its Redness, you must carefully and leisurely joyn it.

Salmon. Convert the Elements, and you shall have what you seek. The Earth which is Cold and Dry, agrees with the Water in one quality, which is cold.

The Air which is Hot and Moist, participates with the Fire which is Hot and dry, and consequently the Earth with the Fire, because of its Dryness. The Earth is the only true and first Element of the Stone, which by Philosophical Calcination is to be Burnt up, and Reduced, afterwards to be dissolved in a Moist place in a Ponderous Water: by Sublimation is it more subtil and converted into Fire. This Oyl is converted by the most strong Fire into a Red Rubicund Oyl. Thus the Dragon devours his own Tail; and the Alkan with her own Blood nourishes her Young. The Blood of the Phoenix is this Red Spirit. Nothing is joyned together with it, but that which before was separated from it. This Mixtion of the Elements is not Corporeal, but Spiritual; not with the work of Metalline Archeus or the like, which you ought well to know, and then you will not long err from the truth.

C H A P. V.

1 Dialogue between Hermes and his Son.

HERMES. Know thou my Son, that out of our Earth is Sulphur; Sulphur is Auripigment, or Colcethar, of which pigment, Sulphurs, and alike, some are more vile than others, in which is a difference or diversity. This kind also is the Fat of substances; to wit, of Nails, Hoofs, and Sulphur it self; Oyl of Peter, and rain or Marrow, which is Rypigment. Of the same also is the Cats or Lyons fat, which is Sirezt: The fat of the White Bodies, and Fat of the two Oriental Argent Vives, which Sulphurs caught hold of, and retain the Bodies.

it is Argent Vive, but not the Vulgar, that without which nothing that exists, is able to be. If therefore, there be nothing under the Sun, in which this Argent Vive is not, Our *Hermes* has not done absurdly, to call it by these Names; tho' possibly there may be some one thing, which may contain more of it, that which is more pure, also generous, and more ripe or perfectly digested, than all the other things besides. Authors say, it is chiefly found in the Roots of Metals, which Roots are in the Air, and the Tops of the Mountains. It behoves you therefore, to have a perfect and solid knowledge of this Argent Vive, before you attempt any thing in this Art. And this is to be Communicated only to the Faithful Disciples of this Science. Be diligent with your whole mind,

mind, consider, think, ruminante, volve and revolve, meditate and reason with your self concerning it, and through the Divine Assistance, you will certainly attain to the knowledge thereof.

II. Hermes. *I say more, that this Sulphur does Tinge and Fix; and is contained and held by the Conjunctions of the Tinctures. Fats also Tinge, but withal they fly away, in the Body which is contained, which is a Conjunction of Fugitives only with Sulphurs and Aluminous Bodies, which also contain and hold the Fugitive Matter.*

Salmon. He distinguisheth here between the true and Philosophick Tincture, and the Fictitious or Sophisticate. The true is made of a Fixt and Incombustible Sulphur, for which Cause also, the Bodies are rendred fixt and Incombustible: for every Transmutation is made subject to the nature of the thing Transmuting, and not of the thing to be Transmuted; it is needful therefore,

that you make choice of the best Sulphur for h Work. The Vulgar is o reign, for that it is defici Blackens, and Corrupts ha ving also a double supe ty, viz. an Inflammable stance, and an Earthly culency. Therefore o must find out another, wic is a simple Fire, and Li and is able to Revivifie la Bodies, to bring ther the highest perfection, to perfect them with ultimate maturity. Su Sulphur saith Avicenna to be found upon Earth except in the Bodies of So Luna. In Sol indeed highest of Perfection cause it is more digested decocted; when there the Tincture is prepe with this Sulphur, down below, in the Bottom of scurity, it is carried G tim up to the highest ry, with the greatest dor of spirituality, so any Body whatsoever i melted with the Fir Tinges, and so firmly heres to it, that it can for ever be any more rated therefrom. But

so sophisticate Tincture which
is made from the middle
Metals, from burning Sul-
phur, Arsenical, Alumin-
um and such like, are not
able to defend either Bo-
dy, upon which they are
reflected, nor yet their own
inner substance from the
fluence of Fire, but toge-
ther with the Bodies they
thereby, and by the force
of fire Vanish into Air.

I. Hermes. *The order,*
second, management and dis-
cussion of the Matter sought
by the Philosophers, is but
in Our Egg. Now this
the Hens Egg, is in no wise
found. But left so much
the Divine Wisdom, as is
in a Hens Egg, should not be
distinguished; we make in
definition thereof, a Composi-
tion from the four Elements,
carried byly fitted and compacted
the higher.

almon. The Descripti-
on of the Philosophick Egg
is serious, which the Philo-
sophers divide into four
parts, according to the num-
ber of the four Elements.
1. *Putamen, the Shell, which*

they make the Earth. 2.
Albumen, the White, which
is Water. 3. Pellicula, the
Skin, which is Air. 4. Vi-
tellus, the Yolk, which is
Fire. Some make only
three parts thereof. 1. Vi-
tellus, the Sulphur. 2. Al-
bumen, the Mercury. 3.
Putamen, the Salt. Some
again will have the Yolk to
signifie Mars, Sol, and Venus;
and the White, Saturn, Ju-
piter, Mercury, and Luna:
and the Shell, the Firmament,
and Earth, or Combustible
Ashes: but to speak plainly,
the Shell represents the Phi-
losophick Glafs; wherein
the Skin, the White, the
Tread, and the Yolk, answer
to the four Elements: Fire
Air, Water and Earth. Or
rather the Tread, Yolk, and
White, to the three pure
principles, Salt, Sulphur, and
Mercury, or Spirit, Soul, and
Body; that is, Fixity, Tincture,
and Subsistence.

IV. Hermes. *Now in a*
Hens Egg, there is the greatest
help that may be, for herein is
a nearness of the Matters in
their Natures: a spirituality,
and gathering, and joyning

together of the Elements, and the Earth which is Gold in its Nature:

Salmon. The *Ovum Philosophorum*, or our Mercury has in it self whatever is necessary thereto: We call it Our Mercury because it is reduced into one pure Homogene Body, where is 1. A Propinquity of Natures, as Earth, Water, Air, and Fire; or Salt, Sulphur, and Mercury. 2. A Spirituality, which is the formative faculty, the hidden Work-Master which brings the Stone to perfection. 3. A gathering together of the Elements, for that the Earth is made Water, and Air, and Fire, by Sublimation, and they are made Earth again; which Earth is Gold in its inward principle or Nature.

V. Hermes. The Son saith to him, the Sulphurs which are convenient or fit for Our Work, are they Cœlestial or Terrestrial, Heavenly or Earthly? To whom Hermes answers: some of them are Heavenly, and some are from the Earth.

Salmon. This is a Dialogue between the Father and the Son, Hm makes answer to his concerning the Sulphur that they are not of the same kind, but some are of a Heavenly and some are of an Earthy Nature, yet he con both to be Sulphurs the Heavenly is mean Solar Sulphur; and the Earthly, the Sulphur *Luna*. For *Sol* is a Masculine, hot, fixt, and incombustible, who perfects *Luna*, who is feminine, Cold, Volaile White, and Combustible, exalting her to his Glory and Splendor.

VI. Hermes. The Son saith, Father, I think Heart in the Superiors to note Heaven; in the Inferior the Earth. To whom Hermes saith: It is not so, Masculine truly is the Heart of the Feminine: and therefore minime the Earth of the Masculine.

Salmon. The Heavens

the Masculine of the Earth; Earth is the Feminine of the Heaven: Heaven or which is pure, fixt, and combustible Sulphur, is generating Seed; and Mercury which is the Material Earth, is the Womb, Feminine principle rearing the Seed, in which Seed is kept, nourished, tested and brought to the Birth or Perfection: Even in which it obtains Spirit, Blood, and Flesh, Fixity, Tincture, and Substance. The Earth or Mercury is the subject or receptacle of all the Celestial Radiations.

II. Hermes. *The Son lab, Father, which of these is more worthy, one than another, whether is the Heaven or be Earth? The Father answers: Both want the help of another; but a Medium is proposed by precepts. But if thou shalt say, that Wisdom or the Wise Man does Rule or Command among all Mankind; to this Hermes: The different or ordinary things a better with them, because every Nature delights; or*

desires to be joyned in Society with its own kind. We find even in Wisdom it self, that equal things are joyned together.

Salmon. If by a Magical Matrimony, the Heavens and the Earth are Conjoyned, neither seems to be more worthy; for as the Earth cannot Generate without the Heavens, so neither can the Heavenly Influences multiply themselves without the Earth: But there is a mean proposed, which he explices in the following Paragraph, which is the making the one equal with the other, viz. by bringing forth a new Offspring out of both, which shall exceede Sol himself in perfection, because it is more than perfect, and able to make the imperfect Bodies or Metals perfect, which Sol himself cannot do, and is also able to make the most imperfect Bodies more than perfect, by multiplying their Tincture a thousand times more than what they had Originally by Nature, which is performed by Precepts,

cepts, saith *Hermes*, that is, by Art. And since every Nature Delights to be joyned with its own kind, you must be sure to joyn Metalline Bodies only with Metalline Principles, for Water joyned with Water cannot be separated, no more can Silver being joyned with Silver, or Gold with Gold, that is to say, their Seed.

VIII. *Hermes. The Son saith; But what is the mean among them? To whom Hermes answers: To every thing in Nature, there are three things from two. 1. The Beginning. 2. The Middle. 3. The End, viz. First, the profitable and necessary Water. Secondly, the Fat or Oyl. Thirdly, the Fæces, or Earth, which remains below.*

Salmon. By the Beginning, he means the Deundation of the first Principles, for the Prima Materias must be prepared and made fit for the Operation: the Middle, which are the Operations of the Work from the Beginning to the End: the End,

which is the Perfect consummation of the matter: these are the three things, the two Principles, *Sulphur* and *Mercury*: Or probably by the three things from two, he may mean the three parts of the Body, *Spirit, Soul, and Body*; i. e. *Intelligence, Tincture, and Substance*, from the two Principles, *Sulphur, and Mercury*, in Conjunction: Others interpret it thus; by the three things he means Heaven, Earth, which cannot be Conjoined without a Medium, (which is the Intercalary) no otherwise than Soul and Body, which cannot be Conjoined in one Body without the *Spirit* to Unite them. The *Spirit* then is the Supreme Mediator of the three things, and perfect Conjunction, whether Natural or Supernatural. By the *Heaven* is understood the Soul of the Earth the Body: By the *Spirit* the Uniting Principle; these indeed are the three things from the two Principles, *Sulphur* and *Mercury*, the *Spirit* being Latent in them. But however, Our *Hermes* lest he should not be unde-

oil, has explicated them self, viz. the profitable air, the Fat Oyl, the Fæces Earth. By the Water, is eat the Mercury; by the Water Oyl, the Sulphur, in by the Mediation of Internal or Latent Spirit are United into one d, and make the Fæces th.

Hermes. But the dwells in, or Inhabits these things. And his are the darkness and ss in them; and by Ascends into the Air, his rising) which is eaven: But while the Vapour remains in they are not perpetual, iant, remaining or fixt. ut away the Fume or from the Water; and kness from the Fat or , and Death from the and by Dissolution, you ess a Tryumphant Gift, at in and by which Pessors Live.

on. We have spoken concerning the Head the Earth, and their ntonial Conjunction,

by a Medium, viz. the Air or Water, which we also call the Spirit; for the Water is nothing but the Air Coagulated, and the Air is the Vital Spirit, runing through, and peircing all beings, giving Life and Consistency to everything; the very Agent which Ties the Particles of all Matter and Bodies together, and without which every Body, and Metal would fall to pieces, and become nothing but Dust and Ashes, even the smallest of Atoms: And this Spirit is that which moves and fills all things. It is the Philosophick Heaven, which in its prime Resolution or putrefaction, is wonderfully defiled, so that like the most Poisonous Dragon or Serpent, it destroys all things it touches; from whence it is said to have its House in Darkness and Blackness; and to possess Blackness, and Clouds, and defilements, and Death it self: So long therefore as the Heaven shall be thus infected, it is impossible for it to return to its Pristine Nature, Simplicity, Purity, Fixity, and Permanency

nency. By the Dragon then is signified this Black Matter Ascending into Air, which is difficultly done, by Reason of its thick glutinous and Ponderous Body, which would not tend upwards, unless it be first resolved by Force and Power of the Fire in a Philosophick

Glass into an Aereal and porous substance; being Dissolved by a free Ventilation of the Spirit, it will be purged, and recover the meæval Nature of H. which is the thing after.

C H A P. VI.

The Several Operations by, and Various Matters of, which the Stone is Composed

I. **H** E R M E S: Now the temperate Fat or Sulphur which is the Fire, is the Medium or Middle Nature, between the Fœces and the Water, and the through Searcher of the Water: The Fats are called Sulphurs, for between Fire, Oyl, and Sulphur, there is so little difference, that there is a propinquity, or nearness; because as the Fire does Burn, so also does the Sulphur.

Salmon. He here makes the Fire to be the Medium

between the Sulphur and Mercury, which Fire he have before declared to be both Internal and External. The first is Innate, the latter Elemental and Dental; it is the Searcher of the Water, the stirrer up of Internal Life and Efficacy; so the Internal Fire may properly be called the Spirit of the Matter, which doth the Particles of it to Change: But the difference between this Fire, or

Dyl, or Sulphur, is so
that we want fit
to express it, but it
the Spirit to the Soul,
are inseparable. But
to be understood, that
Sulphurs, such only are
chosens, which are the
near in their princi-
the Sulphurs of Mine-
e to be taken; not
of Vegetables or Ani-
and of Minerals, that
is drawn from Mer-
Quick-Silver, Gold
lver, which is to be
d and exalted by
Power or Principle,
is without length,
n, or thicknes, *viz.*
ich Eoreal, and yet com-
declared all those proper-
and Entit: without form or
nate, yet comprehending
Effent its formless being,
ental and chest and most exact
utes; this is the In-
Fire of the Mineral
And of these, the
of Mercury is yet
the most noble, be-
t is more at Liberty
e to Act, than the
s of either of Sol or
at thez, which are Fixt and
ing up in a Dead or

Lifeles Body : The Sul-
phur of all the other Me-
tals are yet more remote.
And tho' they might serve
the end, yet it is with more
labour, trouble, and diffi-
culty.

II. Hermes. *All the Wis-
dom of the World is compre-
hended within this, Learning
the Art is placed in these won-
ful hidden Elements, which it
does obtain, finish, or compleat.
It behoves him therefore, who
would be introduced into this
our hidden Wisdom, to quit
himself from the Usurpation of
Vice, to be Just and Good,
of a profound Reason, and ready
at Hand to help Mankind
of a Serene and pleasing Coun-
tenance, Courteous in his Con-
versation to others; and to
himself a Faithful Keeper of
the Arcanums, being once re-
vealed to him.*

Salmon. The knowledge
of this nearest Sulphur, and
how to prepare and use it
in this work, is the Summ
of the whole Art; it begins,
compleats, and finishes the
whole thing. But how this
Sulphur is educed out of a
de-

determined Matter, few Authors have yet taught. The Volatile must be first fixed, and the Wild Tamed, before you can Operate rightly, else you will never be able to hold the Matter, to Operate upon it; the Dragon must be then Mastered and overcome; being once Slain, you must endeavour to give it again a new Life, by raising it up into a new form, and restoring to it a new Volatility, to wit, the Life of *Sol* and *Luna*; which by a Conjunction, and Legitimate Digestion, with and in the Mercury of the Philosophers, gives to the new generation, a new Body, yet such a one as is Spiritual, Subtil, full of Life and Power, and able to penetrate into the most inward recesses of the most solid and compact Bodies, enriching even Vulgar *Sol* himself, with a thousand fold a greater Treasure than he contained before.

III. Hermes. *And this know, that except you know how to Mortifie and induce Generation, to Vivifie the Spi-*

rit, to Cleanse, and in Light, how things fig contend one with another made Colorless and free their defedations, or Sp Foulnesses, like as from ness and Darknes, you nothing, nor can you any thing.

Salmon. This Motion, is intended of the Life and form, with which you can do nothing in order to Generation, must make Alive by Mortification, and Cleanse by first Mortifying or bringing to Perfection, and bring forth by first introducing Mortality. The two co-Principles must first contend one with another, and a Fatal War be begun and carried on, the Destruction of the first form and Life, before the second form and Life appear; and the second must be first made Complete, that it may be able to receive the true Color and Tincture. In Order to the Philosophical Calculations, the beginning Work, then Dissolu-

the sublimed Matter receive its determina-
To mortifie is to Dis-
any thing into the
ciples of which it is
cpounded : Therefore
Senior, there is no Ge-
ation without Corruption,
and in this Putrefacti-
the beginning of our
Meet , which none but
initiated Sons of Do-
ne and Philosophy do
understand. There
be a most close Con-
ve by union or Matrimony ,
by fifteen the Superiors and
inferiors, between the
and the Body, which
de by Ascention and
vention , through the
fear of the Invisible Life.

Hermes. But this you
know, that this great
ium is a Matter of so
Worth, that even Kings
lves shall Venerate it ;
hich Secrets, it behoves
keep close, and to hide
rom every profane and
ess Person.

non. That is, there is
Vital Power, Strength,
cy and Virtue in this

our Philosophick Tincture,
that it is able to transmute all
the Mercury in the World
into fine Gold ; and not **only**
all simple Quick-Silver, but
also the Mercury of all other
Bodies as of *Saturn*, *Jupiter*,
Mars, *Venus*, and *Luna* ;
which Power it exerts not
only in those Inferiour Bo-
dies, but is also able to
transmute the whole Body
of Gold into pure Tincture,
and to exalt it to a thousand
Degrees above what Nature
has determined it to be.

V. Hermes. Understand
also that our Stone is Conjoyn-
ed with, and Composed of ma-
ny things, of Various Colours,
and of Four Elements, which
it behoves us to Divide and
Cut in Pieces, and to Disjoyn
them ; and partly to Mortifie
the Nature in the same, which
is in it.

Salmon. The Various
things are Salt, Sulphur,
and Mercury ; the Body,
Soul and Spirit ; which Spi-
rit is that which joyns
the Soul and Body together.
In Mercury it self there is
a Salt, Sulphur and Spirig.

The Salt of that Mercury is the Philosophick Earth, which is to be Dryed or Drained, Ploughed up, Manured and Cultivated; and the Sulphur thereof is the Internal Tincture, which Transmutes; but it is the Spirit or living Principle which gives the Permanency or Fixity, and without which all Bodies whatsoever would fall to Dust and Ashes; that is it which ties the Particles and Atoms of every thing together. In Sulphur, there is a Volatile Body, but a Fixing Spirit, and a Rubine Soul which tinges: This Body in the Putrefaction is cast away, and only the Spirit and Soul, which are without Parts, or Proportion, without length, breadth, or thickness, without substance or corporeity are retained, and Conjoyned to the Mercury of the Philosophers by the Medium of Salt, in which Salt lies the depth of the whole Secret. This Salt is Vegetable, Mineral and Animal, from whence the Philosophers were wont to say, that their Stone was Threefold,

according to that Term of Generations. In Salt there is a Corpor joyned whith a Soul an Spirit, that is with a phur and Mercury spirit which are the Chains whtie all the Particles of Body together. All th must be Cut in Pieces, parated and divided, in beginning of the Wo which is done by joyn of the three together; is a Mystery which the true Philosophers Sons of Doctrine can derstand. You must jo Body to Body, Soul to S and Spirit to Spirit, which means you will n the separation; because Soul will joyn with S yet the Soul of the one not joyn with the Bod the other, but separate

VI. Hermes. *And to keep safe the Water an Fire dwelling therein, u does contain its own W drawn from the Four Ele and their Waters; This i Water in its form, but containing in a strong and Vessel, the Ascending Wi*

the Spirits should flee away
in the Bodies, for by this
means are they made Tinging,
Permanent, or Fixed.

Salmon. That is the Mercury and the Sulphur dwelling in the Salt; or the Spirit and the Soul dwelling in the Body, which is our Stone. Fire (saith he) contains

Water drawn from the Elements: That is, the Sulphur contains the Mercury drawn from its Original Fountains. This is not Water in Form but Fire. Nor Quick-Silver in form, Sulphur; nor Spirit in Water but Oyl, or Tincture, containing the Clouds, and suspending Waters, which are dry consistency or Bottom, sticking to the sides of Glass, lest they should fly away in sublimation of the Bodies; by this means, being often iterated, (at least three times, (but if it be six or seven times, it is better,) the Spirit enters, and pierces and penetrates the Body, in Order to Fixation: which at length perfects which the high-Fixation and Tincture

by the Fixing Oyl or Sulphur.

VII. Hermes. O Blessed Water in the form of Sea, which Element thou dissolvest! Now it behoves us, with this watery Soul, to possess a Sulphurous Form, and to mix or joyn the same with our Vinegar.

Salmon. Great is the Virtue and Power which dwells in the *Aqua Philosophica*, from whence it is called Blessed. For as common Water, washes away the Filth from things, and cleanses them outwardly; so this our Elementated Water, not only Dissolves Bodies, but also Washes away and Cleanses them inwardly from all manner of Defilements and Impurities; and being joyned with the Philosophick Vinegar, brings forth from them their incombustible Sulphur, which by projection, tinges and transmutes all imperfect Metals into most pure fine Gold and Silver. This Water is the Key of the Art, by which the Bodies are often

oftentimes to be opened, that is, they are to be Dissolved, and by the same to be again Coagulated, to be made more noble, pure, and perfect: So that no Foot-steps of Death, Blackness, Corruption, or Imperfection may any more remain in them.

The preparation of this Water is known but to a few, nor do many attain to it, because the Well is Deep out of which it is drawn, nor do the Vulgar Chymists understand it. But whatever you do, you can do no great Matter without the help of Nature: and tho' *Aqua Fortis* and *Aqua Regis* and such-like, are usefull in their places, to dissolve and Tear Bodies into Atoms, yet are they Alien, and far from the true *Aqua Philosophica*, which has the Power to enter into the insides of Metals, whereas they, only divide them into many Superficies. And therefore say the Philosophers, the preparation of this Water is not to be Learned of Masters, but it must be taught by the Dictates of Nature her self.

VIII. Hermes. For by the Power of the Water Compositum also is Dissolved, you have the Key of the Ration; then Death and Necess flie away, and Wisdom succeeds on to the Finishing Work.

Salmon. This Water does not Tear or Gnaw Bodies into Pieces and Bits, Radically Dissolves them, and reduces them into *Prima Materia*, as they are in their Original Generation. Of this Nature are Fountains & Springs in *Gargaria*, which have a Faculty of Transmuting whatsoever is cast into the Water to good Copper; and other Fountains, into Gold if any Wood be cast, it remains but some short time, by the Lapides Virtue of the Water transmuted through the whole substance into Silver, which is Memorable for the well known Powers Operations of Nature. These particular things in part a demonstration at least an Argument to

one to the belief of Operations and Almutations in the Me-
te Kingdom. *Ignis & Water* say the Philosophers
nough for the whole
Book : Learn therefore Nature, the prepara-
tion of this *Azoth*, or Water
of the Philosophers : Water being prepara-
tion does with a simple
ation , through the
Nature, gently boil
a soft Fire, bring the
to a conclusion, and

perfect the same. This Operation indeed , or simple Coction, is that which opens the Door into the Chambers of Life, making Putrefaction and Death, and blackness , and darkness to vanish and flee away. This Water and this Fire, tho' simple, and simple in their Operation , yet are they hid; and known but to a few, for that they lead into the most recluse and abscondite recesses of Nature.

C H A P. VII.

Operations of Nature in the Aqua Philosophica, as in a Seed.

HE R M E S. Now
I know my Son, that
Philosophers chain up [the
Spirit] with a strong chain,
and, when they make it
tend with the fire: be-
cause the Spirits in the washed
Bodies, desire to dwell therein,
so rejoice there. In these
Bodies, they vivifie them-
selves, and dwell therein, and

the Bodies hold, or contain
them, nor from them can they
ever be separated.

SALMON. The Bodies before they can be perfectly united with the Spirit, and joyned one to another in a strong Confederation, must first be purified and washed with *Azoth* and *Ignis*: for

the washing is that which puts an end to the blackness; and the purification is made and continued till the White Elixir is made perfectly white, and till the red is made perfectly red; being thus cleansed and purified, the Spirit out of a natural propension is drawn to the Bodies; in which being ardently inflamed, it immediately commixes with them, and they are conjoined, with an indissoluble conjunction, under the Chains of which they remain inseparable for ever. Now this conjunction is not made by chance, but from the meer affinity which is between the Bodies and Spirit, for they both proceed from one fountain and principle, though of the two; the spirit, by reason it vivifies, and holds the Particles of the Bodies together, is much the more noble, the more excellent, and most powerful Agent.

II. Hermes. *Then the dead Elements are revived, and the Compositum, or compounded Bodies are tinged and*

altered, and by wonderful rations, they are made permanent, or fixed, as the Philosopher saith.

Salmon. The Dom of themselves remain dead but the Inhabitants in them are alive. Now the Body of the Metals, are the Secretaries of their Spirits; which when they are received into the Bodies, their terrestrial substance is by little and little made thin, extended and Purified, and by the Vivifying Power the Earth and Fire, hitherto lyng Dormant, is excited and stirred up. For the Spirit which dwells in the Metal is laid as it were asleep, and can it exert its Power, shew it self, unless the Body be first Dissolved, Exalted and turned into Spirit, (that the Spirit does or Vivifie;) being brought to this Degree of purity and spirituality, and at length to perfection, by their abundant Virtue, they communicate their tinging property to the other imperfect Bodies, and Transmute them into a fixed and permanent Substance.

Sostance. This is the property of our Medicine, into which the Bodies are reduced; that at first, one part thereof will tinge ten parts can imperfect body ; then hundred, after a thousand, ten ten thousand, and so infinitely on. By which the efficacy of the Creators Lord is most apparently evident, *Crescite & Multiplicetis*, encrease and multiply: And by how much oftner the Medicine is solved, by so much the more it encreases in Virtue and Power, which otherwise without any more solutions, could remain in its simple single State of perfection; here is a Celestial and Divine Fountain set Open, which no Man is able to draw dry , nor can it be wholly exhausted , should the World endure to Eternal Generations.

III. Hermes. O Beautiful and Permanent, or Fixed Water, the Formator of the Royal Elements, who having obtained (with thy Brethren armed with a moderate Government) the Tincture, hast and a place of rest.

Salmon. He does not call the Matter of the Stone simply Water, but a fixed Watery form, which who so is ignorant of, knows nothing of the principles of this Science. This Fountain (saith *Bernard Trevisan*) is a wonderful Fountain of Virtue , above all other Fountains in the whole World ; it is as clear as Silver, and of a Celestial Color. It is the Formator of the Royal Elements; that is (as Bernard explicates it) it draws to its self the King, who after 130 days, it brings forth splendid, shining, and Crowned with a Royal Diadem , who afterwards Adorns his Brethren , they being first Purified in the same Fountain, and freed from all their Internal Leprerie and Impurities : By this he means, Concord and Peace is produced, and a Stable Place of Rest , by which is prefigured, Tincture and Fixation.

IV. Hermes. Our Stone is a most pretious thing, yet cast forth upon the Dung hill. It is

most dear and Valuable, yet Vile and the most Vile; [i. e. found among the most Vile things.] Because it beloves us to kill two Argent Vive's together, and yet to Value, Prize, and Esteem them, viz. the Argent Vive of Auripigment, and the Oriental Argent Vive of Magnesia.

Salmon. It is the most pretious, because it is the Fountain of all Treasures, but cast forth upon a Dunghil, because it is found in the Putrefaction of the Matters, which is filthy and stinks like a Dunghil; and so tho' it be most dear being perfected, yet it is molt Vile, as being found amongst the most Vile things, in the midst of Corruption and defilements. Our Stone is Composed of a double Argent Vive : The first of which Argent Vive's is Vile and Abject, and found in all places, in the Dunghil, in the High way, in Plains, in Mountains and in Vallies, and without which Man, is not able to live one Moment of an hours, for it enlivens all things, both Animals and

Vegetables, even Her Plants, and Trees stand need thereof; it prese all things from Corrupt and every Mineral with exception. But would know what it is ; it is Gold nor Silver, nor Ge nor pretious Stones, t are things of great Pi and therefore not to be merated among those thi which are Vile and M What is it then ? It is S but not the Vulgar S with which Food Drest, altho' that has of the Qualities of this Stone, viz. that of Di ving ; but it is *Sal Pet* Salt of the Rock, of Rock I say, by which ning Mercury is trans ted into the best and r perfect of Metals, and Flint into the most hard damant: but few will bel this, but such whom Ex rience and true Philoso has taught, how it is fo in all things, and by v Artifice it may be extra out of them. This is which without doubt Author as under a Veil, Auripigment. And thi

gh to be said concerning his Argent Vive, that Vile and most Vile. The other which he calls Metal Argent Vive or *Magnesia*, is most Valuable Precious; this is not of Vulgar Argent Vive, of the Vulgar Magnesia. By this Argent Vive, he means the humidity of theire, which is the Radical Humidity of our Stone. *Magnesia*, he understands the Radical Mixion, or Composition, from which this humidity is extracted, and this Moisture is called our Argent Vive; which Humidities indeed run in the Stone, and in the same does lie the whole Composition, and also congeal it, so it grow Black, makes it now White, and also makes it grow Red, and so end compleatly perfect; and it is that which will in all, being a most precious Treasure to such as it, and possess it. This *Magnesia* is the Power and Life of our Stone, which is a Universal Magnet; all things to their proper, whether in the su-

perior or inferior Worlds. And the greater part of this Secret Arcanum lies rather in this pretious *Magnesia*, than in the former Vile Argent Vive: of which, tho the Philosophers have variously hid it under Clouds and Veils, we have here said enough.

V. Hermes. O Nature, the greatest, the Creator of Natures, which makest, containest, and separatest Natures in a middle principle! Our Stone comes with Light, and with Light it is Generated, and then it Generates or brings forth the Black Clouds or Darkness which is the Mother of all things.

Selmon. Universal Nature is but one thing, which is the very principle of Motion and Rest, and which, as Hermes saith, is the Creator of Nature, or the producer of all things. But God Almighty is the Supreme Work-Master, and great Architect of the whole World, who created and brought forth this Universal Nature, that according to his

his Determination it might bring forth all other things in a middle principle, which is that of Generation, by a proper and specifick Power. So if Grain be cast into the Ground, God Almighty by his Instrument, Nature, causes it to Spring, and Grow ; but this Education is in the middle principle, *viz.* the inward and latent Life, and energetick Spirit which specifies it to its own right & particular form, bringing forth from Wheat, Wheat, and not Barly, Rye, Oats or Pease, &c. so if the Seed of Gold which is Light, be Sown in a proper and fit Earth, Meliorated and made fit for the purpose, Nature by Virtue of the energetick Spirit or Light, lodged in the Seed of Gold, specifies that production, and makes it bring forth Gold again, 10. 100. or a 1000. fold, according to the goodness of the Earth in which it is Sown : But before it is brought to perfection, the Light must be Eclipsed, the Seed must Die, Corruption must prevail, and Darkness must Over-spread the Face

of the Earth : By whence some Philosophers, no else is understood but *Magnesia of Saturn*, *Saturn* by the Greeks led *Chronos*, that is Time, in which all things are created, and the *Magnesia* which is the Mother and Generatrix of our Work.

VI. Hermes. But we Conjoyn the Crowne to our Red Daughter, a Gentle Fire, not yet too hot or hurtful, she does Create and will bring forth a good and excellent Son ; who does feed with a little water, and nourishes the person or fixed Matter, making him abide even the greatest

Salmon. The Queen of the Red Daughter among Philosophers is *Luna*, the Metallick or. Purple *Luna*, which puts on the Masculinature, by being Conjoined to our *Sol*, our Great King, and she brings a Son, which the Philosophers call their *Mercurius*. This is wonderful, that

ts who before were
urses and Feeders, are
by the same Nursed
d, but it is so in this
Vork. It is nourished
the gentle Heat, (not in
vulgar way of Decoc-
tunswerable to that of
heavenly Fire or Sun.
is fed 10 or 12 times
s proper Food and
, which is the Mer-
Bread and Water, by
it grows, increases,
brought to perfecti-
splendent in Glory
the most sparkling Fire.
on ought indeed to
to Satiety, even so
times till it neither
rs nor Thirsts [any
then is it Tinged and
for ever.

The
Hermes. But when
l forth the Fire upon
ives or enfoldings of
phur, the Boundary of
does enter in above it,
ed in the same, and
efied and stinking Mat-
extracted; then he is
or changed, and his
e by the help of the Fire
Red as Flesh.

Salmon. Every thing
which lives, lives by Vir-
ture of its inward Fire or
Heat; and Sulphur contains
within it a hidden Fire,
which by the External Fire
is excited and stirred up;
Life made manifest begins
to live, and that which be-
fore was hid in the Sulphur,
now exists and is made
manifest; it is the business
of the Fire, not only to
Vivifie, but also to Depu-
rate, and Segregate the
things which are Hete-
rogene, till (being sepa-
rated) there appears at length
in the Fœces a most pure
and Rubicund Tincture of
the Color of Flesh newly
Killed and Bloody: This
is the Blood of the Green
Lyon, which the Philoso-
phers speak of; and it is
said to be Green, not for
any external Green Color,
but from its Viridity or
strength of Life. The Tin-
cture is like Bloody Flesh
new Killed, or Blood yet
flowing and moist, which
then is said to have attained
the Degree of perfection.
And as Flesh is nothing but
Blood

Blood Coagulated, abounding with a ful vigorous and perfect Spirit; so also Our Tincture is nothing but the Coagulated Blood (which Blood is the boundary or satisfaction of Hearts) even the Blood of the Green or Virescent Lyon, vastly replete with a Fountain of Vital Spirits.

VIII. Hermes. But Our Son the begotten King, doth take his Tincture from the Fire; And Death, and the Sea, and Darkness fly away from him.

Salmon. Now, if you know what this Tincture is, Our *Hermes* here tells you very plainly, that it is made and remains Red by the help of the Fire; and again, Our Son the begotten King *Sumit Tincturam exigne*, doth take his Tincture from the fire, from whence plainly it is taken; the fire is that strong Fortitude, or invincible strength, which brings forth this Tincture, or true Viridity of the Lyon. Whatsoever tincture flies away from the Fire, is Immature and Imperfect; nothing can be

right and perfect but can endure the stro Tryal of that Element therefore by consequ the Tincture is to be so nourished by the Fire it comes to the heig Perfection. And thus Stone, which before, in its beginning, lay Death, and was drow in the Sea or Waters, surrounded with Dark which was the Corru of the Matter, is by Power of the Fire, w gentle Coction, assimu to the Nature of the and at length wholly ed into Fire, where it d as in its proper Matri Element, and in the only rejoices and is lighted, till by leng time it is converted in Quintessence the true losophick Tincture, ai Triumphs over Death Sea, and Darkness as ving really Conqu them, becoming a Med for the Bodies both of tals and Humane kind.

IX. Hermes. The gen flies from the Beams

who observes the Holes
Tages, where they enter
id our Dead Son Lives.
ing comes from the Fire,
e joyces with his Wife,
Open the hidden things;
bscured Virgins Milk.

Simon. The Dragon signifies the Earth, is Black, blacker than : Now Serpents and Vipers delight rather in under Ground, Holes and rocks, and obscure than abroad in the Air and Light of the and therefore they the shining Sun, *viz.* spirit of the Fire. This Son must be inclosed in a vessel, little and round, defended and Luted, nose stopped up, and exposed to the Heat Sun for one Philosophical Month, or space of s, in which time it is dissolved, the parts being Dissolved; by the stink of which the Son happens also to die: Both being therein and put into an ocean Glass, are put in heat of the Sun for o-

ther 40 days, or other the like Heat, and in that space of time, the Dead Son by little and little is revived and restored to life; but the Dragon by the same heat, being vehemently over-born is wholly Consumed and Reduced to nothing. Now the King seeing the Heat of the Sun to be too weak to Work a Total deliverance from the Poyson of the Dragon, prepares a Bath for himself and his Son to wash in; in the mean time the Virgins Milk is brought to its Whiteness, with which the Son is Copiously Fed, and the hidden Tincture is brought to light, and advanced to the height of its Glory.

X. Hermes. Now the Son Vivified, or made to Live, is made a Warior of the Fire, and superexcellent in his Tinctures; for the Son has got the Blessing, having also the Root of the matter in him.

Salomon. The Father can never Desert the Son, for the Son is of him and from him, participating of his Life

Life and substance : and is like unto him in all things ; and by this new Generation is made patient and strong, able to endure the most vehement and lasting fire, without the least Diminution or hurt, to its substance. *The Son has got the Blessing,* that is, the Tincture and Fixity of parts. *And the Root of the Matter is in him,* that is, the *Prima Materia*, the Aurifick Seed, out of which the Golden Tree of the Philosophers is said to Spring and Grow, bringing forth much Fruit.

XI. Hermes. *Come ye Sons of Wisdom, and rejoice ; be ye glad and exceeding joyful together ; for Death has received its Consummation, and the Son does Reign, he is invested with his Red Garment, and the Scarlet Color is put on.*

Salmon. Having Con-

quered and overcon-
horrible Monster :
terrible Dragon, this
sonous Serpent, this
and profligating Spir-
Putrefaction, Corru-
and Darkness, this
invincible Death ,
brought forth a new
spring to Life, Glory
Perpetuity ; full of
and Power, of Sulph
Tincture, even the
Redness, enjoying a
fixt substance , alwa-
creasing *ad infinitum*,
is the Reign and Dom-
of this new Birth, C
with his Red Garme
Scarlet Color; I say
ving done all this, ,
advise us to rejoice a
glad, yea exceeding j
for this is the final e
Care , and Trouble
Sorrow ; making Ric
a Treasure that can
be Consumed, Wast
brought to an end.

C H A P. VIII.

Philosophick Riddle laid down after a new Manner.

ER MES. Now understand that this lies out, nourish and re, and I will reward ve to me mine, that my own; and I will al wayly recompence you.

II. Hermes. My Sol, and my Beams are most inward, and secretly in me: my own Luna also, is my Light, exceeding every Light; and my good things are better than all other good things.

Salmon. That is, our Mercury contains inwardly within its own Bowels the Aurifick Seed, but it is most inward, even Central, so that it seems to be hid from the Vulgar Eye; this substance must be turned the inside outward, which can be done no ways but by Putrefaction, that the solar Sulphur may be made to appear. It contains also in its self Luna, which is unripe, untinged Gold; yet it is said to be the Light, as being the Seed from which the Philosophick Tree, the good things of our Stone do proceed; the Aurora, the Morning

Morning of the Glorious Day.

III. Hermes. I give largely and plentifully: I reward the understanding with Joy and Gladness, with Delight, with Riches and Honour and Glory: And they that seek after me, I give them opportunities to Know and Understand, and to possess Divine things.

Salmon. This is a *Prosopopæia*, shewing the liberality of the Donor, the Infinite and immense Treasures (as it may in a sense be said) with which all the worthy Searchers after this wonderfull Mystery are Blessed: the Rewards are Honour, and Glory, and Treasure, infinitely exceeding that of Kings: The possessors of which slight, and undervalue all temporal things, in comparison thereof, and despise their uncertain, and fading satisfactions for that this can never be lost, nor spent, never be Exhausted, or consumed, but remains as a fountain always running, an Eternal Spring for ever.

III. Hermes. Now k
that which the Phil
have bidden and obse
written with seven
Alpha and Yda, fo
two: And Sol in like
follows the Book [of I
notwithstanding, if
willing, or desire that i
have the Dominion yo
watch the motions of
joyn the Son to the D
of the Water, which
ter: This is a hidden

Salmon. Under the
of seven Letters (sig
the seven Planets, a
seven Metals answer
them) *Hermes* has
Secret; and in the
ing words, as in an
has lockt up the
Mystery, so that it
for any one positiv
give a true interpr
Tho' by *Alpha* and *Yda*,
probable he means
rit and the Soul, whi
the two, Mercury a
phur, which is the C
tion of *Sol* and *Luna*,
Mercury and a Sulphur
ed and Incombustib
by *Sol* following th

[Nature] is meant the natural Course of Generation; which is the same thing in Metals as in all other things. By the Daughter of the Water or Jupiter is meant Mercury, and by Son, a Sulphur fixt and combustible, such as are Mars and Luna: in the Conjunction of which Mercury and Sulphur lies the whole secret. These two when syned are but one; but there are two natural kinds of fixed Sulphures, the one and the other excellent is Solar and Lunar; the other Inferior to Lunar, and White, of which are made the present Ferments for the White and Red.

Hermes. Auditor understand, let us then use our Reason: Consider what I have written with the most accurate investigation, and in the consecutive part have demonstrated to you. The whole I know to be but only a thing.

Simon. He which easily lives, may easily be de-

ceived, and therefore he advises us to use our Reason; not to take things according to the Naked sound of the Letter, but to consider the weight of the Matter, the Power of the words; and the attendant circumstances to the same; what he has here most subtilly investigated, you ought to consider with a profound contemplation: However, the Root of the matter he positively and plainly tells you is but one thing, which is the *Aqua Philosophica*.

VI. Hermes. But who is it that understands the sincere investigation, and inquires into the Reason of this Matter? It is not made from Man, nor from any thing like, or akin to him, nor from the Ox or Bullock. If any living Creature conjoyns with one of another Species, the thing is Neutral indeed which is brought forth.

Salmon. Our Hermes has given us the sincere investigation of Matter, the true and right reason of the Operation, consentaneous to the

Laws of Nature, but in some things he has left us in the Dark, at least to the use and exercise of our Reason and Judgment. And tho' he does not expressly say what the matter is taken from, yet he plainly tells you what it is not taken from; you cannot gather Grapes of Thorns, nor Figs of Thistles, is a Dictate from the Oracle of Truth; and so *Hermes* tells you, a Metalline Body and Substance cannot be taken from an Animal being: But Man brings forth Man, and Beast, Beasts; the Ordination of God in the Creation of things remains inviolable; and if different *Species* of the same *Genus* mix together, a contamination of both the *Species* follows; this is plain to the senses: the same thing happens also in Metals.

VII. *Hermes*. Now *Venus* saith, I beget the Light, nor is the Darkness of my Nature; and unless my Metal be dried all Bodies would cleave unto me; because I should make them Liquids: Also I

Blot out, or Wipe away the Rust and Filthiness, and I extract their substance: I think therefore is better than ean my Brother, being Conyng

Salmon. This is done Allegorically, because *Venus* as the Morning Star is the Harbinger or Forerunner of the Sun Rising. *Light* is Light there is Light, Light being the Vehicle of the Life: There is nothing in *Rerum Natura* which is not brought forth by the help of this Light, viz. by a Natural Generation: Metals are thus produced in their Mine: But this Light is not found in Metallick Bodies, because of their too great cyncrystallinity and Terrestreitry; and therefore because of the noisiness of *Venus*, they will gladly stick to her. The moist Metal *Venus*, which is neither Copper nor Brass, is endued with Lucidty and Splendor, and with Fire and Virtue and Powe, by which it melts Bodies, as it was with a Fire of oaks, but it melts or liquifies them not simply, but by certain heat,

e, washes away their
and Corruptible matter,
that is, extracts and
s forth to light their
y and incorruptible
ince, even their inward
hidden Tincture. What
the then? Truly if Ve-
nd ber Brother copulate
er, and at length, by
raft of Vulcan, are ta-
nd held bound toge-
by some invisible Pow-
Spirit) in Chains; she
be impregnated, and
a Revolution of ten

Months, bring forth a Son
more Noble and Excellent
than the Parents. This is
the pretious Stone, a Pearl
of great price, the invaluable
Treasure, which even
the Kings and Princes of the
Earth, and the Great Ones
of this World seek after;
but it is hid from their Eyes,
being only the proper Inhe-
ritance of the abject and
humble in Spirit, who
are the true Sons of Wis-
dom.

C H A P. IX.

last Act, or Conclusion of the Theory of the Philosophick Tincture.

H E R M E S. But the King, and Lord
Luminator, to the Witnes-
Brethren saith, I am
red, and Adorned with
al Diadem, I am cloath-
b the Royal Garment,
bring joy and gladness of
mon. By the King is
Gold; and by his

Brethren, the other inferior
Metals, which all pos-
sess the Kingdom in com-
mon, the supream power of
which resides in Sol alone,
for that he sustains himself
in the fire without hurt, e-
ven to the longest period of
time. By the Royal Diadem
he means Fixity; and by
the Royal Garment Tincture,
even the red Tincture of the
Q-2 Stones.

Stone, which as *Ferment* or *Leven*, Leavens all the inferior Metals, and transmutes them into its own Nature and Property, and this by the help of our Mercury.

II. Hermes. *And being overcome by Force, I made my substance to lay hold of, and to rest within the Arms and Breast, [i.e. the Body or Womb] of my Mother, and to lay hold and fasten upon her Substance: making that which is Visible to be Invisible, and the hidden Matter to appear: for every thing which the Philosophers have Vailed or Obscured, is Generated by Us.*

Salmen. That which is thus overcome by Force is *Sol*; that is, it is dissolved and its Body Opened, and made to joyn and Unite with *Mercury*, which is the Womb in which the solar Seed is Sown, which is the Mother thereof: in which Womb being digested and Ripened, it lays hold of the substance of *Mercury*, fastens upon it, and converts it into its own Nature: Thus *Sol* which before was Visible, its

substance being attivated is made invisible, and Spirit; and that which before hidden and invisible is made to appear, which is the Internal Soul and Spirit; that is, Tincture and Finiteness, which by Virtue of the *Mercury*, whereby the *Obscured Matter* is generated, which is the substance of our Stone, whereby a Door is Opened in the Chambers of Treasures.

III. Hermes. *Unto these words, keep the, ditate upon them, and after nothing else: an the beginning is Generated Nature, whose Bowe or wards are Fleshy; and of any thing else. Up words Meditate; and what is superfluous Work.]*

Salmon. With what hemency and Ease does *Hermes* here speak, tho' the whole Mystery in these words: And not in Vain does he bid understand them, keep the

mitate upon them, and to desire after nothing else : You not gather Grapes of Grapes, nor Figs of Thistles : As a Man Begets or generates a Man , and a Beast, and as every Herb, and Plant, and Tree produced from their Seed ; so in the Me- he Kingdom , Metals only produced from Alline Seeds or Roots, into a proper Womb, h is the Philosophick Secury, the Earth whence draw their Nourish- , and by which they iv, Encrease , and pro- on to Perfection. All things whatsoever are and Fruitless.

I. Hermes. From thence the Philosopher Botri is ; from the Yellow or Citrullus, which is extracted out of d Root, and from no- else ; which if it shall be re, thou hast sought it at outh of Wisdom, it was tained by thy Care or thy : You need not study to alter change it from the n does : See I have not Limi- m, or Circumscribed you

under Darkness ; I have made almost all things plain to you.

Salmon. By Botri he means the two Stones, the White ; and the Yellow or Red , which are extracted out of the White and the Red Roots, viz. out of the Sulphur of Nature. That which Whitens , the same also makes Red ; and the same that Kills, the same also makes Alive : (*Qui cum moritur, cum erit.*) But this is true, only of the great Work it self ; and not of any Branch thereof ; in particular Works and Operations, you must have particular Ferments , which must be taken from Luna for the White , and from Sol for the Red, as the Arabian Geber has at large and plainly taught us. Nature does only and alone conjoyn and separate, and all its Operations are subtil and spiritual ; but if you will be Wise above Nature, you shall certainly Err and suffer an irreparable loss : And having once brought it to the fixed Redness ; there is nothing beyond that, in

that is the Ultimate perfection, where you must take up your rest.

V. Hermes. Burn the Body of Laton or Brass with a very great Fire, and it will give you gratis what you desire; it will Stain, Dye, and Ting, as much as you can wish it, and that with Glory and Excellency. And see that you make that which is Fugitive and Volatile, or flying away, that it may not fly, by the means of that which flies not.

Salmon. By the Body of Laton or Brass, and by that which is Fugitive, he means the Philosophick and Volatile Mercury, which by a Sulphur fixed and incombustible (such as is taken from Luna and Sol) is to be fixed in the Fire, so as it may rest and remain therein tho' most Vehement, and Fusory, or in the strongest reverberation, without the least Diminution, Detriment, or Corruption. But the Mercury is fixed by the Spirit of the Sulphur, not by its Corporeity; the Corporal Particles only give form,

and convey the Spit of the Mercury, which could not be brought to it, in or by any other Vehicle. By the Fire, all the Heterogeneity or impure parts of the Mercury are destroyed, the pure left behind, and held fast by the Power of the fixing Spirit, which therewithout the assistance and help of that Spirit have vanished also: The Volatile substance it seizes upon, changes or transmutes, and fixes, and brings over into its own property. This tho' a Spirit contains in it the highest Faculty, and its Body being opened, is the Sulphur, or Seed which must be sown in the Philosophick Earth, or Mercury, (as we have often said) that it may not Die, and resume a new Body, a thousand fold more than in quantity than it originally, by the enlivening Power of the Energetic Spirit will be made to spring up and grow to a Tree, of the first magnitude, bearing Golden Apples, whose Seed will remain in its

the S. v., and bring forth a new which infinity of Generations :
ght to i. perpetual new Substance
Vehicle Body being made out of
the Henc Substance of the Mer-
rits of the al Earth, by the Power
stroyed he transmuting or Ve-
nd, a eating Spirit and Soul.
Power

which I. Hermes. And that
the a c b rests or remains upon a
ar Spiri ng Fire [is fixed,] and is
also a strong Fire it self: And
which in the heat of a
ges or ing or boyling Fire is cor-
xes, red, or destroyed, or made
to its o w n, is Cambar.

tho' a
he high almon. By Cambar also
dy be means the self same thing,
it, our Volatile Mercur-
in its Corruptible State;
rather the Corruptible
impure part thereof,
ich must be corrupted,
destroyed, and made to
away, that that which is
e and will not fly, may
ear and remain; but the
ifying Fire must be
wn, in which the great
ret of the Operation lies;
al without which nothing
be done, which Fire,
we have formerly said, is
to fold, viz. Internal and

External , the latter being
used only to excite the for-
mer.

VII. Hermes. And know
ye that Our *Æs*, *Brass* or *La-
ton*, is *Gold*, which is the *Art*
of the permanent or fixed *Wa-
ter*; and the *Coloration* of its
Tincture and *Blackness*, is
then turned or changed into
Redness.

Salmon. That is, Our
Gold or Stone, or Tincture
is the product of the permanent
or fixed Water, by
which he means the Philo-
sophick Mercury impregna-
ted with the Spirit of the
fixed and incombustible Sul-
phur. And by this you may
perceive he puts a difference
between the *Æs*, *Brass* or *La-
ton*, which is made by this
permanent Water, and the
Corpus aeris, or Body of com-
mon Brass. Now the *Aqua
permanens* is that which con-
tains in it self the Tinctures
of all Colors, Black only ex-
cepted, which is taken away
from it, for that it is a sign
of imperfection and impuri-
ty: By this Water alone
Mercury is turned or chang-

ed into the true Red, that is, into the Tincture of *Sol*. But to take away its Corruption, and to reduce it into the incorruptible and fixt Nature of *Sol*, that must be done by *Sol* alone, and not by any corruptible and Forreign Matter or Substance, for that *Sol* contains in himself the Seeds of fixity and Tincture, which no other Body in the World does besides. But to make *Sol* do, or perform these things, its Body must be opened, prepared, and made fit for this purpose, by Virtue of the *Aqua permanens*, or *Aqua Philosophica*.

VIII. Hermes: I confess that through the help of God, I have spoken nothing but the Truth: That which is destroyed must be restored and renewed, and from thence Corruption is seen in the Matter to be Renovated, and from thence the Renovation appears: And on both or either side, it is the sign of Art.

Salmon. He has hitherto been teaching you the first part of the Work, which is

the Destruction of the first Birth and Life; concerning which he assures us, he has spoken nothing but the Truth: Our Mercury must be undone, and unmade; and is, corrupted and destroyed, and brought through Putrefaction into a pure and Limpid Water, that it may be able to peirce the Metal-line Bodies; from which State, by Conjunction with a pure, fixt, and incorruptible Sulphur, and by virtue of a subtle, living and fixing Spirit, invisible, without length, breadth, or thickness, (which Spirit is the Philosophick Fire,) it to be renewed and regenerated; the Water is to be tyed up, the spiritual is to be made corporeal; the thin to be made thick, the volatile to be made fixt; and the changeable Colors reduced to a Unity and permanency, either White or Red, according to the Order and Root of the Generation; one and the fine Mercury does corrupt and destroy the Bodies, and again exalt, perfect, and fix them; The Matter of

Stone is but one, and therefore nothing can be Alien from the Art, to fetch it from many ; Nature is not mend-made better, but by nature of its own kind ; vinegar makes Vinegar ; Art begins with Mercury, and with the same Mercury it is Finished. It is of Proteus, which, lying upon the Earth, is the Nature of a Serpent, but being Immersed living, it represents a present life, presently taking to it Wings, it ascends and flies like a Bird ; notwithstanding it is but

one and the same Mercury ; with this the Artist does Work, and with it he transacts all the necessary Operations of our Stone, being fit and proper for them all, viz. for Putrefying, Distilling, Coagulating, Mortifying, Vivifying, Subliming, and Tinging, without which seven Operations you labour wholly in vain. Till you have Putrefied the Matter, you have not made one step in the true way ; but that being done, you have accomplished the first sign of the Art, as *Hermes* testifies.

C H A P. X.

'practical part of the Philosophick Work.

ERMES. My Son, that which is born of *void* is the begining of this

The Crow is the Keys and Darkness of Matter being Corrupted, now nothing was ever

Generated or brought to light, which had not its beginning from blackness and darkness, *ex nomine Orphei*, i.e. from principles Invisible ; for so it is said concerning the Creation of the great World. In the beginning when God Created the Heavens

vers and the Earth, the Earth was empty and void, and darkness was upon the Face of the Deep ; and God said, let there be Light and it was so : From whence we may gather, that Darkness was Prior to Light : And so it is in this our Philosophick Work ; and altho' it is commonly thought that the darkness or Dark principle is taken for the true Seed of things, yet it is no such thing, but only certain Rudiments, or rather the Domicil where in the true Seeds of things dwell : Nor is the Spirit by it self the Seed of things, nor yet the Corporeal Particles by themselves ; but a certain portion of Spirit joyned with a fit proportion of Idoneous Matter conjoyned with an Eternal Soul ; which in the beginning of our Work is to be Putrefied, and made blackness and darkness, that the whole Corporeal form may be made spiritual ; and the Seed which before was Corporeal and Visible, or a Spirit joyned with a Soul and a Body, may become wholly spiritual : From this

third, Immixt, Incorporated and Invisible Seed, a from the Crow, in the blackness and darkness of the night is our Stone, the true brought forth, which saith Our Hermes, is the beginning of this Art.

II. Hermes. See he, b
I have obscured the name
spoken of to you, by a
Circumlocution ; and
deprived you of seeing it [by giving you too much
light :] And 1. This doth
2. Thy joyne, 3. This ear
and longest, I have named
you.

Salmon. He tells us has not nakedly demyted the whole thin to but he has Indigitated Matter with what force he could, Circumscribed a certain going about Circumlocution, wh Sons of Art by thinking Meditating upon, a length happily find out. Philosophers say, the three several Birds, wh from the Name of them they call *Aves Hermi*, which fly by Night with

The first is *Corvus* |
is Crow or Raven, which
at its blackness is said to
be the beginning of the Art;
is of the Nature of the
Element of the Earth. Ano-
ther is the *Swan*, and is so
called from the Whiteness
in the middle, and answers
the Element of the Wa-
ter, in which the *Swan* is
versant. The third is
an *agle*, which is the *Oleum*
Sulphur Philosophorum, and
refers to the Air, for that
it is longest in the Air, and
is sent to the Sun. But
you may not be decei-
ved by Names, these Birds,
refer to so many Spirits,
either to one only Spirit
or threefold ap-
pearance, or manifesta-
tion.

H. Hermes. Roast them
whole, then boil them in
water, which proceeds from the
Belly, for 7, 14, or 21
days; that it may eat its own
body, and kill or destroy it
self. This done, let it be put
into Panni, and in the
furnace, which dili-
gently lute and take care of,
so none of the Spirit may go

forth: And observe, that the
times of the Earth are in the
Water; which let be as long
as you put the same upon it.

Salmon. Hitherto he has
for the most part, delivered
the Art Theoretically, now
he comes to the Practical
part, ordering the matter
(before demonstrated in di-
vers manners) to be roasted,
and to boil it in Horse-
dung, for a certain number
of days. There is a time
of digestion, which is the
prime, or first Assilation, or
Decoction, with a fire weak
and soft, like that of horse-
dung, which is sufficient for
the first degree of Digestion:
This being done, the
Dragon will eat his own
Wings, and kill or destroy
himself, that is, the matter
will begin in the *Terra Phi-
losophica*, to be dissolved and
corrupted. Then after the
time of the solution is ab-
solved or compleated, the
heat of the fire is by little
and little to be augmented,
and the matter to be deco-
cted in a Philosopherick For-
nace or *Athanor*, with a
continual fire. But the Ves-
sel

sel which must hold the matter, must be exactly sealed, lest the Mineral Spirits, (which have a most vehement and penetrating force) should transpire, or go forth, and leave the dead Body : This may be done with *Luzum Sapientiae*, which you may prepare after this manner. Take *Glue dried into powder*, one ounce, *Barly flower two ounces*, green *Wood Ashes*, *Salt*, *Calx Vitreae*, *Sand*, *Crocus martis*, or *Caput mort. of Vitriol*, ana one ounce, all being in fine powder, let them be mixed with juice of *Comfrey*, and *Whites of Eggs*, to the just consistency of *Lute*: with this the Mouths and junctures of the Vessels must be stopt and closed, so that the least Spirit or Vapour may not go forth.

IV. Hermes. The matter then being melted or dissolved and burnt, take the brain thereof, and grind it in most sharp Vinegar, or Childrens Urine, till it be obscured or hid: this done; it dses live in putrefaction.

Salmon. Our Stone con-

tains secretly or hidde y in its self all the Colors of the World, which are not manifested, unless it be first melted or dissolved. So often therefore as it is nitred in the fire, so often a new color arises from it, till all the colours are vanishe, and the whole matter is reduced to ashes: And in these Philosophick Ashes is the Phænix hidden, and out of them will it arise with glorious splendour; at first resembling like a Worm, which in process of time will become a Bird, even the most glorious Phænix. By the rest thereof, he means the Sun. But here he calls the Sun the Brain, Metaphorically for as the Brain is the seat of the most pure and noble Animal Spirit, in an animal; so these Ashes at the place of the most subtle Mineral, or Metallick Spirit, and the matter in which the said Spirit is hid, even the most noble, and most precious Spirit of the whole greater World. By the most sharp Vinegar or Childrens Urine, he means the Acidity, or Spiritual

uis of the Metals, or Metal bodies: And by grinding he *Ashes therewith*, he dissolving them therein, which is the Philosophick way of speaking: for this dissolution must be long, till it putrefies, and first color of the operation appears, which is blacker; which color must twice appear: The Stone become Black twice, then White, and twice; the cause of which is none only, for that the Putrefaction is twice repeated, and therefore it is said second time to live in Putrefaction; that is, being corrupted and putrefied the second time it doesifie. By the Brain (as I said) is understood the Heart, or the most subtle substance dissolved in the Radicated Vinegar of Philosophers; if you know not the preparation or Elevation of this Radicated Vinegar, you know nothing of the true Philosophick Menstruum, or dissolution; there is no other Aqua Metalica, Aqua Vitæ Aerialis, Aqua Lapidis,

but this *Acetum Radicatum*, for that it contains in it self all things necessary for this Work.

V. Hermes. *The Dark Clouds* will be in it, before it is Kill'd; let them be converted into its own Body; and this to be reiterated as I have described: Again let it be Killed as aforesaid, and then it does Live.

Salmon. That is to say, while the Matter is in Dissolution and Putrefaction, in Killing but not Killed, the Clouds like a Tempest, will arise, which is an effervescence caused from the contest of the contending principles, as is evident in all sorts of Fermentations: These Clouds must revert again, and be converted into their own Body; and this Work must be so often reiterated, till no more Clouds arise, viz. till the Dragon is wholly Slain. This done he must be restored to Life again, and made to live, and then killed again, as aforesaid, and then it does live, (as we have demonstrated in

in the Explication of the former Paragraph,) even in Putrefaction, from which it must at length (by the order and course of the Operations) be freed and brought to its Ultimate Perfection.

VI. Hermes. *In the Life and Death thereof the Spirits Work: For as it is Killed by taking away of the Spirit; so that being restored, it is again made Alive, and rejoices therein.*

Salmon. The Spirit is used both in the Killing of it, and in the making of it Alive again: but this is by some doubtfully understood, whether it be meant of the innate or indwelling Spirit only, or of that Spirit joyned with another Metallick Spirit, because he uses Spirits in the Plural number: However this is certain, that as Death is induced by taking away the Spirit; so Life is retrieved, by restoring it again.

VII. Hermes. *But coming to this, that which ye seek by affirmation, ye shall see: I de-*

*clare also to you the signst: & and rejoicing, even thankin
which does fix its Body.*

Salmon. That is, I declare the cause of life and death, to be in the Spirit, to wit in the natural Spirit whether Animal, Vegetable, or Mineral. He knows how to revive dead Minerals, and to purify them; he knows how to exert his powers, and is in the right way to the greatest secrets. 'Tis this Spirit, yea ed with its Philosophic Earth, which has power to fix both perfect and imperfect bodies, and to bring them into the highest perfection of Silver and Gold, which he calls the sign of joy and rejoicing.

VIII. Hermes. *Now things our Ancestors gave only in Figures and Types, they attained to the knowledge of this Secret; but behold, we are dead: I have now opened the Riddle, I have demonstrated the proposition so misfired, so much aimed at: I have opened the Book [of Secrets] to the Skilful and Learned,*

have also a little concealed
hidden Mystery.

Salmon. He declares, that the ancient Philosophers delivered the Matter, Process of the Philosopher's Tincture in Ænigma's, Types & Shadows only. He left no footsteps of anything behind them, what every one might of at pleasure; therefrom them our Hermes receive nothing; and confesses, Ch. I. Sect. 1. he obtained the knowledge of this Art, by the inspiration of the Living God only; it was who did reveal and open the Secret to him. This Secret he has only in this Work, and so plain, that the skill learned may understand it: 'Tis true, he has folded every particular yet he has made so plain, that he who had him with a Philosopher's mind, may at length find out the truth: notwithstanding what he revealed, he declares, a little concealed the Mystery.

IX. Hermes. I have kept the things (which ought to be put a part) within their own bounds: I conjoyned the various and divers figures and forms [of its appearance in the operation] and I have confederated or joyned together [with them] the Spirit. Receive you this as the gift of God.

Salmon. The meaning of which is, that he has first separated what ought to be separated, viz. the pure from the impure, and the Spirit from the Body, which is the first work in order to putrefaction, corruption, and death. Then secondly, he has joyned again what ought to be conjoyned, to wit, the various and divers figures and forms, the Soul with the Body, that it may again be enformed with Tincture and Substance. Thirdly, he has confederated, or joyned together with them, the Spirit, which ties the Particles of the Body and Tincture so firmly together, that they can never be separated, and unites them

them in a perpetual con- which will endure
junction with a fixity, ver.

C H A P. XI.

The Practical part farther Explicated

I. **H** E R M E S. It be-
loves you therefore to
give thanks to God, who has
largely given [of his bounty]
to all the Wise; who delivers
us out of the Snares and
Clutches of Misery and Poverty.

Salmon. For this inestimable Gift of God, it is but gratitude to return him the Tributes of Humility and Thanksgiving; to abase our selves before his Divine Majesty, with all humbleness and submission; who thus raises you out of the Dust to sit among Princes, making you to despise the Glories of Crowns and Scepters as insignificant Baubles, and to rest with infinite content in the meanness of a despicable Cottage, for that you carry within your Breasts the true Treasure,

more valuable than the whole World besides.

II. **H**ermes. I am
and tried with the fu-
his Riches and Gon-
with his probable miracl-
I humbly pray God, that
I live, I may pass the
Course of my life, so as m-
attain him.

Salmon. When a
becomes Master of t-
canum, he is then tri-
proved indeed, how
midst of such a ful-
Riches and Happin-
can humble himself a-
sink in to the dee-
byss of nothingness,
eting himself from
goodly things of th-
In this humble state o-
only to be met with
the proud he beholde-
off) and in this ab-

in self-denial, in this mortification of the first life and death, a second is to be born, a being brought forth by the love of God, the birth of the new Man formed after the Image of the second Adam, a new Spirit, a new Life joyned and United to the Life of God, which cannot Perish or Decay, a certain of Eternal Duration; an inexhaustible Treasure, infinitely exceeding that which we have all while thus earnestly been looking after, and pursuing.

I. Hermes. Take then thence the Fats or Sulphurous Matter, which we take of Suets, Grease, Hair, Grease, Tragacanth, and such like things which are written in the Books of the Ancients.

Sixon. By the Fats or Sulphurous Matter understand the Sulphurs of all kinds deduced by the Alchymic Art, out of Natural things, of which Sulphurs, only is fixed, and inextinguishable, and it is a thing which is both in the

Earth and in the Heavens; it is in Act, Animal, Vegetable, and Mineral, found every where, known but by a few, and expressed by its proper Name by no Body, shadowed forth under Various Figures and Ænigmaes. This fixed Sulphur, the Philosophers understand to be nothing else, but the true Balsam of Nature, with which the Dead Bodies of the Metals are imbibed, and as it were thoroughly moistened, to preserve them perpetually from Corruption. The more anything abounds with this Balsam, the longer it lives, and is preserved from perishing: From things therefore abounding with a Balsam of this kind, is this Our Universal Medicine drawn; which (as well as for Metals) is made most effectual to conserve Humane Bodies in a State of Health, and to root out all sorts of Diseases, whether accidental after the Birth, or Hereditary by Propagation, restoring the Sick to their pristine Health and Integrity. This Sulphur is not taken from Suets, Grease, Hair,

Hair, Verdigrease, Tragacanth, Bones, &c. But under these and other the like Names, our *Hermes* by a Philosophick Liberty, has vailed the Verity from impious and unworthy Men.

IV. Hermes. But the Fats which contain the Tinctures, which coagulate the Fugitive, and set forth, or adorn the Sulphurs, it behoves us to explicate their disposition [more fully hereafter.]

Salmon. Here, in more words, *Hermes* explices the Condition, or Qualities, and Properties, of the true Balsam of Nature, or Philosophick Sulphur. 1. He says it contains the Tinctures.

2. It Coagulates Fugitive Substances. 3. It exalts the Power of the Sulphurs, by fixing the Volatile; and making Bright and Shining the things which were Dark and obscure.

The Volatiles of this kind, are nothing else but all the inferior and imperfect Metals, which by this Balsam or Sulphur, are transmuted into the best and finest Silver and Gold. Now

this hidden Sulphur dwells in the Bodies, just as Feathers in a Coal, or Natural Heat in a Humane Body, or the Vegetative Life in the Spring time, in Herbs, Plants, and Trees, which in Process of time, takes them bring forth their Leaves, Flowers, at a length perfect Ripe Fruits and Seeds. Or like Heat in the inward parts of the Earth, and Bowels of Mountains, where then simple Bodies of things or elements are first mixed and produce Metals, Mineral Stones, &c. according to the several varieties and kinds. So this our Sulphur of Nature contains in it self true Tinctures, which by the revolution of time explicate; making ripe, unripe, purifying the pure, fixing the Volatile, and ennobling the Ignoble and Vile.

V. Hermes. And to veil the figure or form of all other Fats or Sulphur (which is the Hidden and Buried Fat or Sulphur) which is seen in no dispositi-

w's in its vn Body, as fire
it in Trees and Stones,
b; by the most subtle Art
a ngenuity it behoves us to
& without Burning.

lmon. 4. It unveils the
e or Form, distinguishing
e from all other Fats, Bal-
or Sulphurs ; He calls
Elden and Buried, be-
it is not Vulgarly
n, but only to such as
depts : And Buried,
se it lies Centrally in
odies of Sol, Luna, and
ry, as a thing Buried in
bwels of the Earth: It is
no disposition, but dwells
vn Body, that is, it is
rceptible in any of the
ect Metals, because
ave not Bodies able
d it, till by it they are
pure and fixt, where-
ay become as its own
s, and so takes up its
tion and dwells, in
as Heat does in Trees
Spring time, when
Eternal Heat of Sol,
up their internal or
cial Heat latent with-
n, makes them bud,
ing forth Leaves,
s, Fruits, and Seeds,

and that to perfection. This
Sulphur (saith Hermes) it be-
hoves us to extract without
Burning ; for in the Mercur-
y it is yet Volatile, and
therefore by subliming of it
more and more, it must be
exalted, till at length it is
fixt, but with great care and
industry, lest you err in the
Degrees of the Fire ; which
if it be too great, it burns,
or breaks our Body or Ves-
sel, (which in this place we
call the Matter it self, and
is the Domicil,) in which
this Celestial and Astral
Spirit and Sulphur dwells,
and so makes it Vanish and
Fly away. Now it is said
to be Volatile, only in re-
spect to the Body which
holds it : in Sol and Luna,
it is absolutely fixt ; but in
Mercury this same Sulphur
seems to be Volatile ; not
that it is Volatile in its own
Nature, but is only con-
tained in a Volatile Body,
which is Immature and
Weak, and cannot hold it :
This Body therefore must
be maturated and strength-
ened and made fixt, by Vir-
ture of this inherent Sulphur,
being digested and Decoct-

in it, with an *Idonens* or fit Heat for a certain Revolution of time.

VI. Hermes. And know that the Heaven is to be joyned in a mean with the Earth: But the Figure is to be in a middle Nature, between the Heaven and the Earth, which thing is Our Water.

Salmon. Here he speaks of the Three parts of the Stone. 1. Heaven, which is our prepared Gold. 2. The mean or *Medium* of Conjunction, which is 'our *Aqua Philosophica*. 3. The Earth or *Fæces*, which is Gold it self: Now wonder not that Gold is here converted into *Fæces*, and is esteemed more vile, than the Heaven and the Water: But this is not spoken of Vulgar Gold, but of that which is Philosophick; which while it lies in Putrefaction, seemis to be a vile thing; now that it contains in it self all Bodies, both perfect and imperfect, precious and vile, Gold and Lead, i. e. *Plumbum Philosophicum*, *Aurum Lepro-*

sum & Imperfectum & bum Fixum & Perfectu, this is said to be in a mean that is, tho' it may have the Color and Weight of Gold, and other properties yet it may be made much more Spiritual, and Excellent, and Efficacious, almost infinitely, exceeding the Virtues and Excellencies of the *Vulgar or Common* Gold, and this by the help of middle Nature, (which is not so Volatile as Mercury, nor so Dead as common Gold,) which middle principle is *Our Water*.

VII. Hermes. Now the first place of all is Water, which goes for this Our Stone: The first is the Gold: But the third is the *Medium*, which is more noble than the Water and *Fæces*.

Salmon. The three parts of the Stone are here plainly exprest. 1. The Water, which is our *Mercury*. 2. Gold, which is *Sulphur*. 3. The *Medium*, which is almost Gold, which is *Salt*, or *Philosophick Earth*.

is more worthy than either the Water or the *Fæ*-
by which Vulgar Gold by projection be ting-
and made more than
etc. This is that preti-
stone, in comparison
which, Gold it self, the
pure Gold, is esteem-
it as a little Sand, and
as Clay in respect
of. This *Gold in a*
is Gold, in a middle
apple, that is, Essential
in the Root of the
Agent, which is
the possibility of aug-
mentation or encrease, even
every little Plant which
a great and migh-
tee; now this third
apple which he calls *Gold*
mean, is the very Soul
which makes this our
lophick Plant to grow,
it form and Beauty,
making it become a
Tree of a vast and
infinite magnitude.

I. Hermes. And in
ree are the Vapors, the
kess, and the Death.

That is in one
Subject composed of

three, Spirit, Soul, and Bo-
dy, these three Vapor, Black-
ness, and Death are latent,
which three are also one.
The *Caput mortuum* must be
dissolved; for except the
Body be dissolved, there can
be no Coagulation of the
Spirits: for the Solution of
the impure and vaporous
Body, induces and brings
forth more pure and No-
ble Spirits, indued with a
mighty Strength and Pow-
er. And by means of this
Solution, a more perfect
mixtion is made as of Wa-
ter with Water, which can-
not be separated; not like
that of Sand with Sand,
whose Superficies only touch
one another, which is in-
deed no true mixtion. And
thus by making a dissolu-
tion of the Metalline Princi-
ple, that which is not Me-
talline, nor will dissolve,
nor mix with the dissolved
Matter, (as the Vapor, the
Blackness, and the Death
or Putrefaction,) comes to
be separated and removed,
whereby the Dead comes
to Live, and that which was
in Captivity and Chains
comes to be made free, de-
liver-

livered, and set at Liberty.

IX. Hermes. It behoves us therefore to chase or drive away, and expel the Super-existent Fume or Vapor, from the Water; the Blackness from the Fat; And the Death from the Hoeces, and this by Dissolution: By which means we attain to the knowledge of the greatest Philosophy, and the sublime Secret of all Secrets.

Salmon. In these three, that is, in the One, Composed of the three, lie these other three, the Fume, the Blackness, and the Death, that is, the want of Ponderosity, of Tincture, and of Fixity, both which threes in their own principles, are

also but one thing, tow the Caput mortuum, which is depurated and revivish dissolution only. Except the Body is Dissolved, there can be no Coagulation of the Spirits, as we have said before. And the fume, if you would remov the Now Fumes, you must do the Fumous; or impfe Body, that it may mix the Ponderating Spirit. That Sulphur is car from the blacknes by fold Sublimations, bring forth the pure Philoso White and Red Flame, which are the Tinctures. And the Death is ex by the Mercurial or Alchlick Spirit, which giv Eternall fixity.

C H A P. XII.

The Praxis exemplified from the Nature of Leven and Paste.

I. HERMES. Now there are seven Bodies, of which, the first is Gold, the most perfect, the King and the Head of them: which the Wa-

ter cannot alter, nor the Fire corrupt, nor Fire Dev. because its Complexion is moderate, or in a mean; al Nature direct, in respi

Iat, Cold, Moisture, or Drynes; nor is any thing that is it Superfluous.

Salmon. The seven Bodies are the seven Metals, the first of which is Gold, and the most perfect of them: Now tho' it be all that can be, or is requisite to be in a Body truly perfect; something more than perfect is designed by our Nature: For *Sol* of himself cannot tinge nor meliorate any other Body, nor bring it to his own perfection, therefore he is to be made more than perfect by the virtue of this Philosophick Tincture, which opening the Body, shall exalt it a thousand fold beyond the degree of its perfection, making him able to transmute other Bodies into his own form, fixity, and like-ness: The other six Bodies are Silver, Tin, Copper, Iron, Lead, and Quick Silver, which last is also among the number of Spirits. Now there is a difference between the Common and Vulgar Gold, and our Gold, say the Philosophers: Ours is

the *Æs*, or *Electrum Minerale*, whose Composition comprehends in it self all the Metals, according to this saying, *Omne Aurum est Æs, sed non omne Æs est Aurum.* This *Æs* or *Aurum* is rightly compared to *Sol*, who by the Testimony of *Hermes* next after God, governs the World, and Illuminates all things, both Animate and Inanimate, of whom well Sung *Palingenius*,

— O *Sol*, qui tempora mutas,
Et cum temporibus, quicquid generatur in Orbe.

And as the Stars and all the other Planets receive their Light and Virtues from the Sun, so also do all the other six Metals and Minerals receive theirs from Our Gold, almost in like manner by the Emission of its Rays or Beams, which is indeed its tinging Sulphur, and multiplying and fixing Spirit. All that is perfect in Our *Sol* is its Viridity, which eternally generates the multiplying Tincture, or Ferment of Our Stone.

This is the *Elixir* saith the *Rosary*, the compleat Medicine, the most depurated and digested Substance, more than perfect, and perfecting all other bodies whether perfect or imperfect, making those that are perfect, much more than perfect. This is the true Philosophick Gold (*i. e.* Gold in a mean, or Gold after a manner) more worthy, more Noble, and more Precious than Vulgar Silver or Gold, or any Gem, or Precious Stone. Many have sought this *Aeris Viriditatem* in Vitriol; and Copper or Vulgar Brass, but they erred, and were deceived, following the literal Discourse of the Philosophers, and not their Sense: For they ought not to have contemplated the Metals as they are Bodies, but as they are reduced into a most Subtil, Spirituous, and Celestial Substance.

II. Hermes. Therefore the Philosophers bear up, and magnifie themselves in it, saying, that such Gold in Bodies is like the Sun among the Stars,

most Light and Splendid. as by the Power of God, every Vegetable, and all the Fruitt of the Earth are perfected; by the same Power, the Gold, [the Seed thereof] which contains all these seven Bodies, makes them to spring to being, and brought to perfection, and without which this Work can in no wise be performed.

Salmon. As Sol is among the Stars and other Planets, and Vulgar Gold among the other Vulgar Metals and Minerals; so also is our Gold (which is the true Philosophick Tincture) among the other Metals or Bodies: reduced to a Spirituality at pure Tincture: And as Sol in the Heavens is the Medium that perfects all Sublunary Inferior things by his Bear, Light, and Heat: So also Our Sol, (the true Seed of Gold, and the Seminal Power of the Aurifick Princip) is also the Medium which makes all the other seven Bodies not only perfect, but more than perfect; that thereby may perfect other quantities of their own kind, yet lying in imperfect, v.

wanting Purity, Tincture, and Fixation: All which doe by Virtue of its sub-spirit, Tincture, and e. Therefore say the Alchemists, Our Gold is corporeal, but a depurated substance in the highest degree, and brought to Aral, or Heavenly Na- This is the *Ilixir, Elixir, Venenum*, the true Tin- and Spirit, tinging and other Bodies, and what which they cannot be defected.

Hermes. And like as Dough is impossible to be Fermented, or Leavened Leaven; so is it in this without the proper Fer- ment, you can do nothing: sublime the Bodies, purifie them separating the Soul: and uncleanness from the Fœces, you conjoyn and mix them to bind put in the Ferment, and up the Earth with Water.

Our Hermes, a before has made men- c Ferment, which he in lain, open and ma-

nifest Words, declared to be Gold: He now comes to demonstrate the necessity of Fermentation, setting some of its Operations in Order. The other Imperfect Bodies are the Meal or Dough, and unless they be Fermented with their proper Leaven, which is Gold, they cannot be brought into the property of the Leaven or Gold: but this Gold must be made spiritual and living, and the Bodies must be Dissolved, Sublimed, and Putrefied, before they can be mixed with the Ferment; this being done, viz. being made clean, subtil, and spiritual, the Ferment or prepared Gold is to be mixed therewith, making up the Earth with the Water, that is the Body with the Spirit. Now to bring the Bodies into this State, to be fit to be joyned with the Ferment, you must sublime them, purifie them, make a separation of the Fœces, then conjoyn and mix; all which are necessary in Order to this Fermentation. The Ferment to the prepared Body, is as the Soul to the Body, or as Leaven to Paste, with-

without which the Mass could not be leavened.

IV. Hermes. And you must Decoct and Digest till Ixir, the Ferment, makes the alteration or change, like as Leven does in Paste. Meditate upon this, and see whether the Ferment to this Compositum, does make or change it from its former Nature to another thing. Consider also that there is no Leven or Ferment but from the Paste it self.

Salmon. Now he teaches us the Art of Levening; which is to Decoct or Digest, till the Ferment makes an alteration or change, like as Leven does in Paste. This is a high point of Art, and ought to be seriously considered, even what the end of the intention is, which is to produce or generate Gold; and therefore (as I said above) Gold must be your Ferment. As Leven is to Paste, so is this Gold or Ferment to Our Mercury, which is the prepared Body: And as Leven is made out of the same matter, out of which the Paste is made: so this Gold or Ferment is made out of the same prin-

ciples, viz. Mercury and Sulphur, which our proper Bodies come from; before Hermes bids you consider it, and tells you justly that there is no Leven Ferment, but from the Paste it self; and therefore Philosophick Gold, which Ixir, the Ferment itself, is prepared from the Philosophick Mercury and Sulphur, in a fit proportion; that her Works, it may purge the Old Leven with all its uncleanness, and regenrate the Tincture, and with fixity, and so bring into regenerate matter, a new substance or body, according to the Old Ferment, but according to the Art of the New, which is the purity in the height of the Tincture and the strength of the body. Now this Fermentum Lapidis Argentum, sometimes to be two feet long, is the first Fermentum Lapidis Argentum, which is from Gold, and the second Fermentum Lapidis Argentum, which is from Silver, and is a weighty thing, and therfore to be seriously considered of, and therefore causes us to meditate upon it, except the Paste does not contain the Virtues and Pre-

of he *Leven* into it self, it cannot be *Levened*: If it does, it becomes, by a sufficient Digestion, absolutely the same thing with the *Leven*, both in its substance in properties, and all other effects.

i. Hermes. It is also to be noted, that the Ferment whitens the Confection or depositum; and forbids or hinders the Burning: It purges, holds, or fixes the Tincture, so that it cannot fly away, and rejoices the Bodies, and makes them mutually to bring, and to enter one into another.

almon. He says here, the Ferment does Whiten the Confection, concerning which Ferment a doubt does arise, but easily solved Philosophically thus. It is not Gold, nor can it be first Silver. Our Soul is the Tincture, or Nourisher of the Body, without which it never be done: nor is there Silver, unless it be of Mercury: so that our Soul seems to appear with Faces; first Black, which is the utractation of the Mercurial.

2. White, which is

the change or transmutation of the black Mercury into a White body, or Silver. 3. Red, which is also the transmutation of the White body, or Silver into a Red Tincture or Gold: so that you may see that this *Fermentum* not only Whitens the Confection, but also keeps it from Burning, and so fixes the Tincture that it cannot change, vanish, or fly away. By *rejoycing the Bodies*, he means a replenishing them with a fixed Tincture, and a fixed substance, to wit, the Ingression of the Ferment into them by *Projection*: but because the Ferment is not able to enter into Dead Bodies, therefore they must be received, and made Alive by help of the *Aqua Mediana*, or Mediating Water, which is the *Aqua Philosophica*, which dissolves, subtilizes and spiritualizes, them, which makes also a Marriage or Conjunction between the said Ferment, and the *White Earth*: And in every Fermentation you ought to take notice of the Weight of every thing. If therefore you would Ferment the White Foliated Earth,

Earth, to the White Elixir, that it may be projected upon bodies diminished from perfection, you must take of the White or Foliated Earth three parts : Of the reserved Aqua Vitæ two parts : Of the Ferment half part : Now if you work for the White, your Ferment must be so prepared, that it may be made a White Calx, fixt and subtil : but if for the Red a most pure Yellow or Citrine Calx of Gold.

V. I. HERMES. And this is the Key of the Philosophers, and the end of all their Works : And by this Science the Bodies are meliorated, and restored : and the Work of them (Deo

annuente) is performed and perfected.

Salmon. This Art of Levening or Fermentation is which he calls the Key of the Philosophers, i. e. the Key which opens the Door into the Secrets and Mysterie of this whole Work : Of great Virtue and Power in this Work of Fermentation that he is bold to call it the Key of the Philosophy that is the beginning, middle and end of the Work, both for the White and the Red ; so that by the Power and Efficacy thereof the Bodies may be Renovated, and Exalted into a higher State of Perfection, than what they are by Nature.

C H A P. XIII.

The Nature of the Ferment farther Explicata.

I. HERMES. But by Negligence and an ill Opinion of the matter, the Operations may be spoiled and destroyed ; as in a Mass of Levened Paste : Or Milk turned with Rennet for Cheese ; and Musk among Aromaticks.

Salmon. Without doubt an error may easily be committed in the Work of Fermentation, if you have a false Conception thereof, or be ignorant of its Power, whereby you may mishe

and be frustrate of Expectations, losing all our cost and time; as is in the Levening of Land; if you trouble the Mass of Meal and Water too soon, it will not be Leavened: If it lies too long, it will be over done; so in our Work, if you be too hasty, you will perform nothing well: If too long, and with violent Fire, you will hind the breaking of your Idel, and by an over Votion, frustrate the fixity of your Medicine: The therizing of Cheese is Famous, Renown'd almost every Housewife can tell you how easie it is to ruin or spoil all, (how Niol soever your Milk and Rennet may be,) if you be nillful in the Art: If the Milk be too hot, or too cold, the Rennet be too much too little, or the Coagulation too short a time, or too long, you may spoil of Cheese, and miss the election, or Goodness, which therein you seek after. These are Familiar examples, and need no farther exposition. The Matter therefore is, first by our Fer-

ment corrupted, and brought into a blackness by Death, but not such a blackness, out of which it cannot be recovered; but so that in the Course of the Fermentation, the Mass of the Confection may pass through the mutation or changes of all the Colors. Now Heat working at the first in humidity brings forth the blackness; but Heat working in the dryness, causeth Whiteness, and in the White the Citrinity and wonderful deep Rednes. These Varieties of Colors are caused only by the Ferment in a proper and fit heat, so that the Corruption of one is the Generation of another; and the Ferment becomes the Ferment of the Ferment, as the Philosophers speak. He who cannot taste the Sapor of Salt, will never attain to this desired Ferment of Ferments, which is the Soul, even before Fermentation. If therefore this Ferment be not well prepared, your Magistry will be nothing worth: and know, that this Fermentum is taken only from Sol and Luna, that is, from

from Gold and Silver, and converts the other Bodies into its own Nature : Therefore it behoves you to know how to introduce this Ferment into Dead and imperfect Bodys, (that is, to make Ingression) because it is the Soul; and this Soul gives to them Life and Perfection ; so that together with this living and perfect Soul, they are made alive and perfect, and one perfect Body.

II. Hermes. *The certain Color of the Golden matter for the Red, and the Nature thereof is not sweetnes, therefore of them we make Sericum, which is Ixir, [the Ferment:] and of them we make Enamel, of which we have Written.*

Salmen. Altho' it does not here sufficiently appear what our Author means by Sweetnes and Sericum, yet afterwards he so explains himself that we may guess at it ; and that it is the Golden Ferment for the Red ; the adumbration whereof he gives us under the Mask of Encaustum or Enamel ; and truly by Figures, Similitude,

and Tropical ways of speaking, he has been pleased to deliver himself through his whole Work. I suppose he uses the Similitude of Sweetnes here in respect of Leven ; for that Leven is Sweet.

III. Hermes. *And in the King's Seal we have taken the Clay, and in that we have put or placed the color of Leven, which augments the force of them, who can already see some measure.*

Salmon. By the King's Seal is meant the Virtue, Power, Character, or Nature of Gold, which changes Lutum the Clay, into the Mercurial Mass, Earth, which is now but one thing, and a Seal drawn out of the Fountain of the Wise, for which reason it is by some called *gillum Sapientum* : Also *gillum Hermetis*, and *gillum Mercurii*. This is a thing which many have sought after in vain, and could never find, that is the outward turned inward, and the inward parts turned

etwards; that which was below raised up, and which was above, laid below; the Superior and Inferiors, the Heavens and the Earth joyned ever in one Globe or and digested together in one, till they pro-
the heavenly color, the
of Sol, which gives
have Eyes to see, the
ess of seeing a Foun-
exhaustible, an Eter-
ring, the permanent
edless Treasure.

V Hermes. Gold there-
be most pretious Stone
Spots, also temperate,
neither Fire, nor Air,
Water, nor Earth, is able
rupt or destroy, the uni-
form, rectifying all
in a middle or tempe-
mposition, which is of
all, or true Citrine co-

ason. Our Hermes here
sees plainly, that the
lophick Gold, is this
retious Stone, with-
blush and incorrupti-
and differs as much
m vulgar Gold, as Le-

ven does from the *Paste*, or
Yeſt from the *Ale* or *Beer*
which is made by it: For
as clear, well-wrought *Ale*,
cannot change other *Wort*
into *Ale*, nor *Leavened Paste*
leven another Mass of
Meal and Water, (till it is
brought to the perfection
of Leven,) so neither can
vulgar Gold (which is the
product of Mercury and
Sulphur) transmute, or
change any other body in-
to its own Purity, Tincture,
and Fixity. No: This is
only the work of our Stone,
Elixir, Tincture, the true
Philosophick Gold.

V. Hermes. The Gold
of the Wise Men, boiled and
well digested, with a fiery
Water makes Ixir.

Salmon. The Gold is to
be exquisitely boiled, as
much as you please with a
fiery water, and digested:
This fire is found no where
more perfect, better, or
more powerful than in Mi-
nerals and their Roots,
which Roots the Philoso-
phers lay, are in the Air:
And the Gold is Spiritual
Gold,

Gold, not the body of vulgar Gold unprepared. This *Aqua Ignea*, is nothing else, but the Mercury of the Philosophers, drawn from its Mineral Root. This Water is the Mother, which does dissolve the Gold conceived in its Belly, being digested and nourished there for forty Weeks, at the end of which digestion, like as in the hour of a mans Nativity, the Soul [i. e. the Tincture arises] but not first nor quickly. In this point is all the hazard; but this being past, there is no more peril, the danger is wholly over.

VI. Hermes. For the Gold of the Wise Men is more weighty or heavy than Lead, which in a Temperate [or due] composition, is the ferment of Ixir: and contrariwise, in a distemperature [or undue] Composition; the distemperature, or hurt of the whole Work or Matter.

Salmon. Our Gold, the Off-spring of this great Work, is much heavier than Lead, because of its

Weakness, Volatility, and Intemperature: Our Ixir is of a most strong and perate Composition, taking the Infirmities proper Parents, and tinging the Mercury of all Id whatsoever, into the best and most pure fine old By this is understood the Vital Roots of the Mira into which, if the Id be reduced, they are adapt, or fit for a new generation, so that from same you may have true Tincture of the Philosophers.

VII. Hermes. F work is first made fr Vegetable: Secondly fr Animal, in a Hens Eg, which is the greatest assu and the constancy of th ments. And Gold Earth; of all which make Sericum, which Ferment, or Ixir.

Salmon. He here divides the great Work into parts, viz. Vegetab Animal, which is a sophistical fiction: But true Work is but one

ng of an equal and tem-
peite mixtion of the Ele-
ments, to a perfect fixity.
The Foundation of this
Work, is laid in the Earth
of the Gold, of which the
Elixir, or Ferment is
one, which is two fold.
or *Luna*. 2. For *Sol*.
the Ferment of *Sol* is
understood the Seed of the
Female : and by that of *Luna*,
Seed of the Female : of
there must be made,
Conjunction. 2. A
Fermentation. The Ferment
is from *Sol*; as Lea-
made of the substance
Bread; and as a little
Ferments, or Lea-
a great quantity of
(at least 250 times
entity;) so likewise a
Portion of this our
suffices to nourish and
the whole Stone.
Ferment, saith *Avi-*
reduces the Matter to
Nature, Color, Sa-
Form, reducing Pow-
Art. For it Whitens
Infection, Multiplies it,
Spiritual, Strength-
it makes it resist the
makes it contain the
tre, that it shall not
ay, opens the Bo

dies and makes them, with
it, to enter one into ano-
ther, and to be perfectly
conjoyned, as Water with
Water, which cannot be
separated, and is the end of
the Work. Without this
Ferment, no Elixir can be
made, no more than Paste
or Dough can be Leavened
without Leaven. And this
Elixir is the Ferment of Fer-
ments and the Coagulum of
the Coagulum. For, it not
only Ferments the Inferior
and imperfect Bodies, but
also Gold it self; making
it from a perfect Body, much
more than perfect. It is the
most faithful Mother, which
by how much the oftner it
is impregnated, by so much
the more it conceives and
brings forth, propagating
its Off-Spring to an Infinity
of Generations. It is the
only Key which opens and
shuts the Gates leading to
the Kingdom of the Mine-
ral Treasure, the Golden
Mountain, the Gardens of
the *Hesperides*, where all the
Trees perpetually bear Gol-
den Fruit. Without this
Key, it is not possible for
any Man to attain to the
perfection of this Art.

C H A P. XIV.

The Smaragdine Table of Hermes.

I. HERMES. This is true, and far distant from a Lie ; whatsoever is below, is like that which is above ; and that which is above, is like that which is below : By this are acquired and perfected the Miracles of the One Thing.

Salmon. That is to say, the truth of this our Art is confirmed by Experience, we know it to be truth by very matter of Fact ; and notwithstanding all the Sophisms, and *Logomachia* of the Schools, there is no Argument can stand against Experience. The Waters of the Cataracts of Heaven above, are like to the Waters below, when the great Fountain of the deep is broken up ; and the Waters below, are like to the Waters above. There are two parts in our Stone, a Superior part that ascends up, and an Inferior part which re-

mains beneath ; and these two parts agree One. The inferior Part Earth, is called the Id or Ferment. The super Part or Spirit, is called Soul or Life, which quickens the Stone, and rai-
up : The first must be solved, and made Water like the Superior ; and the Superior must be coated, and made Earth the Lower, that they may be united, and become a Miracle of the one Thing. Then will it be evident, that whatsoever is below, is like to that which is above, and vice versa. Nor do they differ one from another by Accident, as Cor-
able and Incorruptible, and Impure, Heavy Light, Clear and Crystalline, Agent and Patient, Male and Feminine, all which are Acciden-

bances. Heaven or that which is above is Incorruptible where the pure Elements are made, from a corruptible matter elevated up, in the Constitution of which Firmament the Body or Substance of *Luna* is Gradually increased. Hence it is apparent that our Medicine must resemble Heaven it self, in Purity, Penetrativeness, incorruptibility; nor will it work as the Element in Natural Bodies, unless as it were Dead, and destitute of any Power of Action.

Hermes. *Also, as all things were made from One, help of One: So all are made from One Conjunction.*

That is, as all things made or came from confused Chaos, by help of One Omnipotent Almighty God; so none is born or created fourth out of one great Mass, by the same particular Matter or Thing, which contains in it four Elements, Created by the determination of God. Here *Hermes* points forth the Universal Medicine in imitation of the Worlds Creation; which is performed by one Universal Spirit, and so by a Supernatural Experiment, points forth this Our Natural Work. It is the Opinion of many Philosophers that the Spirit of Natural things, or the Spirit of Nature is the Medium between the Soul and the Body, as being that which makes the absolute and firm Conjunction. But the Opinion of some is though the Spirit may be said to be the more subtle Subsistance; yet it can be no more separated from the Soul, than Light from the Sun.

III. Hermes. *The Father thereof is the Sun, and the Mother thereof is the Moon: the Wind carries it in its Belly, and the Nurse thereof is the Earth.*

Salmon. As living Creatures beget their Like or Kind, so Gold generates Gold

Gold by the Virtue of Our Stone: The Sun is its Father, that is, Our Philosophical or Living Gold. And as in every natural Generation, there must be a fit and convenient receptacle, with a certain likeness of kind to the Father; so likewise in this Our Artificial Generation, it is requisite that the Sun, or Our Living Gold, should have a fit and agreeable Receptacle or Womb, for its Seed or Tincture; and this is Our Philosophical or Living Silver, i.e. Mercury, which is the Mother thereof. What Sol and Luna are in the Heavens above, the same are Our Gold and Silver in Our Heavens below. The Universal Masculine Seed is the Sulphur of Nature, the first and most Potent cause of all Generation: And if Sol does Live, it is necessary, as Paracelsus faith, to live in some things, viz. in its own Radical Humidity, and most pure and simple Air, which temperates the heat thereof by its Humidity. The Wind is the Air, and the Air is the Life, and

the Life is the Soul, which quickens the whole Substance. And therefore the Vessel, or receptacle, or Matrix, or Womb, or Earth, which is the Earth; for Earth (saith Hermes) is the Nurse. The Wind carries the Seed through the Air, and is directed to the Universal Air, and Masculine Seed is directed to the Universal Feminine Seed, which is the Air or ♀ is the Virgin, wherein the two Seeds are conjoined. The Air is generated from Fire and Water, and the Heaven from Fire and Air. Under the Apparition of Fire, is comprehended the most pure substance of the Earth, ascending into the Air: and under the Apparition of Air the most pure substance of Water; The Air or Womb of Nature is the most pure Breath or Spirit raised from all the four Elements, converted into Volatility or Air, in which is conceived by the heat of Luna, the Universal

the Sun, specifivated also
the other Lights or Stars.
enes will have three Ele-
ts, two under the
nes of Sol and Luna,
hird under the Name
tentus, the Wind. The
ah is the Nurse of this
n of the Air, by whose
sts it is Nourished,
ce it Sucks the Mer-
l Milk, (that is the
c thick substance of the
or Water remaining
n the Earth) by which
ows and increases to its
ance and Perfection,
Child to the Stature
Strength of a Man.

I. Hermes. *This is the
er or Fountain of all Per-
r, and its Power is Per-
nd Intire, if it be chang-
o Earth.*

Elmon. As if he should
his Arcanum which I
shew you is the Ori-
and Fountain of all
cums and Mysteries,
secret Treasure of the
e World. But it is not
ight to its Perfection
is changed into Earth;
indeed is its Power

perfect and intire: that is,
if the Soul of the Stone (of
which we have spoken be-
fore and which may be
called the Wind or Air,
which is also the Life, Vir-
ture, Power and Spirit) be
converted into Earth, *viz.*
a fixt Substance or Matter;
so that the whole Air, Spirit,
Life and Soul of the Stone
may be conjoyned to its
Earth, which is its Nurse,
and be all turned into Fer-
ment. As in making of
Bread, a little Leaven Fer-
ments and Transmutes, a
great deal of Meal or Paste:
so also must Our Stone be
Fermented, that it may be-
come Ferment to the Eter-
nal Multiplication thereof.
That which the Wind does
bear in its Belly must be
converted into Earth, then
is the Work compleated;
which is done by a long
and Unwearied Decoction
(not by evaporating, but
retaining the Spirits) till it
becomes inspissated, and in
succes of time is dried in-
to a Pouder or Earth. But
the time will be long and
tedious, therefore you must
attend it with Patience,

according to the Matter you work upon. Some things are remote from Perfection, other things more remote, and others most remote, whilst other things are near to Perfection, others nearer, and some things nearest of all. He that knows not these things before he begins his Work, may afterwards deplore his Error, with very great loss.

V. Hermes. *Separate the Earth from the Fire, and the Subtile and Thin from the Gross and Thick; but prudently with long Sufferance, Gentleness and Patience, and Wisdom, and Judgment.*

Salmen. Hetherto he has only discoursed the Theory, he now comes to shew you the Practical part, shewing first the Purification of the Matter of the Stone. You must do it gently, by little and little, not Violently, but Prudently and Wisely, after a Philosophick manner: By Separating he means Dissolving: for Dissolution is the Separation of parts: Some

will have it, that by Earth here, he means Lees or Dreggs of the Water, which is to be Separated from the Fire, the and the Water, and whole Substance of Stone, that it may be Pure, and free from Putrefaction or Decay: and this the gyrick Philosophers in the first Operation of Separation of the Matter Parts of their Stone. some understand he the Separation of the Elements, and this less is the thing if it be taken of a Spagyric not Vulgar Separation under the Appellation of the two other are understood, viz. Air and Water; for the Fire cannot want or subsist without nor is the Air without Water; for Air is made Water by the Medium of the Fire, by which it is forced to Ascend upwards. But as to the Water it partly Ascends and is made Volatile, and partly remains fixed by separating the

the Fire, some will say it, that he would have the Thick to be separated from the Thin, not the Thin from the Thick, because the Earth is thicker than the Fire. But by separating the subtil from the thick, is to be understood, subtilizing of the Thick and Spagyrically to reduce that subtilized Matter into Æther or Spiritual Matter. But this must prudently be done, which gentleness, suffering, Patience &c. is according to the Art, but gently, with a gentle Heat according to Natural Generation. The Instrument of Nature, and of the Spirit's Fire, without which work cannot be done. Fire is either Internal or External. The Internal is proper to the substance matter, and Naturally lies within it, which must prudently stir up and excite. The External is Violent, or Tempered in four several Degrees. The Violent is that which some things are kindled, others sublimed,

ed, others (as Metals) Liquified or Melted. The Temperate in its several Degrees, imitate or resemble Nature, and are used for Putrefaction, Digestion, and Congelation, or Circulatorily to dissolve and fix. But Various are these kinds of Fire, which are to be applyed according as the Subject requires, and the Prudence of the Artist directs, being continual without interruption from begining to the End.

VI Hermes. It Ascends from the Earth up to Heaven, and Descends again from the Heaven to the Earth, and receives the Powers and Efficacy of the Superiors and Inferiors.

Salmon. Here is to be observed that though Our Stone be divided in the first Operation into four Parts, which are the four Elements, yet as we have already said there is but two principal Parts of it, One which Ascends upwards and is Volatile, and another which remains below, and is fixed, which is

called Earth, and ferment
which Nourishes and Fer-
ments the whole Stone
But of the unfixed or Vo-
latile part we must have a
great quantity, that it may
Nourish the purified Mat-
ter of the Stone, till it
be made to Ascend, is su-
blimed, and subtilized:
then being thus subtilized
and made Volatile, it must
be incerated with the Oyl,
extracted from it in the first
Operation, which is called
the Water of the Stone, and
so often Boyled by Subli-
mation, till by Virtue of
the Fermentation of the
Earth exalted with it; the
whole Stone again does de-
scend, from the Heaven to
the Earth, and remains fix-
ed and flowing; [that is,
that the Corporeal be made
Spiritual by Sublimation,
and the Spiritual be made
Corporeal by Descension:
Here is a Circulatory Di-
stillation admirably declar-
ed, and the Construction
of a Spagyrical Vessel, to
the Similitude of Nature.
It Ascends from the Earth,
i. e. from the inferiour part
of the vessel; to Heaven,

i. e. the superior part
The matter generate
Sol, and *Luna* ascen-
d, i. e. the thick Terrean
stancie thereof is con-
or resolved, into Hea-
vitz. into a subtile sub-
like to Heaven: he
monstrates the Spagi-
solution, by what In-
ment and Artifice it is
then he teaches the Fi-
on, It Decends aga-
the Earth; as if he sh
say, after its substan-
dissolved and made to
cend under the Obed-
of the Internal Cel-
Virtues or Powers, sh-
ing there the determ-
time of its Maturity, i
turns again, or desc-
that is to say, the Spi-
made Corporeal, w
was before a Body or
from a Body, Spir-
which is nothing but
Philosophick Riddle.
*Fixum Volatile, & rursum
volatile fixum, & totum hoc
Magisterium.* And by
means it will obtain
*Virtues of the Superior
Inferior Powers, i. e.
Heavenly and Volatile
er, to penetrate, grow
ca*

or multiply: and
earthly Power to give
Bance, Corporeity, and

Nests, and under whose
shadow the Beasts of the
Field dwell.

VI. Hermes. In this
you acquire to your self
Health and Glory of the
World: Drive there-
from you all Cloudiness
Scurity, Darkness and
Diss.

non. Possessing this
thus perfected, you
all the Wealth and
ures of the World; so
you may live free
Care and Trouble,
Discontent and Fears,
every Sickness and
Diseases both of Bo-
Mind: It strikes at
ot of Infirmities; and
yes that which would
ry or undermine the
and Prosperity of
lumane Body. This
this Wealth, this
bare, though it be but
a Grain of Mustard-
yet it grows to be
eatest of all Trees,
vole Branches the
of the Air make their

VIII. Hermes. For the
Work increasing or going on
in Strength, adds Strength to
Strength, forestalling and o-
ver-topping all other Fortitudes
and Powers; and is able to
Subjugate and Conquer all
things, whether they be thin
and Subtil, or thick and So-
lid Bodies.

Salmon. There is no
Comparison of the Powers
of other Natural things, to
the Power of the Stone, for
it is able to overcome and
master all other Powers:
it can convert common
Quick Silver into a Congea-
led substance, and Trans-
mute it into fine Gold or
Silver: and it can Penetrate
and Peirce through all other
hard solid or compact Bo-
dies, and strike them with
a never fading Tincture, so
firm and fixt, which the
Power and Strength of the
Strongest and most Violent
Fire can never conquer or
overcome. This is as much
as if he should say, it is the
compleat Virtue of total
Na-

Nature, the Power, Efficacy and Potency of all things, and even (as it were) above Nature, so that it may not improperly be said to be a Work Metaphysical, for that it seems to act above or beyond Nature. It overcomes or conquers all things, that is, it makes all subtle and thin things (as Quicksilver) thick and coagulates them: and on the contrary it Penetrates all thick and solid things, i. e. It makes every hard Metal whether Perfect or Imperfect (as Sol, Luna, Saturn, Jupiter, Mars and Venus) subtle and thin, and brings them to the greatest Perfection, expelling all the Malign and Dark Spirits possessing them and giving to them Tincture and Fixity, by its Subtlety and Spirituality.

IX. Hermes. In this manner was the World made; and hence are the wonderful Conjunctions or Joynings together of the Matter and Parts thereof, and the Marvellous Effects, when in this way it is done, by which these Wonders are Effected,

Salmon. The Cr of the World he bring Prior Example, or Emplification of the VVord Our Philosophick for as the VWorld wa ated, so is Our Stone posed. As in the be the whole VWorld a that is therein was a or confused Mass, b terwards by the VVord, Power, or Sp the Great Creator, paration was made, elments were divide rectified, and the U sal VWorld was pro and brought forth ful and Perfect in N Weight and Measur also in this our work, parate the Elements, we divide and recti many sublimations, d sions, and precipit whereby the perpetu wonderful conjunct made, which is th duct of the prime r and the root of the C Kingdom, in which is produced into Act.

X. Hermes. And Cause I am called H

inegitus, for that I have
knowledge or understanding
of Philosophy of the three
Moles of the Universe. My
Eline or Discourse, which
are bere delivered concerning
his solar Work, is com-
and perfect.

Simon. Hermes Triseme-
signifies the Thrice
Hermes, for that he
the knowledge of the
Principals of the Uni-
vix. Salt, Sulphur,
Mercury, answering to
Body, Soul, and Spirit;
al, Vegetable, and
il, of which he had
ue Knowledge, he
the way how to se-
them, and conjoyn
again, to make the
Volatile and the Volati-
xt, to take away
ures, and restore bet
ain, all which are
ned in Our Philoso-
Mercury which is
omb in which Our
ophick (which is the
Gold is Generated.
id to be perfect, be-
er. It contains all the
uples. 2. From its

never fading Coler. 3. Its
never perishing Body. It is
resembled to a grain of
VVheat, which unless it
Dies, it brings forth no
Fruit; but if it Die, and is
Putrefied, passing through
Death and Putrefaction or
Dislösung, to Life and
Heaven, there by perfect-
ing its Nature, it is infinite-
ly profitable. VVhat he has
delivered concerning this
Matter, viz. of the three
Colors, Black, White, and
Red; of the three Princi-
ples, Salt, Sulphur, and
Mercury; of the three Sub-
sistences, Body, Soul, and
Spirit; of the three O-
perations, Volatilization,
Tincture, and Fixation; of
the three States, Imper-
fection, Anihilation, and
Perfe^Etion, he declares to
be True and Compleat,
and that the Stone thus
Generated (existing and
being in one only thing,
viz. the Philosophick Mer-
cury) by a series of Natu-
ral Operations, is Perfect
and Intire, wanting no-
thing.

Libri Hermetis Primi.

F I N I S.

THE
SECOND BOO^I
OF
HERMES TRISMEGIST^S

C H A P. XV.

*The Enterance into the Work, beginning
Argent Vive.*

I. HERMES the Wise saith, if you Conserve a third part of your Camels, [viz. of the swift or Volatile Matter, or that which must bear the Burthen,] and Consume the remaining two thirds, you have attained to the thing desired; you have perfected the Work.

II. In like manner you must be careful of your Argent Vive; for the black Matter does Whiten the Flesh, and the Work is per-

fected by the Fire Wise.

III. And the Work is to be performed by a Sprinkling of Water, in which the impurity is washed away by that Instrument with which the Foundation of the Work is laid, at that time and moment in which the Clouds appear.

IV. Now that Water, or by which the black Matter is washed away, is the w

Moisture of the Sun, and
Milkens Urine, [i. e. the
Water.] The thing
I tell you is sufficient
you to know.

O I. In like manner, take
Water of the Water,
Mercury,] and
fit cleanse and purifie
Wind, Fume, or Va-
and Abolish the black-
Understand what this
es, and rejoice therein.

II. Also in the same man-
ake the blackness and
boyn it ; then have re-
to the White, and Con-
the Red ; so will you
ough the thing desired,
ome to the end of the
.

III. It is also to be no-
that it is the Fire-Stone
Governs the Matter
Work, by the good plea-
f God : Boyl it there-
with a gentle Fire,
and Day, lest the
should be separated

from it ; even till it becomes
of a Golden Color : Un-
derstand well what I say.

VIII. That also which
Congeals, does Dissolve ;
and that which does Whi-
ten, does in like manner
make Red.

IX. I have made plain to
you the nearest way, that
you may be easie and satisfi-
ed : Understand therefore
these things, and Meditate
upon them ; and you shall
certainly attain to the per-
fection of the Work.

X. It is also to be noted,
that as Sol is among the
Stars ; so is Gold among
the other Metalline Bodies :
For as the Light of the Sun,
is joyned to the Lights, and
contains the Fruit of this
Operation ; so in like man-
ner Gold : Meditate upon
these Words, and by the
Permission of God you may
find it out.

C H A P. XVI.

The Nature of the Medicine, and Government of the Metals.

I. **H**ERMES Moreover faith, he that outwardly takes in this Medicine, it Kills him: but he that inwardly drinks it in, it makes him to Live and rejoice. Understand what this means.

II. And as for this cause sake, this Water is said to be Divine, so it is said to be the greatest Poyson: and it is preferred before all other things, by so much as that without it nothing of the Work can be done.

III. It is also called Divine, for that it cannot be mixed or joyned with any filth or defiled thing: and this Water of our Stone purifies and cleanses the Natures of the Metals, and washes away their defecations or defilements.

IV: And as *Sol* Adon Bodies, so also doe Water upon the Phick Stone: Yea it states and sinks the it, and is constant, and perfect.

V. This indeed is *Sol*; but it is to be understood that the Work be made through all theven Planets: as first *Saturn*, then from *Jupiter*, *Mars*, *Venus*, *Mercury*, lastly from *Luna*.

VI. The first is thevernment of *Saturn*; to cause *Sol* to putrefy bring the Body to putrefaction, which is done in space of 40 days and more. The second is the government of *Jupiter*, which grind or break the metal in 12 days and to Imbue or moisten

is called the Regiment
of Mars.

The third is the go-
vernment of *Mars*, which
duce Death or black-
ness, to separate the Spirit
from the Body, by which it
is to be changed. The
fourth is the government of
Venus, which is to Work away
Bickness and Poyson ;
indeed to make it

of Brass or Copper, [or the
the making of the matter of a
changeable Yellow.] The sixth
is the government of *Mercu-*
ry; which is to burn, and is
called the Dominion of Ar-
gent Vive.

IX. The seventh is the
government of *Luna*, which
is to Decoet or Boyl, and
make Hot, and so to per-
fect the matter, [with the
fixed Citrine Tincture] in 25
days: and this is the Do-
minion of Silver. See here,
I have gone with you
through the whole Work;
take heed therefore lest
you err.

I. The fifth is the go-
vernment of *Venus*, which is
the moist to the dry,
hot to the cold, and
unite them together in
this is the Dominion

C H A P. XVII.

Difference of the Ferments, and Quality of the Spirit.

ND know that the
White Body is made
of Whiteness; and its
what is that which you
know: Whitenthere-
the Body, and under-
that I say.

II. Also in like manner
you are to note; that the
Stone sought after, has not
its like or equal in the whole
Earth. It is both outwardly
and inwardly of a Citrine
Golden Color; but when
it

it is altered or changed, it is made a Body dark and black, like burnt Coals.

III. Now the Color of the Spirit taken from it is White, and the substance thereof is Liquid as Water; but the Color of the Soul thereof is Red.

IV. But the Soul and the Spirit thereof is returned to it again, and it doth Live and Rejoyce, and its Light and Glory returns again; and you shall see it overcome and Triumph: And that which was even now Dead, shall have Conquered Death, and then it shall Live, and arise from the Dead, and Live as it were for ever.

V. Happy and Blessed therefore is he in whose Power the disposition of this Matter is, who Kills and makes Alive, and is Omnipotent over all for ever.

VI. I therefore advise you, not to do any thing in this work, till you get an understanding thereof: For

if you be Ignorant an
of true Knowledge
will err in whatsoeve
do, you will wholly i
in Vain, and your
will Perish.

VII. So that thus
king in your Operatio
blame presently yo
structors (the Philos
and think that they
erred, or taught you
when it is only your
rance, and none
standing of their wo

VIII. This then
and understand, th
Day, is the Nativity o
ing forth of the Light,
the *Night*, the Nativ
bringing forth of the da
ness.

IX. *Sol* also is the
of the Day; and *Luna*
Light of the Night;
God Created to govern
World.

X. But *Luna* does
her Light of the Sun
Combustion, and is
or enlarged therewith:
by so much as she rece

the Light of the Sun, or
contain in her, of his
; by so much does
lature of Sol bear Rule
the Nature of Luna.

XI. If therefore you con-
template what I say, and
leitate upon my Words,
will find that I have
on the Truth; and you
understand the signifi-
cance, of all that I have
and the demonstrati-
of the whole Matter.

XII. Know then, that
spirit, is enfolded or
inscribed, within (as
we) its Marble House

or Walls: Open therefore
the Passages that the Dead
Spirit may go out, and be
cast forth from our Bodies:
then it will become beauti-
ful, which is only a Work
or undertaking of Wisdom.

XIII. Sow therefore [O
God] thy Wisdom in our
Hearts, and Root out the
corrupt Principles which
lodge therein, and leads
us in the way of thy Saints,
by which our Spirits and
Souls may be Purified. Thou
art Omnipotent, O Lord
God Almighty, and canst
do whatever thou pleaseſt.

CHAP. XVIII.

Argent Vive, Tincture, Order of the Ope- ration, and of the Fire:

I. Here is one thing
which is to be won-
at, viz. after what
Carmine, to wit,
Nostra, doth tinge or
Silk, which is of a
try Nature, and tinges
Dead thing: and af-

ter what manner Uzifur, to
wit, Our Vermilion, doth
tinge Vestem which is of a
contrary Nature, and tinges
not Live or growing things.

II. For it is not Natural
for any thing to tinge other-

substances, not agreeable to their Natures : If therefore you put into your Composition, *Red Gold*, you shall find in the Tincture a pure and perfect Red : and if you put into it *White Gold*; the most passive Red will vanish or go forth. There is nothing indeed does tinge any thing, but what is **Consimiliar** to, or like it self.

III. And I testifie to you by the Living God, maker of Heaven and Earth, that the Stone which I have described, you have permanent or fixed, nor are you kept from it by the Earth or the Sea, or any other matter.

IV. Keep then your congealed Quick-Silver, many parts of which are lost because of its subtilty. Also the Mountain in which is the Tabernacle which crys out ; I am the Black of the White, and the White of the Black ; I speak the Truth indeed, and I lye not.

V. Now know, that the Root of the Matter is, the

Head of the Crow f
without Wings, in the
and black of the Night
in the appearance of
Day : from the Tail
the fixing Spirit :
its Gall the Colorin
Tinging Matter is t
from its Tail, the deca
tion, or drylng of the la
ter ; from its Wings t
quid Water ; and fro
Body the Redness.

VI. Understand then
ing of the words, for
by is understood our
table Stone, and the
or Vapour thereof whi
exalted [lifted up or
med] and the Sea da
cated , and a Light sh
ock ;
tattle
fight
and h
the ano
the ano
le left
careful
tend to
be
dry u
he
on

VII. You are also to
what Alums and Salt
which flow from Bodys
you put the Medicin
Matters of the Medicin
a just or true propo
you shall not fear to e
if you mistake the p
tion, you must add r
minish, according a y
see it tends to the ex
tion or performing o
Work, lest a Deluge s
on

re and overflow all, covering the Regions, and burning the Trees by Roots.

VII. And tho the Matter unknown, yet consider things, how, or after the manner these two of theirs are distinguished, diversified, by their Varietie: look into the sweetnesse of Sugar, which is one of Sweet Juice; and the sweetness of Honey, which is yet more inward.

Except you make the spiritual and impalpable you know not how to Light the Lax, or proceed on Work; nor how the Volatile Matters or Samples, fight one against another; and how they fail each in their turns, to one another, till of being left, one, only.

Be careful also, how increase your Fire (tho not to be very small) you dry up the Water, and take heed that you

burn not the Matter, because if the Vessel breaks, it will be with a mighty impetus or force.

XI. And unless the Masters of the Stone, prove initinal one to another, or contend and fight with, and strive to destroy one another, you shall never attain to the thing you seek after.

XII. If you mix your Calx with Auripigment, and not in a mean or due proportion, the splendor and glory of the Operation will not succeed; but if you interpose a medium, the effect will immediatly follow.

XIII. Now know, that it is our Water, which extracts the hidden Tincture. Behold the Example and understand it; if you have once brought the Body into Ashes, you have operated rightly.

XIV. And the blood (which is in the Philosophick Water) of the animated Body, is the Earth of the Wise, to wit, the permanent or enduring perfection. CHAP.

CHAP. XIX.

*That the Beginning of this Work is in the
Blackness and Darkness: and of
joining the Body with the Soul.*

I. **N**Ow it is that which is dead, which you ought to vivifie or make alive; and that which is sick, which ought to be cured: It is the White which is to be rubified; the Black which is to be purified; and the Cold which is to be made hot.

II. It is God himself who does create, and inspire or give life, and replenishes Nature with his Power, that it might follow and imitate his Wisdom, and act as an Instrument subservient to him.

III. Iron is our Gold; and Brass or Copper is our Tincture; Argent Vive is our Glory; Tin is our Silver; Blackness is our Whiteness; and the Whiteness is our Redness.

IV. From hence it appears necessary, that we should have a Body purifying Bodies; and a Vessel sublining Water. Our Stone which is a Vessel of Fire; and converted into the fan again.

V. And if you will walk in the true way, you must persue it in the evident or visible Blackness: for (saith our Stone) it is which is hidden within, which does make me white, and the same thing which makes me White, makes me also Red.

VI. Conceal this thing from Men, like as a secret which is yet in thy Mind, which no Man understandeth.

all as the Fire, Light, or
Silt, which is in thine Eye:
I will not tell it plainly to
the thy self, lest by thy
w^rds thou conveyest my
Bath to another, to thine
own damage: This is the
c^tation I give thee.

with the Stone; then putting
it into the Fire, so long till
all its Stains and Defile-
ments are taken away; let
it be a gentle Fire for about
seven hours space; thus will
you get that which will
make you to live.

II. Now know that
our Work, is made [or
mounded] of two Figures
[Substances] the one of
which wants the White
[Ceruse] and the other
Redish Rust [Crocus]
Matters also are searfed
in our Sieves or Seareses,
i^e of pure or clean
i^s, and a most blessed
od.

X. I also tell you, that
its habitation or dwelling
place, is posited in the
Bowels of the Earth, for
without Earth it cannot be
perfected: Also, its habita-
tion is posited in the Bowels
of the Fire, nor without
Fire can it be perfected,
which is the perfection of
our Art.

III. You are also to
take notice, that the Fire-
of the Philosophers
ught after, wants Exten-
but it has quantity.
choves you therefore,
pport and nourish it on
e side, and to continue
in the middle.

XI. Again, Except you
mix with the White the
Red, and presently bring
or reduce the same into a
perfect Water, it will tinge
nothing; for it never tinges
any thing Red, but that
which is White: and while
the Work is now perfecting,
add them to the light of the
Sun, and it will be com-
pleted *Regimine Marino*,
as we have already declared:
and by this conjunction a-
bove, your Stone will ac-

I. You must also con-
y the Body with the Soul,
eating and grinding it
the Sun, and imbuing it

attain to its Beauty and Glory.

XII. Thus have you a dry Fire which does tinge : an Air or Vapour, which fixes and chains the Volatile

Matter, binding the ligative in Fetters ; and whitens, expelling the blackness from Bodies; and a red Earth, also receiving the Tincture.

C H A P. XX.

The Order of the Practical part of the ration.

I. **W**ash your *Mercury* with the Water of the Sea, till you have taken away from it all its Blackness, so will you accomplish your work to perfection, in which rejoice.

II. If you understand how a Resurrection is accomplished, i. e. how the living [*Principle or Spirit*] comes forth from the dead [*Matter or Substance*] how that is made apparent which was hidden, and how Strength is drawn forth through Weakness; you cannot be Ignorant how to compleat and perfect this Work.

III. How Manifest Clear are the Words Wise, yet so as the nial Life and Princi still hidden; you u stand them not per by their Expressions.

III. Two Bodies are taken from the Earth, in the Oyl of the Dec Matter, and in the M the White Volatile: mighty and wonderf the powers and force these Bodies, which are ly bestowed upon yo through this whole Sc which you shall posses therewith a long and ring Life.

Take by force the Intense Wisdom, from whence you must draw the Eternal [perpetual] Life of the Stone, your Stone is congealed, its dulness is vanished; will you accomplish the thereof sought after.

I. Give therefore of Life sufficiently to your Liver, and it will mortify [or bring it to putrefaction] but replete your Womb, and it shall make it live [Spring, Bud, Grow, erinate.]

II. Plant this Tree upon our Stone, that it may be in danger of the violence of Winds, that the volatile Influences or Birds of Heaven, may fall upon it, and by virtue thereof, ranches may bring forth fresh Fruit; from thence Wisdom does arise.

III. Take this Volatile Bird, cut off its Head with a fiery Sword, then strip it of its Feathers or Wings, unto its Joynts, and boil it

upon Coals, till it is made, or becomes of one only Color.

IX. Then put the Venom, or Poyson to it, so much as is enough to bury or cover it; govern it now with a gentle Fire, till your Matter is mortified or putrefied; which done, grind it with White Water, and manage it rightly:

X. For we bought two Black — [Crows] and we put them into a Parcifidem, or Crucible [or Cupel] which we had by us, and Eggs or Silver Gobbets came out, White as Salt, these we tinged with our Saffron: of them we sold publickly two hundred times, with which we have been made Rich, and our Treasures are multiplied.

XI. And whosoever you shall imbue or fill with the Powers thereof, should they be hurt with the Poyson of Vipers, or the Malignity of Brass or Verdigrise, they shall be in no danger; for that it quickens and revives

the Dead, and kills the Living : It destroys and restores again ; it casts down that which is elevated and lift up, and elevates that which is abjected and cast down, and gives you a dominion over the Heavens of the Earth.

XII. Now you must note, that there are two Stones of the Wise, found in the Shores of the Rivers, in the Arms of the Mountains, in the Bowels of the Floods, and in the back parts of the Kings House, which by instruction and prudent management may be brought forth, Male and Female.

XIII. By these being conjoyned and made complex [or perfectly united into one consimiliar substance] you will be made wiser [you will see the reason of the Operation, and the end of the Work] Blessed God, how great and how wonderful a thing is this.

XIV. A certain Philosopher dreamed, that the Kings Messenger came to a

certain Podagrick, and he Podagrick desired that he might go with him to whom the Messenger answered, since thou hast the Gout, how canst thou go with me, for thou canst not walk.

XV. To whom the Podagrick answered, I knowest that in the Root of this Mountain, there is a certain Tabernacle, leading me then thither, I laid there the burthen, so I be presently freed or delivered from my Gout.

XVI. Then said he to me, thou art not able to touch the foot thereof: going back, he took me up and placed him in the Tabernacle, the foot of which, the Messenger said, he was not able to touch. And waking from his Dream, he saw nothing. Behold the Similitude.

XVII. Another also in a Dream, wherein it was said, if any one should sit down by the way, and should ask you, wh

ou would think fit to
s thing, would you
? He answered, I
not; the other said,
e should lie or gene-
rate with his Mother in the
middle of the Earth; then
awaking, he saw nothing.
Consider well this simili-
tude.

C H A P. XXI.

*remaining Operations, and conclusion of
this whole Work.*

IT leading you to the
knowledge of Phy-
sick, and exposing the
fraudulations thereof, in
sophick manner, we
make it the dirision
ockery of Women,
play of Children.

Take also the fresh
Rind, in the same
manner, in which you shall,
another manner, ex-
the matter or thing
from in the place where it
erated; and put it in
Cicurbit, and sublime

II: And that which is or
sublimed, separate
So it is the Vinegar of
Philosophers, and their
piece [i. e. their Salt.]

IV. Then take this Vine-
gar, and melt or pour it
forth upon another Cortex,
Bark, or Superficies of the
Sea, and put it into a Glass
Vesica, in which put so
much of your Vinegar, as
may over top it the heighth
of Four Inches; this bury
in warm Horse dung, for
Thirty One [or Forty] Daisies.

V. This time being past,
take the Vessel forth, and
you will find it now dis-
solved, and turned into a
black and stinking Water;
more black and stinking
than any thing in the whole
World.

VI. Take

VI. Take then this very thing it self, and very gently elevate it in its tabernacle, till all the moisture is consumed, so as no more will ascend, this sublimed Matter keep carefully for your use.

VII. Then take the Fœces, which remain in the bottom of the Cucurbit, and keep them, for they are the crown [*and rejoicing*] of the Heart: Die then the same and grind them, and add there to fresh or new Cortex of the Sea, that is say, *Mercury*, and grind them together, drying them in a warm Sun.

VIII. And the Waters from the same first sublimed, sink down to the bottom, which diligently grind and dry, and put them in the Crucible or Test of *Ethel*, and sublime: and the Matter being sublimed purely White, as fine Salt, keep it safely, for it is the Auripigment, and Sulphur and Magnesia of the Philosophers.

IX. Understand now see that you govern Work with Wisdom, Prudence, and make too much haste.

X. Then take the Crayon put half way into lut, put into the same dissolved black Water, you have sublimed is to say, nine parts, this whitened Auripigment, which you su from the *Ethel* two

XI. I say, that pened or decocted Ament, is immediate solved in the Water made like to Water nothing can be se mankind, of a me tense, sixt, and Whiteness, nor any more beautiful to th which the Philosophers their *Sal Virginis*, or Salt.

XII. Put this into Vessel, called a C close well the Joyns put upon a gentle making it, as it we,

two Coals at first, and
adding two others: and
into it, to see how the
ascends and descends.

XI. When you see the
fir is consumed, and
thing more will ascend,
which is elevated.

escend, know that
atter it self is now co-
led: make therefore
intense and vehe-
Fire, for the space of
hours of the day.

XII. Then lastly, take

away the Fire, or let it go
out, and the next day (all
things being cold) open the
mouth of your Cucurbit,
and take forth the Matter,
which is of a substance,
white, sincere, and melted
or dissolved.

XV. This is your Sub-
stance sought after; and
now you have comethrough
to the end of your Work;
manage it according to
your Reason and Prudence,
for (God assisting) you may
make of it what you please.

KALIDIS PERSIC SECRETA ALCHYMIÆ.

Written Originally in Hebrew, and Translated thence into Arabick, and out of Arabick into Latin: Now faithfully rendered into English,

By WILLIAM SALMON

C H A P. XXII.

Of the Difficulties of this Art.

I. Thanks be given to this World, unless here God, the Creator of all things, who hath made us, renewed us, taught us, and given us knowledge and understanding; for except he should keep us, preserve us, and direct us, we should wander out of the right way, as having no Guide or Teacher: Nor can we know any thing in us, who is the beginning of all things, and the Word it self, his power and goodness, it is, with him he over-shadows his people.

II. He directs and instructs whom he pleases, and by his long-suffering and tender Mercies,

er back into the way of
gleousnes. For he has
tis Angels [or Spirit]
o the dark places, and
d plain the Ways, and
this loving kindness re-
ches such as love him.

I Know then my Bro-
r that this Magistery of
ecret Stone, and this
ible Art, is a secret of
ecrets of God, which
hidden with his own
s; not revealing it to
ut to such, who as
ithfully have deserv-
i who have known his
ness, and Almighty-

If you would request
earthly thing at the
of God, the Secret
Magistery is more to
dired, than any thing
For the Wise Men,
have perfected the
edge thereof, have
en wholly plain, but
ng of it, have parti-
aled it, and partly re-
al it: And in this very
I have found the
ecding Philosophers to
re in all their so much
lful Books.

V. Know therefore, that
Musa, my own Disciple,
(more valuable to me than
any other) having diligent-
ly studied their Books, and
laboured much in the Work
of this Magistery, was much
perplexed, not knowing the
Natures of things belong-
ing thereto: Whereupon
he humbly begged at my
Hands, my Explanation
thereof, and my Directions
therein.

VI. But I gave him no
other Answer, Than that
he should read over the
Philosophers Books, and
therein to seek that which
he desired of me: Going his
way, he read above an hun-
dred Books, as he found, or
could get them, the true
Books of the Secret of the
Great Philosophers: But
by them he could not attain
the knowledge of that Mi-
stery which he desired, tho'
continually studying it, for
the space of a Year, for
which reason, he was as one
astonished, and much trou-
bled in mind.

VII. If then *Musa* my Scholar, (who has deserved to be accounted among the Philosophers) has thus failed in the knowledge of this Mistery; what may be supposed from the Ignorant and Unlearned, who understand not the Natures of things, nor apprehend whereof they consist?

VIII. Now when I saw this in my most dear and chosen Disciple, moved with Piety and Love to him, by the Will also and Appointment of God, I wrote this my Book near the time of my Death, in which, tho' I have pretermitted many things which the Philosophers before me have mentioned in their Books; yet have I handled some things which they have concealed, and could not be prevailed withal to reveal or discover.

IX. Yea, I have explicated, and laid open certain things, which they hid under Ænigmatical and dark Expressions; and this my

Book I have Name, *Secrets of Alchymie*, for I have revealed in it wh^e soever is necessary to the knowledge of this Learning in a Language befitting the matter, and to you, and understanding.

X. I have taught for Magisteries far greater and better than the other Philosophers have done, of the number, The one is Generall Elixir, another Animal: The other two are Mineral Elixirs; but the one Mineral, whose virtue is to wash, clear, and purifie those which they containe in the Bodies. And another fit to make Gold of Azotum, whose Composition & Generation is according to the Natural Generation of the Mines, or in the Heate and Bowels of the Earth.

XI. And these four Magisteries or Works, the Philosophers have discourse of, in their Books of the Composition thereof but they are wanting in some things, nor would they clearly shew the Operatio-

Books: And when
any one found it
et could he not
understand it ;
which nothing was
revious to him.

I will therefore in
Work declare it, toge-
ther with the way and man-
er grav to make it, but if
e other d me, learn to un-
done, al Geometrical pro-
one c, that so you may
another frame your Forna-
ther exceeding the mean,
is; in greatness or small-
l, whith all you must un-
a, deall the proportion of
which are, and the form of
And an bessel fit for your
of Asa
ption

Also you must con-
ration, what is the ground-
the H and begining of the
Earthly ; which is as the
ad Womb to the Ge-
neficiati of Living Crea-
works, which are shaped in
we Wimb, and therein re-
Boo etteir Fabrick Increase
burishment. For if
p na materia of our
try is not conveni-
managed, the Work

will be spoiled, and you wil-
not find that which you
seek after, nor shall you
bring your Work to perfe-
ction.

XIV. For where the
cause of Generation is want-
ing, or the root of the mat-
ter, and heat it self, your
labour will be lost, and the
Work come to nothing.
The same also will happen,
if you mistake in the pro-
portion or weight ; for if
that be not right, to wit, the
proportion of the parts
compounding, the matter
compounded missing of its
just temperature will be de-
stroyed, and so you shall
reap no fruit, the which I
will shew you by an Exam-
ple.

XV. See you not that in
Soap, (with which Cloaths
are washt clean and white)
that it has its virtue and pro-
perty by reason of the just
proportion of its Ingredi-
ents, which spread them-
selves in length and breadth,
and because of which they
agree to the same end ; by
which it appears, that the
Com-

Compositum was truly made, and the power and efficacy which before lay hid, (which is called Property) is now brought to light, which is the quality of washing and cleansing in a proper Laver?

XVI. But should the Ingredients have been put together without proportion, being either too little or too

much, the virtue and efficacy of the Soap would be destroyed, nor would it in any ways answer the desired; for that the true effect ariseth from just proportion and due measure of each Ingredient: To the same, you must understand to happen in the composition of Our Mystery.

C H A P. XXIII.

Of the four principal Operations, Soling, Congelation, Albification and Rubification.

I. **B**eginning now to speak of the Great Work, which they call Alchymie) I shall open the matter without concealing ought, or keeping back any thing, save that which is not fit to be declared: We say then, that the great work contains four Operations, viz. to Dissolve, to Congeal, to make White, and to make Red.

II. There are four quan-

tities partakers together, which, two are placed between themselves; have the other two a distance between them. And either of these quantities, has another quantity partaker with it, which is greater than the two.

III. I understand these quantities, the quantity of the Natures weight of the Medicines,

which are in order dissolv'd and congealed, wherein neither addition, nor diminution have any place. But the two, *viz.* Solution and Congelation, are in one Operation, and make but one Work, and that before Composition; but after Composition those Operations be-

ing it to be like it self, for the Water was more thin than the Earth. And thus does the Soul work in the Body, and after the same manner is the Water thickened with the Earth, and becomes like the Earth in thickness, for the Earth was more thick than the Water.

I. And this Solution and Congelation which we have spoken of, are the solution of the Body, and the congealing of the Spirit, which we have indeed but one Operation; for the Spirits are not congealed, except the Bodies be dissolved; as the Bodies are not dissolved, unless the Spirit be congealed. And when the Body and the Spirit are joined together, each of them takes its Companion into its likeness and pro-

VI. Know also, that between the solution of the Body, and the congelation of the Spirit, there is no distance of time, nor diversity of work, as though the one should be without the other; as there is no difference of time in the conjunction of the Earth and Water, that the one might be distinguished from the other by its operation. But they have both one instant, and one fact; and one and the same work performs both at once, before Composition.

V. As for Example. When Water is put to Earth, it tends to dissolve the Earth, by virtue, property, and force, making it softer than it was before, bring-

VII. I say, before Composition, lest he that should read my Book, and hear the terms of Solution and Congelation, should suppose it to be the Composi-

tion which the Philosophers treat of, which would be a grand Error both in Work and Judgment: Because Composition in this Work is a Conjunction or Marriage of the congealed Spirit with the dissolved Body, which Conjunction is made upon the fire.

VIII. For heat is its nourishment, and the Soul forsakes not the Body, neither is it otherwise knit unto it, than by the alteration of both from their own virtues and properties, after the Conversion of their Natures: and this is the solution and congelation which the Philosophers first speak of.

IX. Which nevertheless they have absconded by their Ænigmatical Discourses, with dark and obscure Words, whereby they alienate and estrange the minds of their Followers, from understanding the Truth: whereof I will now give you the following Examples.

X. Besmear the Lead Poyson, so shall you obtain beginning of the Stone, and Operation thereof. Again upon the strong Bodies solution, till either of them reduced to subtlety. And when you bring the Bodies such subtlety that they make palpable, you shall no doubt that you seek after. And when into you have not ground enough to repeat the Work till they be sufficiently ground and nerved, so shall you have your Work. With a thousand such like, unintelligible, and to be understood, in a particular demonstration thereof.

XI. And in like manner have they spoken of Composition which is a solution, and congelation. Thus. Our Composition is not perfect without Coagulation and Putrefaction. And You must dissolve, coagulate, parate, conjoyn, putrefie compound, because Coagulation is the beginning and end of the thing. Then those who can understand without being taught?

XI. But 'tis true, that
es here be a compound-
e Stone can never be
upt to light: There
t is a separation of the
ts of the Compound,
ic separation is in order
a conjunction. I tell
gain, that the Spirit
t dwell with the Bo-
r enter into it, nor a-
it, until the Body be
subtil and thin as the

XIII. But when it is at-
tenuated and made subtil,
and has caste off its thick-
ness and grossness, and put
on that thinness; has forsa-
ken its Corporeity, and be-
come Spiritual; then shall
it be conjoyned with the
subtil Spirits, and imbibe
them, so that both shall be-
come one and the same
thing, nor shall they for-
ever be severed, but become
like water mixt with water,
which no Man can sepa-
rate.

C H A P. XXIV.

The latter two Operations, viz. *Albification*
and *Rubification*.

Suppose that of two
like quantities which
solution and conge-
lation, the larger is the Soul,
leer is the Body: Add
ards to the quantity
is the Soul, that quan-
tum is in the Body,
shall participate with
st quantity in virtue
y Then working them

as we have wrought them,
you will have your desire,
and understand *Euclid* his
Line or Proportion.

II. Then take this quan-
tity, weigh it exactly, and
add to it as much moisture
as it will drink up, the
weight of which we have
not determined: Then

work them as before, with the same Operations of a first imbibing and subliming it: This Operation is called Albification, and they name it *Yarit*, that is, Silver or White Lead.

III. When you have made this Compound white, add to it so much of the Spirit, as will make half of the whole, and set it to working, till it grows red, and then it will be of the colour of *Al-sulfur* [*Cinnabar*] which is very red, and the Philosophers have likened it to Gold, whose effects lead to that which the Philosopher said to his Scholar *Arda*.

IV. We call the Clay when it is white *Yarit*, that is Silver: But when it is red, we name it *Temeynch*, that is Gold: Whiteness is that which tinges Copper, and makes it *Yarit*: And it is redness which tinges *Yarit*, i.e. Silver, and makes it *Temeynch*, or Gold.

V. He therefore that is able to dissolve these Bo-

dies, to subtilize them to make them white, as I have said; to compound them by imbibing, and convert them to the same, shall without doubt perform the work, and attain to the perfections of the Magistry, which I have spoken.

VI. Now to these things, you must make the Vessels for this purpose. The one is an *Alembick*, in which the parts are distilled and cleansed; so the matter of the Magistry is depurated, and compleat and perfe-

VII. Every one of these Aludels must have a fit for them, which have a similitude according to the Work, and some other Philosophers, have named things in their Books, according to the manner and use thereof.

VIII. And hereinafter the Philosophers agree together in their Writings; concerning the matter under Sun-

my Books, but setting
the necessary Instruments
for the said four Operations. The Instruments
chiefly two in number,
a Cucurbit with its
elbick; the other is a
llmade Aludel, or subli-
taly.

There are also four
necessary to these,
odies, Souls, Spirits,
and of these four
the Mineral Work,
Magistry consist, all

which are made plain in the
Books of Philosophers.

X. I have therefore omitted
them in mine, only
touching at them; and created
of those things which
they over-passed with si-
lence; which what they
are, by the sequel of the
Discourse, you will easily
discern; but these things
write I, not for the Ignor-
ant and Unlearned, but for
the Wise and Prudent, that
they may know them.

C H A P. XXV.

*The Nature of Things appertaining to this
Work: Of Decoction, and its Effects.*

Now then that the
Philosophers have
them by divers
names: Sometimes they call
Minerals, sometimes
Animals, sometimes Vege-
table sometimes Natures,
but they are things na-
and others have cal-
them by other names at
pleasures, or as they
desirest.

II. But their Medicines
are near to Natures, as the
Philosophers have taught
in their Books; for that
Nature comes nigh to Na-
ture, and Nature is like to
Nature, Nature is joyned to
Nature, Nature is drowned
in Nature, Nature makes
Nature white, and Nature
makes Nature red.

III. And Corruption is in conjunction with Generation, Generation is retained with Generation, and Generation conquereth with Generation.

IV. Now for the performance of these things, the Philosophers have in their Books taught us how to decoct, and how decoction is to be made in the matter of our Magistry: This is that which generates, and changes them from their Substances and Colours, into other Substances and Colours.

V. If you err not in the begining you may happily attain the end: But you ought to consider the seed of the Earth whereon we live, how the heat of the Sun works in it, till the Seed is impregnated with its influences and Virtues, and made to spring, till it grows

up to ripeness: This the first change or transi-

VI. After this, Me other Creatures feed upon it; and Nature, by the heat that is innate in Man, changes it again, into the Blood, and Bones.

VII. Now like to this is the Operation or Work of our Magistry, these souls whereof, (as the Philosophers say) is such, at by progress and perfectio- lifts in the fire, which is cause of its Life and ea

VIII. Nor is the thing which comes between the Body and the heart, but the fire; nor is there any thing mingled therewith, but the fire which brings the Magister to perfeccio- which I have told yo, I have both seen an d fit con- joi

C H A P. XXVI.

Subtilization, Solution, Coagulation, and Commixion of the Stone.

NO W except you subtilize the Body it becomes water, it will corrupt and putrefie, can it congeal the Fume, Souls when the fire touches them; for the fire is such which by its force and congeals and unites

Fire and Water, Earth and Air together, mixing the thick with the thin, and the thin with the thick, so as they may abide together, and their Natures may be changed the one into the other, and made like, and one thing in the compound which before were simple.

In like manner the Alphers commanded to dissolve the Bodies, to that the heat might enter into their Bowels, or in parts: So we return to dissolve these Bodies, and singal them after their solution, with that thing which is near to it, till all the mixed together by a good fit commixtion, proportional quantities, evenly conjoined together.

Wherefore we joyn

IV. Because that part which generates or ferments, bestows its virtue upon the subtil and thin, which is the Air; for like cleaves to its like, and is a part of the Generation, from whence it receives power to move and ascend upwards.

V. Cold has power over the thick matter, because it has lost its heat, as the water is gone out of it; and the driness appears upon it.

This moisture departs by ascending up; and the subtil part of the Air has mingled it self with it, for that it is like unto it, and of the same nature.

VI. Now when the thick body has lost its heat and moisture, and that the cold and dryness has power over it; and that their parts have mixed themselves, by being first divided, and that there is no moisture left to joyn the parts divided, the parts withdraw themselves.

VII. And then the part which is contrary to cold, by reason it has continued, and sent its heat and decoction to the cold parts of the Earth, having power over them, and exercising such dominion over the coldness which was hidden in the said thick Body; *that*, by virtue of its generative power, changes the thick cold Body, and makes it become subtil and hot, and then strives to dry it up again by its heat.

VIII. But afterwards, the

subtil part, (which caused the Natures to ascend) having lost its Occidental heat, and waxes cold, the Natures are changed, and become thick, and descend to the center, when it is the earthly Natures are yelded together, which are subtilized, and converted; and in their generation, imbribed in them.

IX. And so the moisture joyneth together the divided: But the Earth labours to dry up that moisture, compassing it about, and hindering it from going out; by means whereof that which before lay hid does now appear; notwithstanding the moisture be separated, but is held fast, and finally retained by dryness.

X. In like manner we see, that whatsoever in the World, is held or obtained by or with its contrary, as heat with cold, and dryness with moisture; thus when each of them besieged its Companion, the thin is mixed with the thick, and those things are

one substance, viz.
hot and moist Soul,
their cold and dry Bo-
re united, and made

from one thing to another.

XII. I have told you the Truth, which I have seen, and my own self has done: And therefore I charge you to change or convert the Natures from their Substances and Subtilties, with heat and moisture, into their Substances and Colours. If you proceed aright in this Work, you must not pass the bounds I have set you in this Book.

C H A P. XXVII.

*In b manner of Fixation of the Spirit, Deco-
ction, Trituration, and Washing.*

When the Body is mingled with fire, and that the heat fire meets therewith, the moisture is converted the Body, and dissolves and then the Spirit can go forth, because it is mixed with the Fire.

tive, so long as the Bodies are mixed with them, and strive to resist the fire, its heat and flame, and therefore these parts can scarcely agree without a good and continual Operation, and a steadfast, permanent, and natural heat.

I The Spirits are fugi-

III. For the nature of the Soul is to ascend upwards, where its Center is ; and he that is not able to joyn two or more divers things together, whose Centers are divers, knows nothing of this Work.

IV. But this must be done after the conversion of their Natures, and change of their Substances, and matter, from their natural Properties, which is difficult to find out.

V. Whoever therefore can convert or change the Soul into the Body, and the Body into the Soul, and therewith mingle the subtil and volatile Spirits, they shall be able to tinge any Body.

VI: You must also understand, that Decoction, Contrition, Cribation, Minification, and Ablication, with Sweet Water, are most necessary, to the Secret of our Magistery.

VII. And if you b
pains herein, you may cleanse it purely ; so you must clear it from its heat and darkness, which appear in the Operati
on.

VIII. And you must utilize the Body to the greatest point of Volatility and Subtlety ; and then therewith the Souls solv
ed, and the Spirits coagul
ed, and so digest and coct, to the perfecti
on of the matter.

C H A P. XXVIII.

Of the Fire fit for this Work.

You must not be un-acquainted with the strength and proportion of fire, for the perfection, destruction of our Stone ends thereupon: For it is said, *The fire gives profit which is perfect, but its hurt and destruction to which is Corrupt.*

So that when its quantity or proportion shall be just and convenient, your Work will thrice prosper, and go on as it ought to do: but if it exceed the measure, it shall without measure oupt and destroy it.

I. And for this cause it is requisite, that the Philosophers have instituted several proofs of the strength of their Fires; that they might prevent and hinder their burning, and the hurt of a violent heat.

IV. In *Hermes* it is said, *I am afraid, Father, of the Enemy in my House:* To whom he made Answer; *Son, Take the Dog of Corascene, and the Bitch of Armenia, and joyn them together; so shall you have a Dog of the colour of Heaven.*

V. *Dip him once in the Water of the Sea; so will he become thy Friend, and defend thee from thine Enemy, and shall go along with thee, and help thee, and defend thee wheresoever thou goest, nor shall he ever forsake thee, but abide with thee for ever.*

VI. Now *Hermes* meant by the Dog and Bitch, such Powers or Spirits as have power to preserve Bodies, from the hurt, strength, or force of the Fire.

VII. And these things are Waters of Calces and Salts, the Composition whereof is to be found in the Writings of the Philo-

sophers, who have discus-
sed of this Magistry a-
mong whom, some of them
have named Sea-wer
Virgins Milk, food of Eds,
and the like.

C H A P. XXIX.

Of the Separation of the Elements.

I. **A**fterwards take this precious Stone, (which the Philosophers have named, yet hidden and concealed) put it into a Cucurbit with its Alembick, and divide its Natures, viz. the four Elements, the Earth, Water, Air, and Fire.

ness be gone, and its thick-
ness be vanished.

III. Then make it white, causing the superfluous moisture to fly away; for then it shall be changed and become a white Ox, wherein there is no cloud, darkness, nor uncleanness, nor contrariety.

IV. Afterwards return it back to the first Name, which ascended from it, and purifie them like wise from uncleanness, black-
ness and contrariety.

V. And reiterate Works upon them so often till they be subtilized,

II. These are the Body and Soul, the Spirit and Tincture: when you have divided the Water from the Earth, and the Air from the Fire, keep each of them by themselves, and take that, which descends to the bottom of the Glafs, being the Fæces, and wash it with a warm fire, till its black-

and made thin, which
you have done, ren-
de up thanks and acknowl-
edgments to the most Gra-
cious God.

I. Know then that this
is but one, and it
duceth one Stone, into
which Garib shall not enter,
any strange or foreign

The Philosopher
works with this, and there-
fore proceeds a Medicine
which gives perfection.

II. Nothing must be
mixed herewith, either
part or whole: And this
is to be found at all
times, and in every place,
about every Man; the
path whereof is yet diffi-
cult to him that seeks it,
whosoever he be.

III. This Stone is vile,
vile, and stinking; it costs
nothing; it must be taken
once, it is somewhat heavy
and is called the Ori-
gin of the World, because
it ties up, like things that
burst forth; this is the mani-
festation and appearance of
it, to them that seek truly
after it.

IX. Take it therefore,
and work it as the Philo-
sopher has told you in the
the Book, where he speaks
of it after this manner. *Take
the Stone and no Stone, or that
which is not a Stone, neither
of the nature of a Stone; it is
a Stone whose Mine is in the
top of the Mountains.*

X. By which the Philo-
sopher understands Animals,
or living Creatures; where-
upon he said, *Son, go to the
Mountains of India, and to
its Caves, and take thence
precious Stones, which will
melt in the water, when they
are put into it.*

XI. This Water is that
which is taken from other
Mountains and hollow pla-
ces; they are Stones and no
Stones, but we call them
so, for the resemblance they
have to Stones.

XII. And you must know
that the Roots of their
Mines are in the Air, and
their Tops in the Earth; and
they make a noise when
they are taken out of their
pla-

places, and the noise is very great. Make use of them very suddenly, for other-wise they will quickly nish away.

C H A P. XXX.

Of the Commixtion of the Elements which were separated.

I. **N**O W you must begin to commix the Elements, which is the compass of the whole Work; there can be no commixtion without a Marriage and putrefaction. The *Marriage* is to mingle the thin with the thick: and *Putrefaction* is to rost, grind, water or imbibe so long, till all be mixt together and become one, so that there be no diversity in them, nor separation, as in water mixed with water.

II. Then will the thick strive to retain the thin, and the Soul shall strive with the fire, and endeavour to sustain it, then shall the Spirit suffer it self to be swallowed up by the Bodies, and

be poured forth into them, which must needs be, because the dissolved bodies when it is commixed with the Soul, is also commixed, and with every part thereof.

III. And other things will enter into other things, according to their similitude and likeness, and both parts are changed into one and the same thing: For this cause, it behoves the Soul must partake of the convenience, proprieity, durability, hardness, corporeity and permanency, which the body has in its commixtion.

IV. The like also will happen to the spirit in his state or condition of the Soul and Body: For when the

spirit shall be commixt with the Soul by a laborious creation, and all its parts with all the parts of the other two, viz. of the Soul and Body; then shall the Spirit and the said two, be engaged into an inseparable alliance, whose *natures* are preserved, and their Parts agreed and conjoyned perfectly together.

Whereby it comes to that when this Composition has met with a body contrived, and that heat takes hold of it, and that moisture which was in it swallowed up in the dissolved body, and has passed through it, [into its most inward parts,] and united or one dyned it self with that which was of the nature of panacure, it becomes inflamed, and the fire defends it with it.

Then when the fire had enflame it, it will suffer the said fire to hold of it, to wit, to cleave to it, i. e. to the Spirit

commixt with the water: The fire will not abide by it until it be pure.

VII. And in like manner does the Water naturally fly from the Fire, of which when the fire takes hold, it does by little and little evaporate.

VIII. And thus is the Body the means to retain the Water, and the Water to retain the Oyl, that it might not burn and consume away, and the Oyl to retain the Tincture; which is the absolute matter and cause, to make the colours appear in that, wherein otherwise there would be neither light nor life.

IX. This then is the true life and perfection of this great Work, even the work of our Magistery, which we seek after: Be wise and understand, search diligently, and through the goodness and permission of God, you shall find what you look for.

C H A . P . XXXI.

*Of the Solution of the Stone compounded.
Coagulation of the Stone dissolved.*

I. **T**HE Philosophers take great pains in dissolving, that the Body and Soul might the better be incorporated and united: for all those things which are together in Contrition, Assiation, and Rigation, have a certain affinity and Alliance between themselves.

II. So that the fire may hurt or spoil the weaker principle in nature, till it be utterly destroyed and vanish away; and then it turns it self also upon the stronger parts, till it divests the Body of the Soul, and so spoils all.

III. But when they are thus dissolved and congealed, they take one anothers parts, striving in each others mutual defence, as well the

great as the small, and incorporate and joyn well together, till they converted and changed one and the same thi-

IV. When this is the fire takes as much the Soul as it does from the Body, nor can it hurt one more than the other: neither more nor less which is a cause of creation.

V. For this reason it is necessary, in teaching the composition of, the fire to afford one place for dissolving the solution of simple Bodies and Solids, because Bodies do not enter into Souls, but do prevent and hinder them from Sublimation, Retention, Concretion, and the like Operations.

xcept purification go

Now understand, solution is done by one of these two ways; either extracting the inward parts of things unto their essencies (an Example of we have in Silver, which seems cold and dry, being dissolved, so that inward parts appear outward it is hot and moist:)

Or else, to reduce accidental moisture which it had not before, to add to its own natural dryness; by which means parts are dissolved: and likewise called Solu-

I. But as to Congela-
tion the Philosophers have
congeal in a Bath, with
Congelation: This, I
see Sulphur shining in
is a Red Hyacinth, a
deadly Person, the
which there is no
tter, a Lyon, a Con-
or a Malefactor, a cut-
word, a healing Anti-
bich cures all Infirmit-
y Diseases.

IX. And Geber the Son of Hayen said, That all the Operations of this Magistry are comprehended under these six things. 1. To make fly, ascend, or sublime. 2. To melt or liquify. 3. To incerate. 4. To make white & Marble. 5. To dissolve. 6. To congeal.

X. To make fly, is to drive away and remove blackness and soulness from the Spirit and Soul; to melt is to make the Body liquid: To incerate, is properly to subtilize the Body: To whiten, is to melt speedily: To dissolve, is to separate the parts: And to congeal, is to mix, joyn, and fix the Body with the Soul already prepared.

XI. Again, To fly, or ascend, appertains both to Body and Soul: To melt, to incerate, to whiten, and to dissolve, are accidents belonging to the Body: But congelation, or fixation, only belongs to, and is the property of the Soul: Be wise, understand, and learn.

C H A P. XXXII.

*That Our Stone is but One, and of the
ture thereof.*

I. WHEN it was demanded of Bauzan a Greek Philosopher, whether a Stone may be made of a thing which budeth? Answered, Yea, *viz.* the two first Stones, to wit, the Stone *Alcali*, and our Stone, which is the Workmanship and Life of him who knows and understands it.

II. But he that is ignorant of it, who has not made, nor knows how it is generated, supposing it to be no Stone, or apprehends not in his own mind, all the things which I have spoken of it, and yet will attempt to compose it, spends away foolishly his precious time, and loses his Money.

III. Except he finds out this precious Treasure, he finds indeed nothing, there

is no second thing other, that can rise up to take its place, or stand instead thereof; is no other Natures than triumph over it.

IV. Much heat is there of it, but with certain temperature: If by saying, you come to it, you will reap pleasure, but if yet you remain ignorant, you will lose all labour.

V. It has many singular Properties and Virtues, curing the Infirmitie bodies, and their accidents, Diseases, and preserves Substances, so that he appears not in the Heterogenities, or Curiosities: No possibly the dissolution of the stone.

V. It is the *Sapo*, or Soap Edies, yea, their Spirit soul, which when it is incorporate with them, dis-
v them without any loss.

VI. This is the Life of Dead, and their Re-
vivion; a Medicine
or viving Bodies, cleansing
recoi in and purging away
ures Superfluities.

VII. He that under-
standing, let him understand,
that is ignorant, let
thee ignorant still: For
Treasure is not to be
bought with Money, and
cannot be bought, so
far can it be sold.

IX. Conceive therefore its Virtue and Excellency aright, consider its value and Worth, and then begin to Work: How excellently speaks a Learned Philosopher to this purpose?

X. God (saith he) gives thee not this Magistry for thy sole Courage, Boldness, Strength, or Wisdom, without any labour; but thou must labour, that God may give thee success. Adore then God Almighty the Creator of all things, who is pleased thus to favour thee, with so great, and so precious a Treasure.

C H A P. XXXIII.

Way and Manner how to make the Stone both White and Red.

When you attempt to do this, take a precious Stone, and put it into a Cucurbit, cover it with an Alembick, close well with Lu-

tum sapientiae, and set it in Horse-dung, and fixing a Receiver to it, distil the matter into the Receiver, till all the water is come over, and the moisture dry.

ed up, and drynesſ prevail over it.

II. Then take it out dry, reserving the water that is distilled for a future occaſion; take, I ſay, the dry body, that remained in the bottom of the Cucurbit, and grind it, and put it into a Vessel anſwerable in magnitude to the quantity of the Medicine.

III. Bury it in as very hot Horse-dung as you can get, the Vessel being well luted with *Lutum sapientiae*: And in this manner let it digest. But when you perceive the Dung to grow cold, get other fresh Dung which is very hot, and put your Vessel therein to digest as before.

IV. Thus ſhall you do for the ſpace of forty days, renewing your Dung ſo often as the occaſion or reaſon of the Work ſhall require, and the Medicine ſhall diſſolve of it ſelt, and become a thick White waſter.

V. Which when you ſhall ſee, you ſhall wash it, and put thereto half much by weight of the ſter which you referred close and lute your Vessel well with *Lutum sapientiae*, and put it again into Horse-dung (which is ſtill hot and moist) to digest, remitting to renew the Intemperie when it begins to cool, the course of forty days expir'd.

VI. So will your Medicine be congealed in like number of days, before it was diſſolved in

VII. Again, take and weigh it justly, and according to its quantity, add of the referred water made before, grind it dry, and ſubtilize it, and ſet the water upon it, and ſtir it again in hot Horse-dung for a Week and half a day; then take it out, and you ſhall ſee that the Medicine has already drunk in Water.

III. Afterwards grind it
ga, and put thereto the
ke Quantity of your re-
red water as you did be-
re; bury it in very hot
Ice dung, and leave it
before ten days more,
it out again, and you
find that the Body has
ely drunk up the Wa-

Then (as before)
it, putting thereto of
fore reserved Water,
oresaid quantity, and
it in like manner in
orse-dung, digesting it
days longer, then taking
fth, and this do the
time also.

X Which done, take it
and grind it, and bu-
tin Horse-dung, till it
dolved : Afterwards
out, and reiterate it
more, for then the
will be perfect, and
ork ended.

X Now when this is
nd you have brought
ur matter to this great
fection, then take of

Lead or Steel 250 Drams,
melt it, and caste thereon
1 Dram of Cinnabar, to wit,
of this our Medicine thus
perfected, and it shall fix
the Lead or Steel that it
shall not fly the fire.

XII. It shall make it
white, and cleanse it from
all its dross and blackness,
and convert it into a Tin-
ture perpetually abiding.

XIII. Then take a Dram
from these 250 Drams, and
project it upon 250 Drams
of Steel, or Copper, and it
shall whiten it, and convert
it into Silver, better than
that of the Mine ; which is
the greatest and last Work
of the White, which it per-
forms.

XIV. To convert the said
Stone into Red. And if you
desire to convert this Ma-
gistry into Sol, or Gold,
take of this Medicine thus
perfected (at § 10. above)
the weight of one Dram,
(after the manner of the
former Example, and put
it into a Vessel, and bury
it in Horse-dung for forty
X 3 days,

days, till it be dissolved.

XV. Then give it the Water of the dissolved Body to drink, first as much as amounts to half its weight, afterwards bury it in hot Horse-dung; digesting it till it is dissolved, as aforesaid.

XVI. Then proceed in this Golden Work, as before in the Silver, and shall have fine Gold, pure Gold. Keep (my this most secret Book, containing the Secret of Secrets, reserving it from Ignorant and Profane Hands, so you obtain your d
Amen.

C H A P. XXXIV.

Kalid's Secret of Secrets, or Stone of the Philosophers Explicated.

I. **I**F you would be so happy as to obtain the Blessing of the Philosophers, as God doth live for ever, so let this verity live with you. Now the Philosophers say, it abides in the Shell, and contains in it self both White and Red, the one is called Masculine, the other Feminine ; and they are Animal, Vegetable, and Mineral, the like of which is not found in the World besides.

II. It has power both Active and Passive in it, and has also in it a substance dead and living, Spirit and Soul, which, among the ignorant, the Philosophers call the most vile thing, contains in it self the four Elements which are found in its Skirts, and may only be bought for a small price.

III. It ascends by it self, it waxes black, it decays, yet burns, and waxes white, inc

at decreases of it self: It is
atter which the Earth
brings forth, and descends
from Heaven, grows pale
and red, is born, dieth, ri-
se again, and afterwards
Bodys for ever.

V. By many ways it is
brought to its end, but its
proper decoction is upon a
soft, mean, strong, by
various degrees augmented,
and you are certain it is qui-
etly fixed with the Red in
fire. This is the Philo-
sophers Stone.

. Read, and Read a-
gain, so will all things be-
come more clear to you:
if hereby you under-
stand not the matter, you
are withheld by the Chains
of Ignorance; for you shall
never otherwise know or
see this Art.

I. *Hermes* saith, *The
Dragon is not killed, but by
his Brother and his Sister; not
by one of them alone, but by
both together:* Note these
things: There are three
Heads, yet but one Body,
on Nature, and one Mi-

neral: This is sufficient for
you if you have a dispositi-
on to understand this Art.

VII. The *Dragon* is not
mortified, nor made fixed,
but with *Sol* and *Luna*, and
by no other: In the Moun-
tains of Bodies, in the Plains
of Mercury, look for it,
there this Water is created,
and by concourse of these
two, and is called by the
Philosophers, their perma-
nent or fixed Water.

VIII. Our Sublimation
is to decoct the Bodies with
Golden Water, to dissolve,
to liquifie, and to sublime
them: Our Calcination is
to purifie and digest in four
ways, and not otherwise,
by which many have been
deceived in Sublimation.

IX. Know also that our
Brass, or Latten, is the Phi-
losophers Gold, is the true
Gold: But you strive to
expel the Greenness, think-
ing that our Latten, or Brass,
is a Leprous Body, because
of that Greenness, but I tell
you, that that Greenness is
all that is perfect therein,

and all that is perfect, is in that Greenness only, which is in our Latten, or Brass.

X. For that Greenness, by our Magistery is in a verie little time transmuted into the most fine Gold : And of this thing we have experience; which you may try by the following Directions.

XI. Take burnt, or calcined Brass, and perfectly rubified: Grind it, and decoct it with Water, seaven times, as much every time as it is able to drink, in ali the ways of Rubifying and Assating it again,

XII. Then make it to descend, and its green color, will be made Red, and as clear as a Hyacinth; and so much redness will descend with it, that it will be able to tinge Argent Vive, in some measure, with the verie color of Gold ; all which we have done and perfect-ed, and is indeed a very great Work.

XIII. Yet you cannot

prepare the Stone by means, with any green moist liquor, which is so and brought forth in Minerals; this blessed in power, or virtue, which generates all things, wil yet cause a vegeta springing, budding for fruitfulness, unlesst be a Green color.

XIV. Wherefore the losophers call it their and their Water of Putration, or Putrefaction; they say truth herein with its water it is put ed, and purified, and w ed from its blackness, made White.

XV. And afterward is made the highest I whereby you may learn and understand, that true Tincture is made with our Brass, or ten.

XVI. Decoct it therefore with its Soul, till Spirit be joyned with Body, and be made one shall you have your de-

VI. The Philosophers spoken of this under my Names, but know aliy, that it is but one te which does cleave on it self to Argent Vive all to Bodies, which all have the true signs low you must know Argent Vive will cleave, ectly joyn and unite et into.

VII. That the Argent will cleave, joyn, or self to Bodies is And they err who that they understand nce in Geber of Argent where he saith, When ching among other you shall not find by ghestion, any matter to agreeable to Nature, Agent Vive of the Ba-

By Argent Vive in pce, is understood iive Philosophical ; it is that Argent Vive which sticks to, and is and with the Bo- he old Philosophers id no other matter ;

nor can the Philosophers now, invent any other matter or thing, which will abide with the Bodies, but this Philosophick Argent Vive only.

XX. That common Argent Vive does not stick, or cleave to the Bodies, is evident by Experience, for if common Argent Vive be joyned to the Bodies, it abides in its proper nature, or flys away, not being able to transmут the Body into its own nature and substance, and therefore does not cleave unto them.

XXI. For this cause, many are deceived in working with the vulgar Quicksilver: For our Stone, that is to say, our Argent Vive accidental, does exalt it self far above the most fine Gold, and does overcome it, and kill it, and then make it alive again.

XXII. And this Argent Vive, is the Father of all the Wonderful things of this our Magistery, and is congealed, and is both Spirit and

and Body : This is the *Argent Vive* which Geber speaks of, the consideration of which is of moment, for that it is the very matter which does make perfect.

XXIII. It is a chosen pure substance of *Argent Vive*; but out of what matter it is chiefly to be drawn, is a thing to be enquired into. To which we say, That it can only be drawn out of that matter in which it is : Consider therefore my Son, and see from whence that Substance is, taking that and nothing else : By no other Principle can you obtain this Magistry.

XXIV. Nor could the Philosophers ever find any other matter, which would continually abide the fire, but this only, which is of an Unctuous substance, perfect and incombustible.

XXV. And this matter, when it is prepared as it ought, will transmute, or change all Bodies of a Metallick substance, which it

is rightly projected into the most perfect or the most pure fine, but most easily, and by all other Bodies *Lun*

XXVI. Decoct first Wind or Air, and wards without Wind, you have drawn forth Venom [or Virtue] which is called the Soul, out of that matter ; this is that you seek, the even *Aqua vitæ*, which cures Diseases. Now the Magistry is in the pour.

XXVII. Let the be put into a fire for three days, of Elementaria, and in that decoction, for three days, the Body will be joined with the Soul, and the Spirit, and they will rejoice with the Soul, and they fixed together, and one with another, in Life they will be mortal, and immortal, without separation for ever.

C H A P. XXXV.

A farther Explication of this matter.

UR. Medicine is born of humane kind, acts made of 3 things, f a Body, Soul, and There are two Bo- o wit *Sol* and *Luna*: Tincture, wherewith & Bodies are tinged ; and *Luna* tingeth *Sol*; for nature brings only its like, a Man, a Horse, a Horse,

not the Man ; it must first be nourisht and bred up till it comes to Maturity : So is it with Metals also ; they cannot shew their power and force, unless they be first reduced from their Terrestreity to a Spirituali- ty, and nourisht and fed in their Tinctures through heat and humidity.

We have named the which serve to this which of some are ferment ; for as a lit- teen levens the whole so *Luna* and *Sol*, le- lercury as their Meal eir Nature and Vir-

IV. For the Spirit is of the same matter and nature with our Medicine : We say our Medicines are of a fiery nature, and much subtiler, but of themselves, they cannot be subtil nor simple, but must be matu- rated, or ripened with sub- til and penetrating things.

If it be demanded, *Sol* and *Luna*, having naked Tincture, do not tinge imperfect Metals ? Answer : A Child, tho'

V. Earth of it self is not subtil, but may be made so through moist water, which is dissolving, and makes an in-

ingress for *Sol*, that it may penetrate the Earth, and with its heat make the Earth subtile; and in this way the Earth must be subtilized so long, till it be as subtil as a Spirit, which then is the Mercury, more dissolving than common water, and apt to dissolve the said Metals, and that through the heat of fire, to penetrate and subtilize them.

VI. There are several Spirits, as Mercury, Sulphur, Orpiment, Arsenick, Antimony, Nitre, Sal-armoniack, Tutia, Marchisits, &c. but Mercury is a better Spirit than all others; for being put into the fire they are carried away, and we know not what becomes of them: But *Mercury*, as it is much subtler, clearer, and penetrative, so it is joyned to the Metals, and changed into them, whereas the others burn and destroy them, making them more gross than they were before.

VII. Now Mercury is of such a subtil nature, that it

transmutes Metals in simple and pure substance self is, and attracts th its self: But no Metal be transmuted by a the other Spirits, but burn it to Earth and which Mercury it be impalpable, and the is called *Argent Vive*.

VIII. We take n
else to subtilize Met
make them penetrati
to tinge other M
Some call it *Argent V*
a Water, an Acetu
Poyson, because it de
imperfect Bodies, di
them into several pa
forms; our Medic
made of two thing
of Body and Spirit:
this is true, that all
have but one Root a
riginal.

IX. But why cann
Medicine be made c
compounded together
Answer: It may be
of all these together
they must be reduce
a *Mercury*, which
be difficult of the sh
of Man's Life: The

ake the next matter,
are the two afore-
lings, *viz.* Body and

round, and be less than the outward Vessel: 6 or 7 Inches high, called a containing Cucurbit; on which you must place an Alembick or Head, through which the Vapors may ascend, which must be well luted, with Lute made of Meal, sifted Ashes, Whites of Eggs, &c. Or of Meal, Calx Vive, *ana j.* part tempered with Whites of Eggs, which you must immediately use: Lute it so well, that no Spirits may fly away; the loss of which will prejudice your Work extreamly; therefore be wary.

X. Some Philosophers our Medicine is made for things, and so it is: Metals, and their are the four Ele- Others say true al- that Metals must be into *Argent Vive*: many Learned and Men err, and loose Argentives in this path. As far of the matter of our Medicine is or with which it is: Now of the Ves-

The Vessel ought to be the Firmament, close and encompass wole Work: For our life is nothing else exchange of Elements to another, which is by the motion of the nent; for which rea- it must needs be round licular.

XI. The other, or se-
cond Vessel, must also be

XIII. The Fornace or Oven must be round, 12 or 14 Inches high, and 6 or 7 Inches broad, and 3 or 4 Inches in thickness to keep in the heat the better.

XIV. Our matter is generated through, or by help of the heat of the fire, through the Vapour of the Water, and also of the Mercury, which must be nourished; be wise and consider, and meditate well upon the matter.

XV.

XV. Now in order to this Work, there is 1. Dissolution. 2. Separation. 3. Sublimation. 4. Fixation, or Congelation. 5. Calcination. 6. Ingression.

XVI. *Dissolution* is the changing of a dry thing into a moist one, and belongs only to Bodies, as to *Sol* and *Luna*, which serve for our Art: For a Spirit needs not to be dissolved, being a liquid thing of it self; but Metals are gross and dry, and of a gross nature, and therefore must be subtilized.

XVII. First, Because unless they be subtilized through dissolution, they cannot be reduced into water, and made to ascend through the Alembick, to be converted into Spirit, whose remaining foeces are reserved for a farther use.

XVIII. Secondly, Because the Body and Spirit must be made indivisible and one: For no gross matter joyns or mixes with a Spirit, unless it be first sub-

tilized, and reduced into gent *Vive*, then the one braces the other inseparably. For *Argent Vive* mixing with a thing like itself, rejoyceth in it; and the dissolved Body embraceth the Spirit, and suffers not to fly away, making endure the fire; and joyces because it has an equal, *viz.* one like and of the same nature.

XIX. *Dissolution* is done: Take Leaves of *Sol* or *Luna*, to which add a good quantity of pure *Mercury*; putting in the *Incubus* by little and little, into a Vessel placed in so gentle heat, that the Metal may not fume: when dissolved, and the *Mercury* seems to be one Homogeneous body, you have done. If there be any foeces undissolved, add more *Mercury*, till all be melted together.

XX. Take the *Mercury* thus dissolved, set it in the *Incubus* for 7 days, then let it stand, and strain all through a Cloth or Skin; if all through, the dissolu-

; if not, you must gain, and add more , so long till all be oled.

X. *Separation* is the di-
-an of a thing into parts,
-are from impure. We
-ur dissolved matter,
-p: it into the smaller
-which stands in the
-ite, well luting to
-Ambick, and seting it
-ts, continuing the fire
-a week : One part of
-Spirit sublimes, which
-ca the Spirit or Water,
-is the subtlest part; the
-which is not yet sub-
-lides sticks about the Cucur-
-in. And some of it falls as
-erto the bottom, which
-van and moist, this we
-t Air. And a third
-maining in the bot-
-the inner Vessel,
-ich is yet grosser, may
-lled the Earth.

XI. Each of these we
-into a Vessel apart; but
-third we put more
-, and proceed as
-reserving always
-hinciple or Element
-tly it self, and thus pro-

ceeding till nothing remains
in the inner Vessel, but a
black pouder, which we
call the black Earth, and is
the dregs of Metals, and the
thing causing the obstruc-
tion, that the Metals cannot
be united with the Spirit; this
black pouder is of no
use.

XXIII. Having thus se-
-parated the four Elements
from the Metals, or divided
them, you may demand,
What then is the fire, which
is one of these four? To
which I Answer: That the
Fire and the Air are of one
nature, and are mixed to-
gether, and changed the
one into the other; and in
the dividing of the Ele-
ments, they have their na-
tural force and power, as in
the whole, so in the parts.

XXIV. We call that Air
which remained in the big-
ger Vessel, because it is
more hot than moist, cold,
or dry: The same under-
stand of the other Elements.
Hence Plato saith, *We turned
the moist into dry, and the dry
we made moist, and we turned
the*

the Body into Water and Air.

XXV. *Sublimation* is the ascending from below upwards, the subtil matter arising, leaving the gross matter still below, as he said before in the changing of the Elements: Thus the matter must be subtilized, which is not subtil enough, all which must be done through heat and moisture, *viz.* through Fire and Water.

XXVI. You must then take the thing which remained in the greater Vessel, and put it to other fresh *Mercury*, that it may be well dissolved and subtilized: set it in *B.M.* for three days as before. We mention not the quantity of *Mercury*, but leave that to your discretion, taking as much as you need, that you may make it fusible, and clear like a Spirit. But you must not take too much of the *Mercury*, lest it become a Sea; then you must set it again to sublime, as formerly, and do this Work

so often, till you brought it through the lembick, and it be very til, one united thing, pure, and fusible.

XXVII. Then we again into the inner V and let it go once through the Alembic see whether any thin left behind; which if the same we add more *cary*, till it becomes a thing; and leaves no sediment, and be sepa from all its Impurity Superfluity.

XXVIII. Thus ha made out of two, one thing, *viz.* out of Bod Spirit, one only corous substance, whic Spirit and light; the which before was and fixed, ascendit wards, is become lig volatile, and a mere Thus have we made a out of a Body, we mu make a Body out of rit, which is the one t

XXIX. *Fixation, C gelation,* is the maki

owing and volatile matter
ext, and able to endure the
re and this is the chang-
g of the Spirit into a Bo-
dy: We before turned the
yss and the Body, into
oiness and a Spirit; now
ust turn the Spirit in-
Body, making that
ascended to stay be-
that is, we must make
ing fixed, according

Sayings of the Philo-
s, reducing each E-
nto its contrary,
ll find what you seek
viz. making a fixt
o be volatile, and a
e fixt; this can only
oe through Congelati-
two b which we turn the
it into a Body.

XXX. But how is this
We take a little of
ferment, which is made
Medicine be it *Luna*
as if you have to
of the Medicine,
but 1 Ounce of the
, which must be so-
and this ferment we
ginate with the mat-
ch you had before
d, the same we put
th Glass Vial with a

long Neck, and set it in
warm Ashes: Then to the
said ferment, add the said
Spirit which you drew
through the Alembick, so
much as may overtop it the
height of 2 or 3 Inches;
put to it a good fire for 3
days, then will the dissolved
Body find its Companion,
and they will embrace each
other.

XXXI. Then the gross
ferment, laying hold of the
subtil ferment, attracts the
same, joyns it self with it,
and will not let it go; and
the dissolved Body, which
is now subtil, keeps the Spi-
rit, for that they are of e-
qual subtilty, and like one
to another; and are be-
come so one and the same
thing, that the fire can ne-
ver be able to separate them
any more.

XXXII. By this means
you come to make one
thing like another; the fer-
ment becomes the abiding
place of the subtil body,
and the subtil body the ha-
bitation of the Spirit, that
it may not fly away: Then

we make a Fire for a Week, more or less, till we see the matter congealed: which time is longer or shorter, according to the condition of the Vessel, Furnaces, and Fires you make use of.

XXXIII. When you see the Matter *Coagulated*, put of the abovesaid Matter or Spirit to it, to over top it two or three inches, which digest as before, till it be coagulated also, and thus proceed, till all the Matter or Spirit be congealed. This Secret of the Congelation, the Philosophers have concealed in their Books, none of them that we know of having disclosed it, except only *Larkalix*, who composed it in many *Chapters*; and also revealed it unto me, without any Reservation or Deceipt.

XXXIV. *Calcination*. We take the known Matter, and put it into a Vesica, setting a Head upon it, and luting it well, put it into a Sand Furnace, making a continued great Fire for a Week: then the Volatile

ascends into the Alembek which we call *Avis Hertis*: that which remains in the bottom of the Glas is like Ashes or sifted Earth, called, the Philosophs Earth, out of which they make their Foundation, and out of which they make their increase or augmentation, through heat and moisture.

XXXV. This Earth is composed of four Elements, but are not contrary one to another, for their contrariety is changed to an agreement, unto an homogene and uniform nature: Then we take the moist part, and reserve it a part to a farther use. This Earth, or Ashes, (which is a very fine thing) we put into a very strong Earthen Pot or Crucible, to which we lute a Cover, and set it in a calcining Fornace, or Retortatory, for 3 days, so that it may be always hot: Thus we make a Stone, a white Calx; of things of an earthy and watery nature, a fiery nature: For every Calx o

aery nature, which is hot ad dry.

XXXVI. We have bought things to the nati of fire ; we must now fither subtilize the four E lements ; we take apart, a shall quantity of this Calx, v. a fourth part : The othr we set to dissolve with a good quantity of fresh Mercury, even as we had doe formerly (in all the Pcesses of the aforego in Paragraphs) and so proceed on from time to tie, till it is wholly disoed.

XXXVII. Now that you may change the fixt into a Vatile, that is, Fire into Water, know, that that whch was of the nature of Fire, is now become the nature of Water ; and the whch thereby is made volatile and very subtil. Take of this water one part, put to the reserved Calx ; and add to it as much of the wa:r, as may over top the 2 or 3 Inches, making it under it for 3 days ; it congeals sooner than

at first, for Calx is hot and dry, and drinks up the hu midity greedily.

XXXVIII. This Congela^{tion} must be continued till all be quite congealed ; afterwards you must calcine it as formerly ; being quite calcined, it is called the quintessence, because it is of a more subtil nature than fire, and because of the Transmutation formerly made. All this being done our Medicine is finished, and nothing but Ingression is wanting, viz. that the matter may have an Ingress into Imperfect Metals,

XXXIX. Plato, and many other Philosophers, began this Work again, with dissolving, subliming, or subtilizing, congealing, and calcining, as at first. But this our Medicine, which we call a ferment, transmutes Mercury into its own nature, in which it is dissolved and sublimed. They say also, our Medicine transmutes infinitely imperfect Metals, and that he who attains once to the per

fection of it, shall never have any need to make more, all which is Philosophically to be understood, as to the first Original Work.

XL. Seeing then that our Medicine transmutes imperfect Metals into *Sol* and *Luna*, according to the nature and form of the matter out of which it is made; therefore we now a second time say, That this our Medicine is of that nature, that it transmutes or changes, converts, divides asunder like fire, and is of a more subtil nature than fire, being of the nature of a quintessence as aforesaid, converting Mercury, which is an imperfect substance, into its own nature, turning the grossness of Metal into Dust and Ashes, as you see fire, which does not turn all things into its nature, but that which is homogene with it, turning the heterogeneous matter into Ashes.

XLI. We have taught how a Body is to be changed into a Spirit; and again

how the Spirit is to be turned into a Body, viz. how the fixed is made volatile, and the volatile fixed again: How the Earth is turned into Water and Air, and the Air into Fire, and the Fire into Earth again: The Earth into Fire, and the Fire into Air, and the Air into Water; and the Water again into Earth. Now the Earth which was of the nature of Fire, is brought to the nature of a quintessence.

XLII. Thus we have taught the ways of transmuting, performed though heat and moisture; taking out of a dry a moist thing, and out of a moist a dry one: otherwise Nature which are of severa Properties, or Families, could not be brought to on uniform thing, if the ones should be turned into others nature.

XLIII. And this the perfection of the latter according to the advice of the Philosopher: Ascend from the Earth into Heaven and

and descend from the Heaven to the Earth; to the intent to make the body which is Earth, into a Spirit which is subtil, and then reduce that Spirit into a body again which is gross, changing one Element into another, as Earth into Water, Water into Air, Air into Fire; and Fire again into Water, and Water into Fire: and that into a more subtil Nature and Antescénce. Thus have you accomplished the Treatise of the whole World.

XLIII. *Ingression.* Take Sulphur Vive, Melt it in an Iron Vessel well glazed, and put to it a strong Lye made of Calx vive and Potashes: Boyl gently together, so will an Oyl swim at the top, which take and keep: Having enough of it, mix it with Sand, distil it through an Alembick or Tort, so long till it becomes incombustible. With this Oyl we imbibe Our Medicine, which will be like Soap, then we distil it in an Alembick, and cohobate 3 or 4 times, adding

more Oyl to it, if it be not imbibed enough.

XLV. Being thus imbibed, put fire under it, that the moisture may Vanish, and the Medicine be fit and fusible, as the body of Glass. Then take the *Avis Hermetis* before reserved, and put it to it Gradatim, till it all becomes perfectly fixt.

XLVI. Now according to *Avicen*, it is not possible to convert or transmute Metals, unless they be reduced to their first Matter; then by the help of Art they are transmuted into another Metal. The Alchymist does like the Physician, who first Purges off the Corrupt or Morbifick Matter, the Enemy to Mans Health, and then administers a Cordial to restore the Vital Powers: So we first Purge the Mercury and Sulphur in Metals, and then strengthen the Heavenly Elements in them, according to their various Preparations.

XLVII. This Nature work
Y 3

works farther by the help of Art, as her Instrument; and really makes the most pure and fine *Sol* and *Luna*: for as the heavenly Elemental Virtues work in natural Vessels; even so do the artificial, being made uniform, agreeable with nature; and as nature works by means of the heats of Fire and of the Bodies, so also Art worketh by a like temperate and proportionate fire, by the moving and living virtue in the matter.

XLVIII. For the heavenly virtue, mixed with it at first, and inclinable to this or that is furthered by Art: Heavenly Virtues are communicated to their Subjects, as it is in all natural things, chiefly in things generated by putrefaction, where the Astral Influences are apparent according to the capacity of the matter.

XLIX. The Alchymist imitates the same thing destroying one form to get another, and his preparations are best when they are according to nature by purifying the Sulphur by digesting, subliming and purging *Argent Vive*, in exact mixtion, with a metallic matter; and thence of their Principles, the body of every Metal is prepared.

L. The power and virtue of the converting Element must prevail, that parts of it may appear in the converted Element, being thus mixed with the Elementated thing, so that Element will have a matter which made a Element, and the virtue of the other converting Element will be predominant and remain; this is the great Arcanum of the whole Art.

C H A P. XXXVI.

The Key which opens the Mystery of this Grand Elixir.

THIS is the true Copy of a Writing found in a Coffin upon the breast of a Religious Man, a Soldier making a Grave ~~to end~~, to bury some slain Philosophers, Anno 1450.

My Dear Brother, if I intend to follow or work in it, let me give you warning, that you follow not the literal prescripts of *Arnoldus* nor *Raymundus*, indeed of most other Philosophers, for in all their Books they have delivered nothing but figuratively; so that Men not only loose much time, but their Money also.

I my self have studied in these Books for more than 30 Years, and never could find out the Secret

or Mistery by them: But at length, through the goodness of God, I have found out one Tincture, which is good, true, and absolutely certain, and has restored to me my Credit and Reputation.

IV. Now knowing (as I do) how much time you have lost, and what Wealth you have consumed, being touched with it, as a Friend; and in regard of our faithful promise to each other in our beginning, to participate each of others Fortunes, I have thought it fit, here to perswade you, not to loose your self any longer in the Books of the Philosophers, but to put you in the right way, which after long Wanderings I have found out, and now at this present, I on my Death-Bed bequeath you.

V. I advise you to take nothing from it, nor add any thing to it; but to do just as I have set it down, and observe these following directions; so will you succeed and prosper in the work.

VI. First, Never work with a great Man, lest your life come into danger. 2. Let your Earthen Vessels be well made and strong, lest you lose your Medicine. 3. Learn to know all your Materials, that you be not cheated with that which is sophisticate and nothing worth. 4. Let your Fire be neither stronger nor softer, but what is fit, and just as I have here directed. 5. Let the Bellows and all the other Materials be your own. 6. Let no man come where you Work, and seem Ignorant to all such as shall enquire any thing of you touching the Secret. 7. Learn to know Metals well, especially Gold and Silver; and put them not into the Work till they be first purified by your own hands, as fine as may be. 8. Reveal not

this Secret to any one, let this Writing be Bued with you, giving a conf ned charge concerning he same to him you T 9. Get a Servant that ma be Trusty and Secret, an o a good Spirit, to attend on but never leave him alhe 10. Lastly, when you ended the Work, be kind and Generous, Charit to the Poor, publick Sifted, and return your bute of Thanks to Great and most Merit God, the Giver of all god Things.

VII. Take mineral Q Silver three pounds (ndc neither of Lead nor and cause an Earthen to be made, well bu the fir time: glaze over except the bot the which anoint with Grease, and it will no Glaze. This is done, the Earth of the Quicksilver may sink to the bott of the Pot, which it wil not do, being glazed, to become Earth again.

II. The Pot must be
good foot long, of
Fion of an Urinal,
Pipe in the midst of
T: Fornace must be
n purpose, that the
y go in close to the
the Mouth of the
enmæ: Set on the Pot a
reat Cap or Head,
Receiver, without
of it, give it a good
Coals, till the Pot be
o fire and very red;
ake the fire out quick-
all put in the Quick
t the Pipe, and then
much half as you
op it close with Lute.
...

XThen will the Quick
by the heat and force
s, both Break and
a part thereof you
e in the Water, as it
few drops; and a
ll stick to the bot-
f the Pot in black
Now let the Pot
ithin the Fornace, as
en open it, and you
nd the Quick Silver
Black, which you
stike out, and wash v-
t, and the Pot also.

X. As for the Water
which does distil out, put
it a side, or cast it away,
for it is nothing worth, be-
cause it is all Flegm. Set
the Pot into the Fornace
again, and make it red hot;
put in the Quick Silver lute
well the Pipe, and do as you
did the first time, and do
this so often, until the Mer-
cury becomes no more
black, which will be in
ten or eleven times.

XI. Then take it out, and
you shall find the Mercury
to be without Flegm, but
joyned with Earth, of
which two Qualities it must
be freed, being Enemies to
Nature; thus the Quick Sil-
ver will remain pure, in co-
lor Cælestial like to Azure,
which you may know by
this sign, *viz.* Take a piece
of Iron, heat it red hot, and
quench it in this Mercury,
and it will become soft and
white, like Luna.

XII. Then put the Mer-
cury into a Retort of Glafs,
between two Cups, so that
it touches neither bottom
nor

nor sides of the Cups, and make a good fire under it, and lay Emberson the top, the better to keep the heat of the fire; and in Forty hours the Mercury will Distil into a slimy Water (hanging together) which will neither wet your Hands, nor any other thing, but Metals only.

XII!. This is the true *Aqua Vitæ* of the Philosophers; the true Spirit so many have sought for, and which has been desired of all Wise Men, which is called the *Essence*, *Quintessence*, *Powers*, *Spirit*, *Substance*, *Water*, and *Mixture of Mercury*, and by many other the like Names, without strange things, and without offence to any Man.

XIV. Save well this precious Liquor or Water, obscured by all Philosophers, for without it you can do no good or perfect Work: Let all other things go, and keep this only; for any one that sees this Water, if he has any Practice or Knowledge, will hold to it,

for it is Precious and a Treasure.

XV. Now rest make the *Soul*, which is perfection of the *Red*, out which you can make *Sol* nor *Luna*, shall be Pure and P. With this Spirit you make things Appare Fair, yea, most True Perfect; all Philos affirm that the *Soul* substance, which sustai preserves the *Body*, n it Perfect as long as it

XVI. Our *Body* have a *Soul*, otherwise would neither move work; for which you must consider and understand, that all Met compounded of Metal and Sulphur, Matte Form; Mercury is the finer, and Sulphur is the grosser. According to the proportion of Mercury and Sulphur such is the Influence it affume.

XVII. Thus Sol is engendered of most pure Mercury, and a pure Sulphur

phr, by the Influence
th Sun ; and Luna is
deſt a pure fine Mercur-
at a pure white Sul-
phur by the Influence of
Moon.

XVII. Thence it is that
Luna is more pure than
the other five Metals, which
need of cleansing ; be-
releaved, they need but
only the pure Sulphur,
by the help of Sol and
Luna. Sulphur is the Form
and Luna, and the
other Metals ; their other
is re gross matters of
Sulphur and Mercury.

XVIII Husband-Men know
y times more than we
they when they reap
corn growing on the
gather it with the
wind Ears : The Straw
rs are the Matter,
the Corn or Grain is
the Soul.

XIX Now when they
dilir Corn, then they
in the Matter, which
is raw and the Chaff,
the Corn or Grain, which
is the Form or Soul : So if

we will reap Sol or Luna,
we must use their Form or
Soul, and not the Matter.

XXI. The Form or Soul
is made by Gods help, after
this manner. You must
make a good Sublimate,
that is seven times sublimed,
the last time of the se-
ven you must sublime it
with Cinnaber without Vi-
triol, and it will be a cer-
tain Quintessence of the
Sulphur of that Antimony.

XXII. When this is done,
take of the finest Sol one
Ounce, or of the finest Lu-
na as much, file it very fine,
or else take leaf Gold or
Silver ; then take of the a-
foresaid Sublimate four
Ounces ; sublime them to-
gether for the space of Six-
teen hours ; then let it cool
again, and mix them all to-
gether, and sublime again :
Do this four times, and the
fourth time, it will have a
certain Rundle, like unto
the Matter of the White
Rose, transparent and most
clear as any Orient Pearl,
weighing about five Ounces.

XXIII. The sublimate will stick to the brims and sides of the Vessel, and in the bottom it will be like good black Pitch, which is the Corruption of Sol and Luna.

XXIV. Take the Rundle aforesaid, and dissolve it in most strong Spirit of Vinegar, two or three times, by putting it into an Urinal, and setting it in B. M. for the space of three daies, every time pouring it into new Spirit of Vinegar, as at the first, till it be quite dissolved: Then distill it by a filter, and save that which remains in the Pot, for it is good to whiten Brasses.

XXV. That which passed the filter with the Vinegar, set upon hot Ashes, and evaporate the Moisture and Spirit of Vinegar with a soft fire, and set it in the Sun, and it will become most White, like unto White Starch; or Red if you work with Sol; which are the *Form, or Soul* or Sulphur of Luna and Sol, and

will weigh a quarter Ounce, rather more or less, save that well.

XXVI. Take an Urinal half a foot high, and of the firm body of the Sol, Sulphur of Sol or a quarter of an Ounce, and of the Spirit of Luna four Ounces: Put all of them into the Urinal, and its head or Cover, which Receiver well closed. Distil the water from it, with a moderate Fire, and there will come off the first time, about three Ounces.

XXVII. Put the Urinal again, without removing the Urinal, and distil the water again, until no more water will distil, which do this six times, and then every drop will be firm. Then set the same Urinal in Horse-hair seven days, and by the virtue and subtlety of the Sol, it will be converted into water.

XXVIII. Distil out of this water, with straws,

ds of Woolen-cloth: a part will remain in the which is nothing All that which is ed the filter congeal, ch will be about 4 or 5 nc, and save it. When he congealed it three es, melt ten ounces of st fine *Sol* or *Luna*, wen it is red hot, put n: 4 Ounces (one op said 13 Ounces) of Medicine, and it will a true and good Medi-

XX. Likewise melt and Wax, *ana*, one ce to which put of the ne Medicine 1 ounce: these upon Mercu- any other Metal ord, and it will be most l or *Luna*, to all grients and Assays. Thus ended this proces, whch, if you have any late or judgment, and how to follow the or you may finish it, compleat it in 40 days.

XX. An Appendix teach-
to make Aurum Po-
Take Sal Armoniack,

Sal Nitre, *ana* 1 pound: beat them together, and make thereof an AR: Then take of the most fine Sol q. v. in thin leaves, and cut into very small pieces, which roul into very thin Rowls, and put them into an Uri- nal, or like Glafs, to which put the AR, so much as to overtop it the depth of an inch.

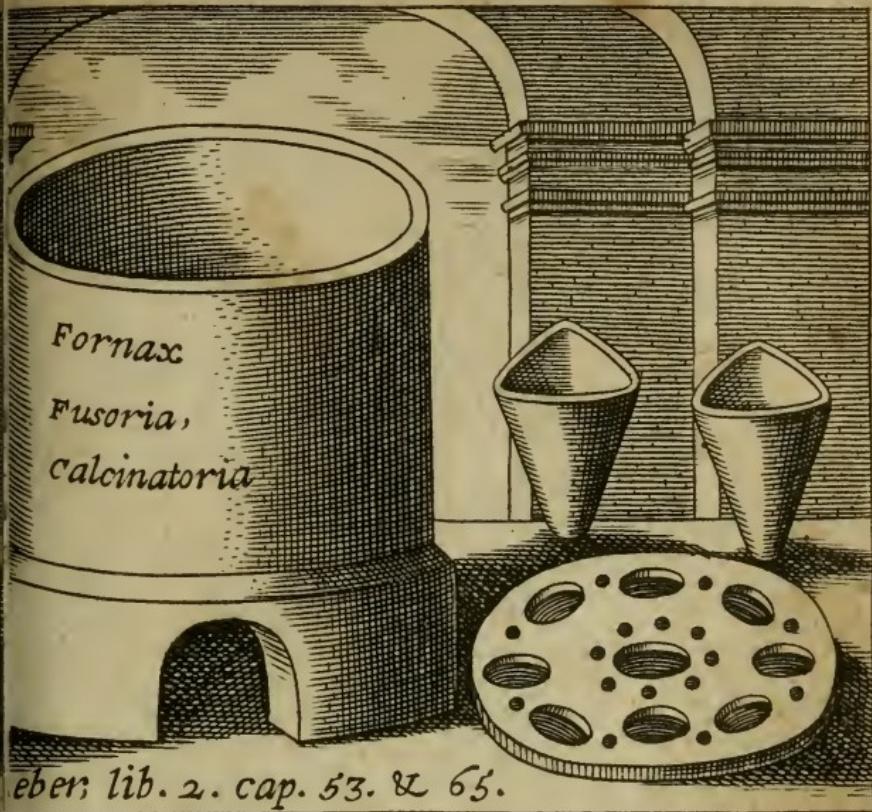
XXXI. Then nip up the Glafs, and put it to putrefie in Sand, with a gentle heat, like that of the Sun, for 3 or 4 days, in which time it will come to dissolution; then break the Glafs off at the Neck, and pouring off the AR. easily and leisurely, leave the dissolved *Sol* in the bottom, and repeat this work with fresh AR. 3 or 4 times, and keep the first water, then put on a Helme with Lute, and distil off in Sand: Being cold break the Glafs, and take the Sol, and wash it 3 or 4 times in pure warm wa- ter.

XXXII. When the *Sol* is clean from the AR, take of it, and put it into the like Glasses, with rectified S. V. 2 or 3 inches above it; put it into putrefaction as before in Sand, stoping the mouth thereof very close for 3 or 4 days; then put the S. V. out, which will be all blood red. If any thing remains in the Glass undissolved, put in more S. V.

and let it stand as b
Do this as long as yo
any Tincture therein
is *Aurum Potabile*.

XXXIII. But if
would have the Ti
alone, distil off the
with a very gentle fir
you shall find the Ti
at the bottom of the
which you may proje
on *Luna*.

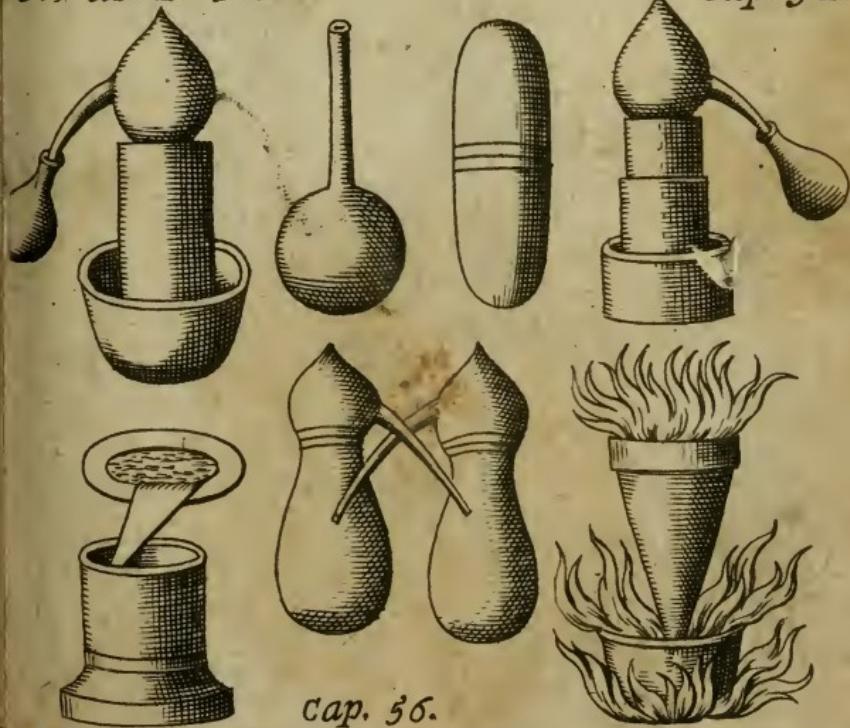
GEBER's FORNACES.



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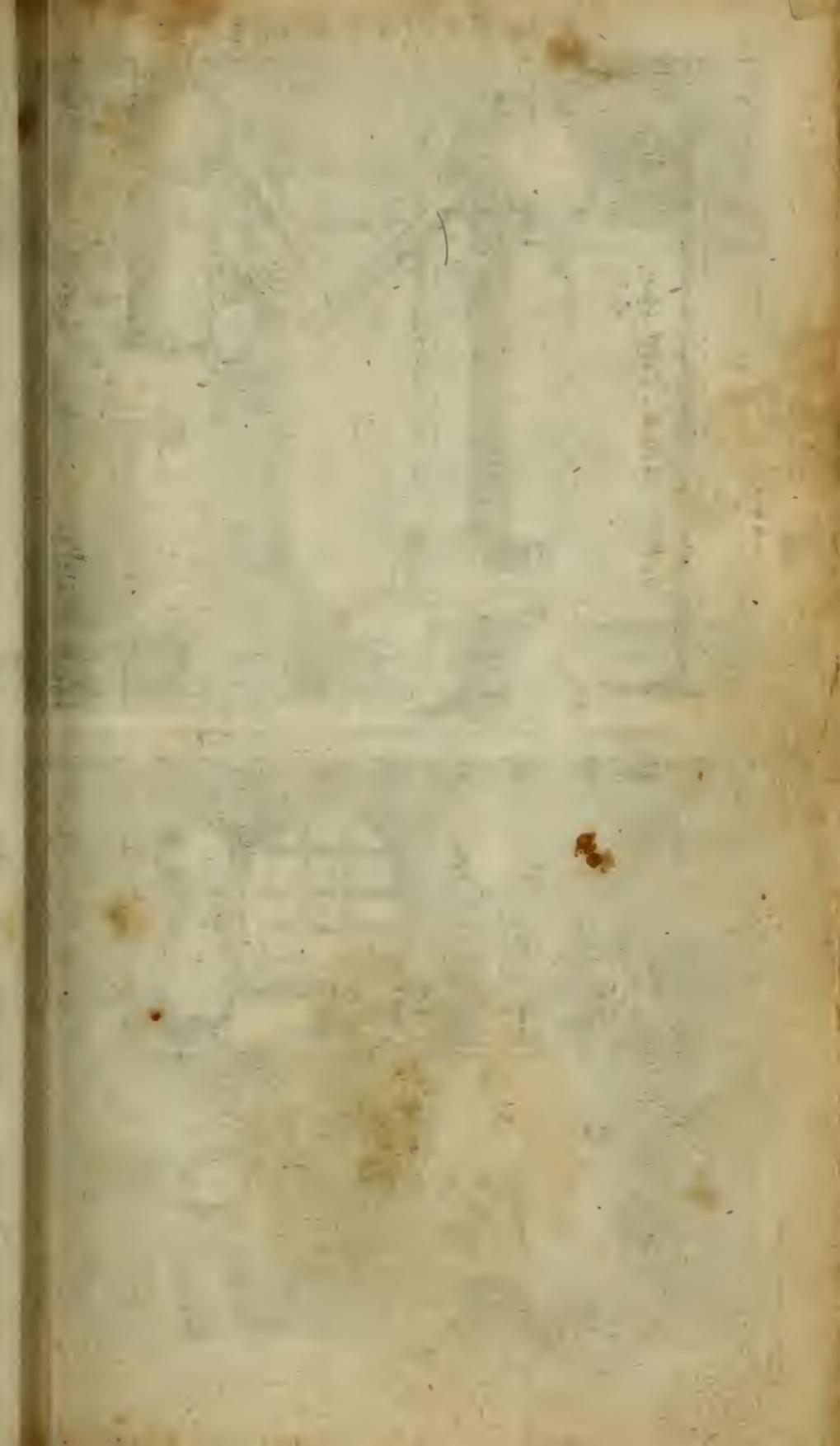
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cap. 52.



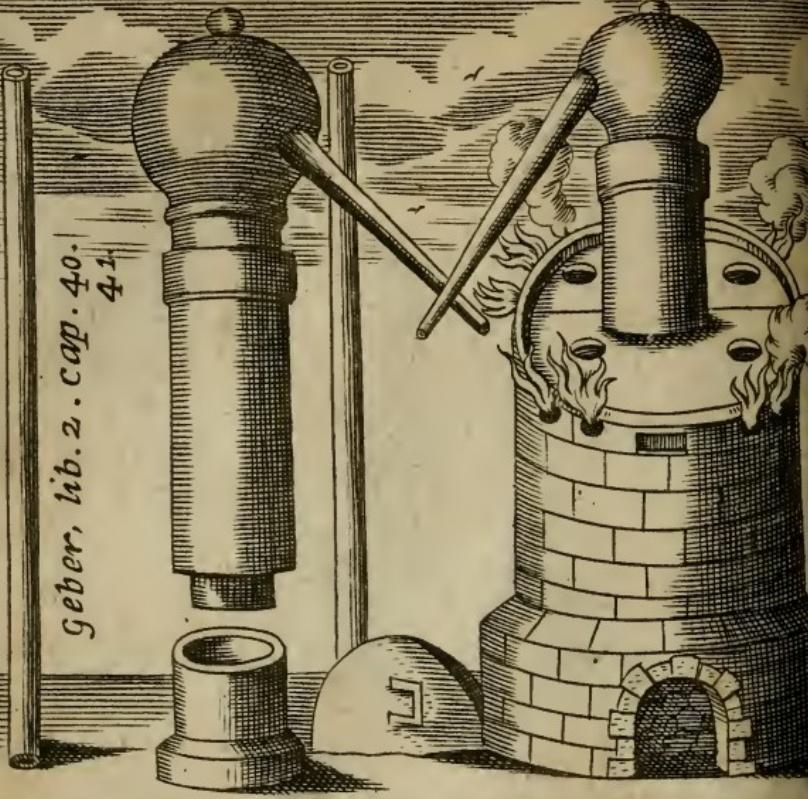
cap. 56.



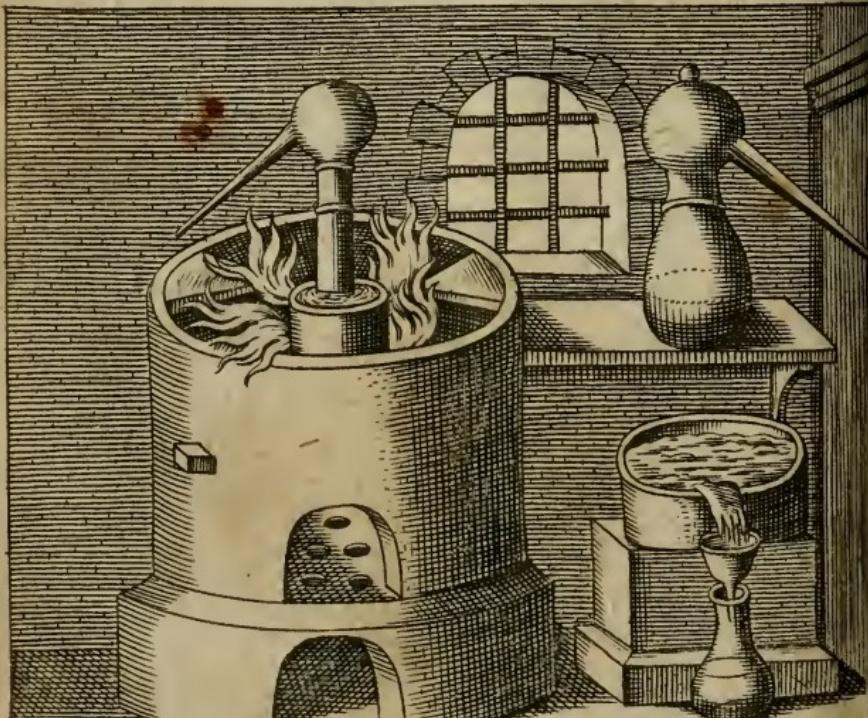


GEBER'S FORNACE.

Geber, lib. 2. cap. 40.
41.



Geber, lib. 2. cap. 52.

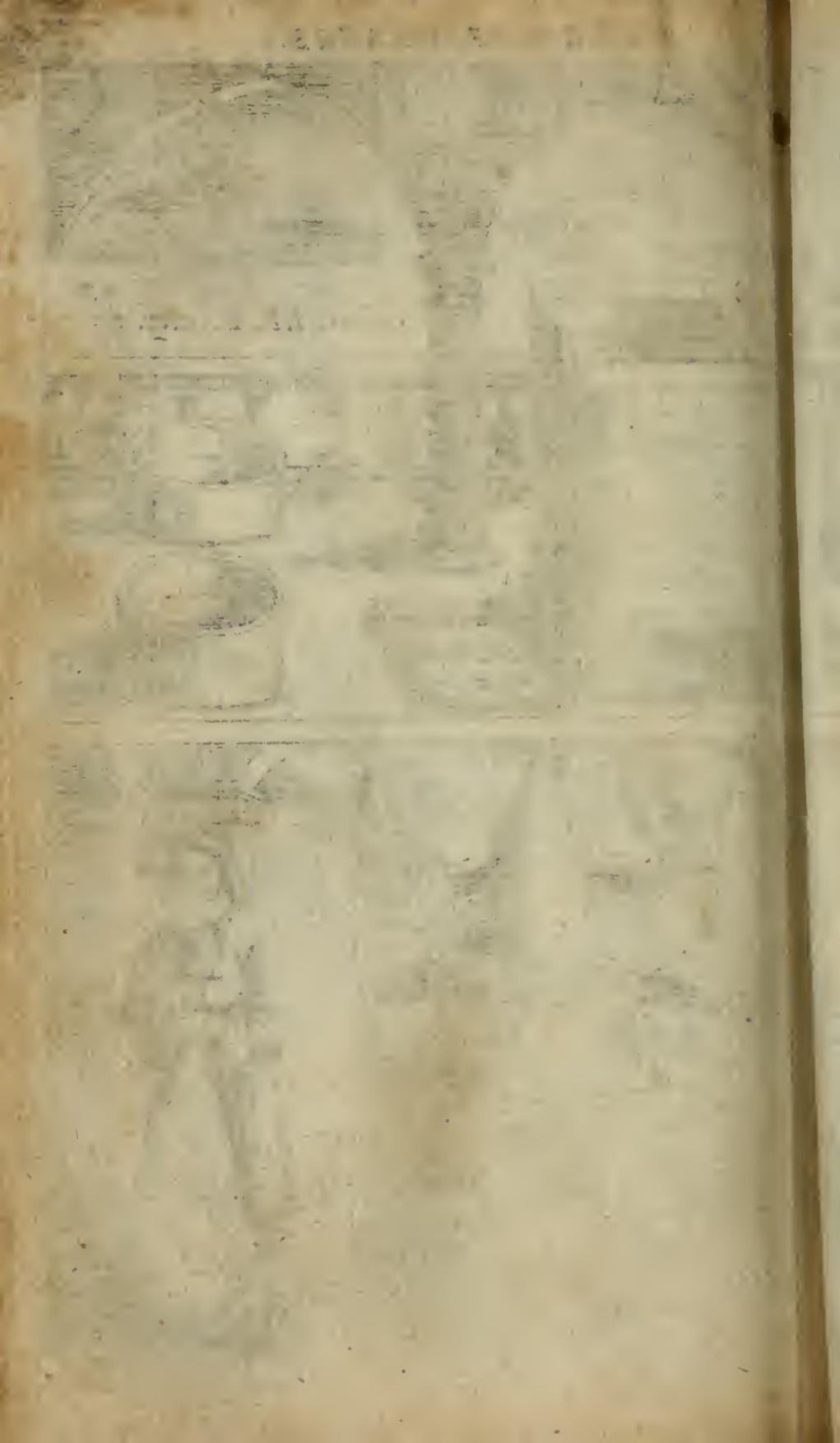


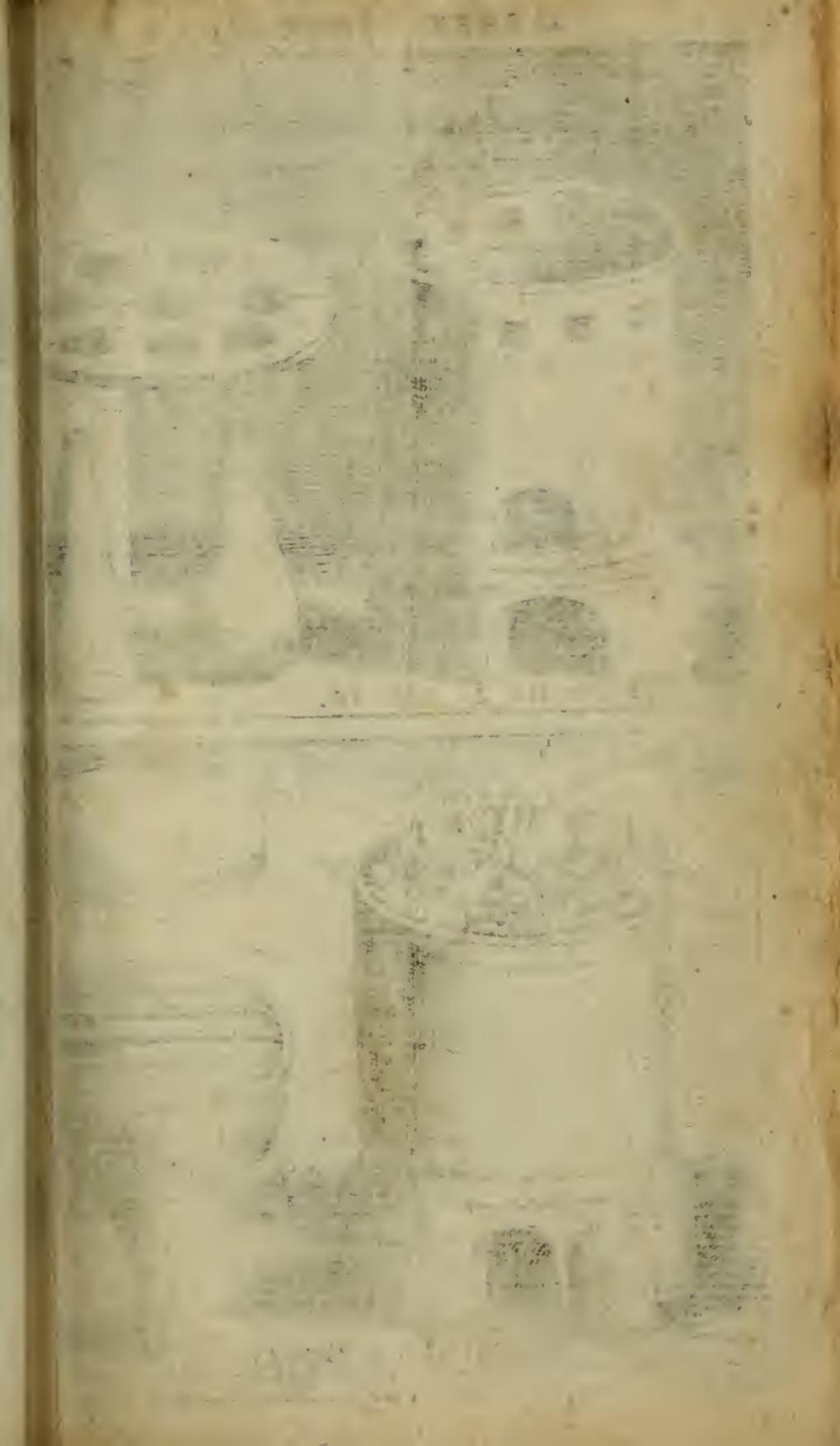
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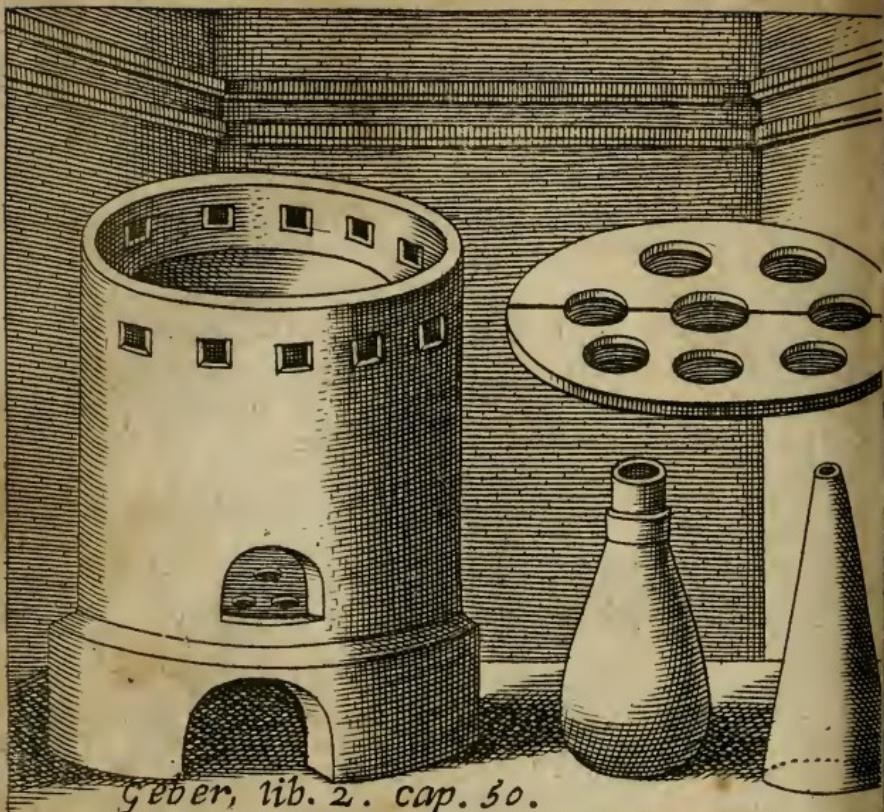


geber, lib. 2. cap. 54.

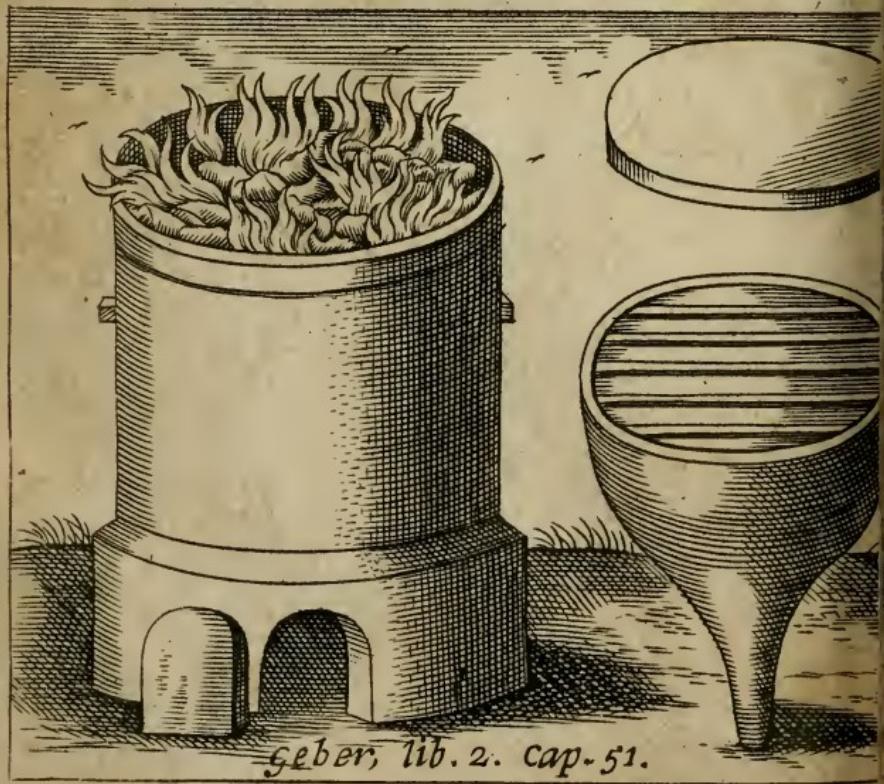




GEBER'S FORNACES.



geber, lib. 2. cap. 50.



geber, lib. 2. cap. 51.

Gebri Arabis Summa:

Sum of G E B E R A R A B S,

Collected and Digested,

by WILLIAM SALMON,

Professor of Physick.

C H A P. XXXVII.

In Introduction into the whole Work.

Perfection and Imperfection of Metalline
ie, is the Subject of present discourse; and
e we treat of things
ng and corrupting,
eroying, because op-
set near to each o-
e the more mani-

Imperfect Minerals, is a
commixtion of *Argent Vive*
and *Sulphur* in due propor-
tion, by a due and tempe-
rate decoction in the bow-
els of clean, inspissate, and
fixed Earth, joyned with
an incorruptible radical hu-
midity, whereby it is
brought to a solid, fusible
substance, with a conveni-
ent fire, and made maleable.

I That which perfects

III.

III. But Imperfect Minerals are made of a com-mixtion of pure *Argent Vive* and *Sulphur*, without due proportion, or a due de coction, in the bowels of unclean, not fully inspissated, nor fixed Earth, joyned with a corrupting humidity, whereby are brought forth Metals of a porous substance, and though fusible, not sufficiently, or so perfectly maleable as the others.

IV. Under the first definition, are concluded, *Sol* and *Luna*, each according to their perfection: Under the second *Saturn*, *Jupiter*, *Mars*, and *Venus*, each according to their imperfection: in which that which is manifest must be hidden, or taken away, and that which is hidden, must be made manifest and brought into operation, which is done by preparing them, by which, their Superfluities will be removed, and their defects, or imperfection supplied, and the true perfection inserted into them.

V. But the perfecto as *Sol* and *Luna*, need of this preparation, a preparation they have, as may subtili parts, and reduce from a Corporalit fixed Spirituality; thence may be mad a ed Spiritual Body, i o to compleat the Grt xir, whether *White* o

VI. In both the the White and Red li there is no other thi Argent Vive and Sulphur which one cannot a be without the othr would be a foolish a thing to think to ma Great Elixir or Tinct from any thing, in v it is not, this was ne intention of the Phi phers, though theyf many things by simila

VII. And becau Metalick Bodies are pouned of *Argent Vie* *Sulphur*, pure, or ip by accident, and non in their first nature, fore by convenient at

'tis possible to take away their impurity ; the first preparation is to take away Superfluities, and suppose defects.

VII. For we have considered the substance of Metallic Bodies, perfect and imperfect, to be but one, *Argent Vive* and *Sulphur*, which are pure and before their commixtion and by consideration of experience, we found the Corruption of Imperfect bodies to be by accident; but that being prepared and cleansed from all Superfluities, Corruption, and fugitive Unearthiness, we found them greater brightness, clearness, and purity, than the really perfect Metals notably red, by which consideration we attained to the perfection of this Science.

I. The Imperfect Bodies have accidentally Superfluous Humidities, and a combustible Sulphureity, with Primary Blackness in them corrupting them ; together with an Unclear, Ex-

culent, Combustible, and very gross Earthiness, impeding Ingress and Fusion : Therefore it behoves us with artificial fire, by the help of purified Salts and Vinegars, to remove superfluous accidents, that the only radical substance of *Argent Vive* and *Sulphur*, may remain ; which may indeed be done by various ways and methods, according as the Elixir requires.

X. The general way of preparation is this. 1. With fire proportional, the whole superfluous and Corrupt humidity in its essence must be elevated : and the subtil and burning Sulphureity removed, and this by Calcination. 2. The whole Corrupt substance of their superfluous burning humidity and blackness, remaining in their calx, must be corroded with the following cleansed Salts and Vinegars, till the Calx be White or Red (according to the nature of the body) and is made clean, and pure from all Superfluity and Corruption : These Calxes are cleansed with the said

Salts and Vinegars, by grinding, imbibing and washing. 3. The whole unclean Earthiness, and Combustible, gross Fæculency, must be taken away with the aforesaid things, not having Metallick Fusion, by commixing and grinding them together with the aforesaid Calx, depurated in the aforesaid manner : For these in the Fusion or Reduction of the Calx, will remain with themselves the said uncleanness and gross Earthiness, the Body remaining pure.

XI. Being thus cleansed, it is Meliorated thus. First, This Purged and Reduced Body is again Calcined by Fire, with the Salts as aforesaid. Secondly, Then with such of these as are Solutive, it must be Dissolved. For this Water is Our Stone, and Argent Vive of Argent Vive, and Sulphur of Sulphur, abstracted from the Spiritual Body, and subtilized or attenuated ; which is Meliorated, by confirming the Elemental Virtues in it, with other prepared things of its

own kind, which, augment the Colour, Fixion Web, Purity and Fusion, with all other things appertainir to the true Elixir.

XII. The Salts and Vinegars for this work are prepared and cleansed. Common Salt, and Salt Gem, also Sal Alcali, and Soda, are cleansed by Calcining them, and then casting them into hot water to be Dissolved, which Solution being Filtered is to be regulated by a gentle fire, then to be Calcined for a Day and a Night in a moderate fire, and so prepared for use.

XIII. Sal Armoniac is cleansed, by Grindir with a preparation of Common Salt cleansed, and then subliming it in an high Bodie and Head, till it ascend all pure : then dissolving it in a Porphyrie in the open Air, if you would have it in a water, or otherwise keeping the sublimate in a Glass close stopt for us.

XIV. Rock Alums,

ious, or other Alums, we cleanse, by putting them in an Alembick, and distilling their whole Humid, which is of great use in this Art. The Fæces remaining in the Bottom Dissolve on a Porphyry, in a moist place, or in Water, and then again distill, and keep it for

VI. Vitriol of all kinds cleansed, by dissolving it in Vinegar, then Digging and Coagulating. First abstract its Humid over a gentle fire: then Calcine, and Dissolve in Liquor, or in their own water, filtrate, and Coagulate (you please, the water,) and keep it for use.

VII. Vinegars of what ever, or how acute and soever, are cleansed by Distillation, and their Qualities and Effects are Magnified by Distillation. VIII. These Salts and Vinegars, the imperfect Bodies may be prepared, purified, meliorated and subtilized, by the help of the

Fire. Glass and Borax are pure, and need no preparation.

XVII. Out of the Metalline Bodies we compose the Great Elixir, making One substance of many, yet so permanently fixed, that the strongest or greatest force of Fire cannot hurt it, or make it fly away, which will mix with Metals in Flux, and flow with them, and enter into them, and be permixed with the fixed substance which is in them, and be fixed with that in them which is incombustible; receiving no hurt by anything which Gold and Silver cannot be hurt by.

XVIII. Hence we define Our Stone, to be generating or Fruitful Spirit and Living-water, which we name the Dry-water, by Natural proportion cleansed and United with such Union, that its principles can never be separated one from another; to which two must be added, a third, (for shortning the work)

and that is one of the perfect Bodies attenuated, or subtilized.

XIX. The generating or Fruitful Spirit, is White *in Occulto*, and Red and Black on either side, in the Magistery of this work: but in *Manifesto*, on both sides tending to Redness. And because the Earthy parts are thoroughly and in their least particles United with the

Airy, Watery, and Iery so that in Resolution one of them can be separated, but each with a reason of the strong Union which they have with other in their said leaf-particles, the *Compositus* made one solid, unsubstancial substance, the same in Nature, Properties, and other respects as the Gold.

C H A P. XXXVIII.

Of the Alchymie of Sulphur.

I. **S**ulphur is a Fatness of the Earth, thickened by a temperate Decoction in the Mines of the Earth, until it be hardened and made dry, homogeneal, and of an Uniform substance as to its parts. It cannot be Calcined, (without great industry) but with much loss of its substance; nor can it be fixed unless it be first Calcined: but it may be mixed, and its flight in

some measure hindred, its Adustion repressed, so the more easily gladdened.

II. By Sulphur alone nothing can be done, or work from it alone can be perfected, the Master would be prolonged to desperation: but with its Compere [Arsenicum for the White, and Antimony for the Red] a Tincture

le, which gives com-
weight to every of the
s, cleanses and exalts
n : and it is perfected
our Magistery, without
it performs to us none
ese things, but either
ripts or blackens.

He who knows how
mix and Unite it a-
ly with Bodies, knows
of the greatest Secrets
ature, and one way
fection: for there are
ways to that Elixir
incture. Whatsoever
is Calcin'd with it re-
its weight: Copper from
sumes the likeness of
Mercury sublimed with
becomes Cinnabar. All
es, except Sol and Ju-
i, are easily Calcin'd
it, but Sol most diffi-
y.

The less Humidity
body has, the easier it
alcin'd with Sulphur; it
linates every body, be-
se it is Light, Alum, or
, and Tincture. It is
ficultly Dissolved, be-
se of its deficiency of
Sane parts, but abounding

with Oleaginous. It is easi-
ly sublimed because of its
Spirit; but if it be mixed
with Venus, and United to
it, it makes a wonderful Vi-
olet Colour.

V. That Sulphur is a Fat-
ness of the Earth appears
from its easie Liquefaction,
and Inflammability, for no-
thing is inflamed but
what is Oleaginous, or
melts easily by Heat, but
what has such a Nature:
yet has it a perfecting mid-
dle Nature in it; but this
middle substance, is not the
cause of the perfection of
Bodies, or of *Argent Vive*,
unless it be fixed: 'Tis true,
its not easily made to fly;
[this he means doubtless of
its Spirit or Oyl;] yet it is
not perfectly fixed: from
whence it is evident, that
Sulphur is not the whole
perfection of the Magistery,
but only a part thereof.

VI. *Sulphur* commixed
with Bodies, burns, some
more, others less; and some
resist its combustion, and
some not; by which may
be known the difference be-

tween those Bodies which are wanting in perfection, tho' prepared for the great work. *Sol* is not easily to be burned by Sulphur : The next to this is *Jupiter*, then *Luna*, after that *Saturn*, then *Venus*, ^{it by reason of its old age} that is more easily burnt, which is farther distant from the Nature of the Perfect.

VII. Also from what Radix the imperfect Body proceeded or was generated, it appears from the diversity of Colours after Combustion : Thus *Luna* obtains a black mixt with Azure: *Jupiter*, a black mixt with a little Redness: *Saturn* a dull black, with much Redness and a Livid Colour: *Venus*, a black with a Livid; if it be much burnt, if but a little, a pleasant Violet: *Mars*, a black dull Colour. But if Sulphur be commixt with *Sol*, he obtains an Intense Citrine Colour.

VIII. *Sol* and *Luna* Calcin'd with Sulphur, being reduced, return into the Nature of their own proper Bodies. *Jupiter*, Cal-

cin'd and reduced, red ^{is} its greater part : *Saturn* sometimes a greater, sometimes a lesser part destroyed. But *Saturn* and *Mercury* are both preserved by a right and gentle Reduction, yet they rather tell another Body than their own, as *Saturn* into the Coloured [Regulus of Antimony, *Jupiter* into a bright Coloured [Regulus of Antimony. *Venus* is diminished in the Impressions of Fire in her reduction, but still ponderous, augmented in weight, soft, of a Citrine Colour, partaking of blackness : And *Mars* more diminished in the Impression of the Fire than *Venus*; by which thing are found out, the Nature of all Bodies that are red.

IX. The Preparation of Sulphur. 1. Take the Green Sulphur Vive, Grind it to a subtil Powder, Boyl in a Lixivium of Pot-Ashes and Quicklime, gathering from the Superficies its Oyliness, till it appears to be clear. Stirre whole with a Stick, and immediately

metately decant the Lixivium
by the pure parts of the
Sulphur, leaving the more
gross parts behind: let the Li-
xivium cool, and pour upon it a
small part of the quantity,
of Spirit of Vinegar; so will
the white Pouder precipitate,
such as Milk, which dry
upon a gentle Heat, and keep
its use.

¶ 2. Take of this prepared
white Sulphur; Scales of
Copper Calcin'd to Redness;
Rust-Alum well Calcin'd, ana-
lyzed, Half a Pound, Common Salt
melted, Half a Pound: In-
corporate all these well by
Grinding them together with
Vinegar, that the whole may
become a Liquid, which then boil,
boiling it till it be all very
thick: then dry and grind to

a fine Pouder, which put into
an Aludel of a Foot and half
high, with a large Cover; and
let the Cover of the Alembick
have a broad Zone or Girdle,
for Conservation of the Spirits
elevated, then sublime according
to Art: the light Flos which
adheres to the sides of the Alembick,
cast away, for it is
combustible, defiled, and defiling.
But the close, compact, or
dense Matter sublimed in the
Zone, put by it self into a
Phial, and Decoct it upon an
Ash Heat, so long till its
Combustible Humidity be
exterminated, then keep it in
a clean Vessel for use: Note,
that Sulphur and Arsenick sub-
limed from the Calx of
Copper, are more whitened,
than when sublimed from the Calx of Iron.

C H A P. XXXIX.

Of the Alchymie of Arsenick.

Arsenick, is also a fat-
ness of the Earth, as afore declared of Sul-
phur, having an inflammable

substance, and a subtil matter
like to Sulphur; but it is diver-
sified from Sulphur in this,
viz. That it is easily made a
Zinc Tin.

Tincture of Whiteness, but of Redness with great difficulty; whereas Sulphur is easily made a Tincture of Redness, but of Whiteness, most difficultly.

II. Of Arsenick, there is a Citrine and a Red, which are profitable in this art, but the other kinds not so: Arsenick is fixed as Sulphur, but the sublimation of either is best from the Calx of Metals: But neither Sulphur nor Arsenick, are the perfective matter of this Work, they not being compleat to perfection, though they may be a help to perfection, as they may be used. The best kinds of Arsenick, are the Scissile, the Lucid, and Scaly.

III. This Mineral also (like as Sulphur) has a perfecting middle Nature in it, which yet is not the cause of the perfection of Bodies, or of Argent Vive; unless it be fixed; but being fixed, this Spirit is an agent of the White Tincture: What we have said of Sulphur in the former

Chapter, at Sect. 5. be understood here.

IV. Because in Arsenick the Radix of its Mineral is many inflammable parts resolved, therefore the work of its separation is easie; being the Tincture of Whiteness, as Sulphur is of Redness.

V. To prepare Arsenick. Being beaten into fine powder, it must be boiled in Vinegar, and all its combustible fatness extracted and burnt away, as in Sulphur, Chap. 38. Sec. 9. Then take of the prepared Arsenick, Copper calcin'd, one Pound: Alum calcin'd, common Salt prepared, half a Pound: Have ground them well together, moisten the mixture with Spirit of Vinegar, that it may be liquid, and boil the same as you did in the Sulphur. Then sublime it in an Alembick, of height of one foot: what ascends white, dense, clear, and lucid, gather and keep it, as sufficiently prepared for the use of the Work.

Dr thus: Take of Arsenick prepared by boiling, filings of Venus, ana one Pound: Common Salt, half a Pound: Alum calcin'd four Ounces; Imbibe exactly with Spirit of Vinegar, then moisten t' be liquid, and stir over a fire till the whole be blackened: Again, Imbibe a, stirring as before, do abid time, then sublime be directed.

To fix Arsenick and Venus: They are fixed two ways, viz. 1. By natural Sublimations. 2. By precipitation of them sublimed into heat. The first Reiterate their Sublimation in the Vessel Aludel, t' remain fixed. This situation is made by two Vessels, with their two Covers, or Covers in the following order, that you never cease from the operation of Sublimation, until we have fixed them. Thereupon as soon as they have adhered into one Vessel, turn into the other, do continually, neffering them long to adhere to the sides

of either Vessel, but constantly keep them in the elevation of fire, till they cease to sublime.

VIII. The second way. This is by precipitating it sublimed into heat, that it may constantly abide therein, until it be fixed: and this is done by a long glass Vessel, the bottom of it (made of Earth not of Glass, because that would crack) must be artificially joyned with good luting; and the ascending matter, when it adheres to the sides of the Vessel, must with a Spatula of Iron, or Stone, be put down to the heat of the bottom, and this precipitation repeated, till the whole be fixed.

IX. To sublime Arsenick. Take Arsenick, filings of Venus ana one Pound, Common Salt half a Pound: Alum Calcin'd four Ounces, mortifie with Vinegar, stirring over a fire till all be black: Again, Imbibe and dry, stirring as before, which repeat again; then sublime, and it will be profitable.

C H A P. XL.

Of the Alchymie of the Marchasite.

I. THE Marchasite is sublimed two ways, 1. Without Ignition. 2. With Ignition, because it has a two-fold substance, viz. One pure Sulphur, and Argent Vive mortified. The first is profitable as Sulphur; the second as Argent Vive mortified, and moderately prepared. Therefore we take in this last, because by it we are excused from the former Argent Vive, and the labour of mortifying it.

II. The intire way of the sublimation of this Mineral is, by grinding it to pouder, and putting it into an *Aludel*, subliming its Sulphur without Ignition; always and very often removing what is sublimed. Then augment the force of the fire into Ignition of the *Aludel*.

The first sublimation be made in a Vessel limation, and so long continued, till the Sulphur is separated; the process successively and continued, until it is fest that it has lost Sulphur.

III. Which may be thus: When its whe phur shall be sublimed, will see the colour changed into a me White, mixt with clear, pleasant, and stine colour: Also you know it thus: Because it has any Sulphur in it burn and flame like phur; but what shall condly sublimed after sublimate, will neither inflamed, nor shew properties of Sulphi,

gent Vive mortified, in
iteration of sublima-

You must get a so-
strong, well baked
Vessel, about three
high, but in breadth
metrically no more than
hand may commodi-
enter: The bottom
Vessel, (which must
be so that it may be
ated and conjoyned,
be made after the form
plain wooden Dish, but
deep, *viz.* from its
to the bottom about
or eight Inches; from
lace, or moveable bot-
to the head, the Vessel
be very thickly and
ately glazed within:
the head of the Ves-
el must be fitted an *Alem-*
with a wide *Beak* or
Joyn the bottom to
middle, with good te-
lute (the Marcha-
ing within that bot-
then set on the Alem-
and place it in a For-
where you may give
ng fire, as for the fu-
f Silver or Copper.

V. The top of the For-
nace must be fixed with a
flat Hoop, or Ring of Iron,
having a hole in its middle,
fitted to the greatness of the
Vessel, that the Vessel may
stand fast within it: Then
lute the junctures in the cir-
cuit of the Vessel and the
Fornace, lest the fire pas-
sing out there, should hin-
der the adherency of the
subliming flowers, leaving
only four small holes, which
may be opened or shut in
the flat Ring or Hoop aforesaid,
through which Coals
may be put in round about
the sides of the Fornace:
Likewise four other holes
must be left under them,
and between their spaces
for the putting in of Coals,
and six or eight lesser holes,
proportionate to the mag-
nitude of ones little finger,
which must never be shut,
that thereby the fire may
burn clear: Let these holes
be just below the juncture
of the Fornace, with the
said Iron Hoop.

VI. That Fornace is of
great heat, the sides of
which

which are to the height of two Cubits, and in the midst whereof is a Round, Grate, or Wheel filled full of very many small holes close together, (wide below or underneath, but small above, or in the superior part,) and strongly annexed to the Fornace by luting, that the Ashes or Coals may the more freely fall away from them, and the said Grate be continually open for the more free reception of the air, which mightily augments the heat of the fire.

VII. The Vessel is of the aforesaid length, that the Fumes ascending may find a cool place and adhere to the sides, otherwise was it short, the whole Vessels would be almost of an equal heat, whereby the sublimate would fly away, and be lost. It is also Glased well within, that the Fumes may not pierce its Pores and so be lost; but the Bottom which stands in the Fire is not to be Glazed, for that the Fire would melt it; nor unglazed would the matter go through it, for that the

Fire makes it rather to ascend.

VIII. Now let you be continued under Vessel, till you know the whole matter is altered into flowers, which may prove by putting a Rod of Earth well bound with a Hole in its end through a Hole in the lead about the bigness of a little Finger, putting it over almost to the middle rod nigh the matter whence the sublimate is ended; and if any thin cends and adheres to the Hole in the Rod, the matter is not sublimed if not, the sublimation ended.

IX. That the *Mare* consists of Sulphur and *Vive*, it is sufficient evident; for if it be put into the fire, it is no way Red-Hot, but it is glazed and burns: also impregnated with *Venus*, it gets the Whiteness of powder; so also if mixed with *Argent Vive*, and in its sublimation it yields a Cle

Cour, with a Metalick
ticy.

To prepare the Mar-
sit. Take the fine Pouder
Mineral, spread it an-
b ick over the Bottom of
lar: Aludel, and gather
Sphur with a gentle fire.

When that is ascended; take
off the Head or Alembick;
and having applied another,
augment the Fire, then that
which has the place of Argent
Vive Ascends, as we have be-
fore declared.

C H A P. XLI.

The Alchymie of Magnesia, Tutia, and other Minerals.

HE Sublimation of
Magnesia and *Tutia*
same with that of
erbasite, for that they
not be sublimed with-
out ignition, having the
cause, the same Oper-
tic, and the same Gene-
method : likewise all
perfect Bodies, are subli-
med in the same order, with-
out any difference, except
the Bodies of the Me-
tallics must have a more vehe-
ment fire than the *Marcha-*
Magnetia and *Tutia*:
but there any diversity

in Metaline sublimation
save, that some need the
addition of some other sub-
stance to make them sub-
lime or rise.

II. But in the sublima-
tion of Imperfect Metaline
Bodies, no great quantity
of the Body to be sublimed,
must be at once put
into the bottom of the Ves-
sel, because much Metaline
substance, holds the parts
faster, and hinders the sub-
liming: also the bottom of
the sublimatory should be
flat

flat, not Concave, that the Body equally and thinly spread upon the bottom, may the more easily sublime in all its parts.

III. Such Bodies as need the admixtion of other substances, are *Venus* and *Mars*, by reason of the slowness of their fusion: *Venus* needs *Tutia*; and *Mars* *Arsenick*, and with these they are easily sublimed, for that they well agree with them. Therefore their sublimation is to be made as in *Tutia*, and other like things, and to be performed in the same method and order, as in the former Chapter.

IV. Now *Magnesia* has a more Turbid and Fixed, and less inflamable Sulphur, and a more Earthy and fæculent *Argent Vive*, than the *Marchasite*, and therefore the more approximate to the Nature of *Mars*.

V. But *Tutia* is the fume of White Bodies; for the Fume of *Jupiter* and *Venus* adhering to the sides

of the Fornaces where it Metals are wrought, do the same thing that does: and what a medic Fume does not, who the admixtion of sother Body, neither will likewise do.

VI. And by reason of its subtilty, it more exbrates the profundity of Metaline Body, and to it more than it does to the Body, and adhears to it in the Examen, as by experience you may see, and whatever Bodies are altered by Sulphur or *Argent Vive*, will also necessarily be altered by it, because of their Universal Nature.

VII. To prepare this Pouder it very fine, and put it into and *Alude* it by strong Ignition, one of vehement fire, causing the Flowers to ascend or sublime, so is it prepared for use. It is also dissolved in the Spirit of Vinegar, having been first Calcin'd, and it is also well prepared

II. Also it is certain, my necessary things of purpose, are exte- from Imperfect Bo- which need yet a far- pparation, as first Ce- hich is thus prepa- ash it in Spirit of g, and separate it ; more gross parts ; t: Milk coagulate in Si, and it is prepa-

L. Spanish White, Tin, and Minium, are pre- fter the same man- dissolving them in f Urine, and then rang and coagulating he sun as before.

erdegrise is dissolved pt of Vinegar, and , being gently con- with the soft heat ntle fire ; and then ppared, and made fit th Work.

XI. Crocus Martis is dis- on Spirit of Vinegar, fixed : This Red Wa- being congealed, yields

an excellent *Crocus fit* for use.

XII. *Æs Uſtum*, or Cop- per calcin'd, is to be ground to pouder, and washed with Spirit of Vinegar, after the same manner as we taught in the preparation of Ce- ruse: So in like manner Li- tharge of Gold and Silver : You may also dissolve these things again, and they will be purer : You may also use them either dissolved or congealed ; this is a pro- found Investigation.

XIII. Antimony is Calci- ned, Dissolved, Filtered, Congealed, and ground to pouder, and so it is pre- pared.

XIV. Cinnabar must be sublimed from Common Salt once, and so it is well prepared for use.

XV. The fixation of Mar- chasite, Magnesia and Tuția. You must after the first sub- limation of them is finished, cast away their foeces ; and then reiterate their sublima- tion,

tion, so often returning them, till they be what sublimes to that which remains below of either of which must be done i per subliming Vessels

C H A P. LXII.

Of the Alchymie of Saturn.

I. **T**O prepare Lead. Set it in a Fornace of Calcination, stirring it while it is in Flux, with an Iron Spatula full of Holes, and drawing off the scum, till it be converted into a most fine pouder: Sift it, and set it in the Fire of Calcination, till its fugitive and inflammable substance be abolished: Then take out this Red Calx, imbibe, and grind it often with Common Salt cleansed, Vitriol purified, and most sharp Vinegar, which are the things to be used for the Red; but for the White, Common Salt, Common Alum, and Vinegar.

II. Your matter must be often imbibed, dried, and

ground, till by the heat of the aforesaid thing uncleanness be totally removed: Then mix therewith, and cause pure body to descend descending (by means vehement heat) the body may be reduced

III. Calcine it again with pure *Sal Armoniack*. (ye do Jupiter) and most thoroughly grind and dissolve it in the way aforesaid, for the water of *Argent Vitriol* Sulphur proportionally, which we use in the composition of the Red Elix.

IV. *Lead* is a Melancholy Body, livid, earthy, dolorous, mute, partaking a little Whiteness, with

alkes, refusing the Cinc-
tit, and Cement, easily
xible in all its dimen-
on with small Compre-
on and very fusible with-
it Ignition. Yet some
e say, that Lead in its
Nature, is much appro-
med to Gold ; these
d of things, not as they
e in themselves, but ac-
ing to sense, being void
eason, and not con-
g the Truth.

It has much of an
rt substance, and there-
es washed, and by a
ent converted into
y which it appears,
in is more assimilated
perfect. It is also by
alcination made *Minium* ;
y hanging over the
ur of Vinegar, it is
Ceruse. And tho' it
near to perfection,
our Art, we easily
t it into *Silver*, not
g its Weight in trans-
taon, but acquiring a
weight, which it ob-
ns y our Magistry. It
al the Tryal of Silver
Cupel, -as we shall
ever shew,

VI. It differs not from
Tin, after repeating its Calci-
nation to the reduction there-
of, save, that it has a more
unclean substance commixed
of a more grose Sulphur,
and Argent Vive, the Sul-
phur being more burning
and adhæsive to the Argent
Vive. It has a greater Earthy
Fæculency than *Jupiter*,
which appears by washing
of it with Argent Vive ;
and more Fæculency comes
from it by washing than
from *Jupiter*, and its first
Calcination is easier per-
formed than in *Tin*, be-
cause of its Earthiness : and
because its foulness is not
rectified as in *Jupiter* ; by
repeated Calcinations, it is
a sign of greater impurity
in its principles, and in its
own Nature.

VII. Its Sulphur is not se-
parated from it in suime, but
is of a Citrine Colour, of
much Yellownes, the like
of which is remaining be-
low at the bottom, which
shews that it has much of a
Combustible Sulphur in it ;
and because the Odour of

Sulphureity is not removed from it in a short time, it shews that it approaches to the Nature of fixed Sulphur, and is Uniformly commixed with the substance of Argent Vive. Therefore when the fume ascends, it ascends with the Sulphur not burning, whose property is to create Citrinity.

VIII. And that the quantity of its not burning Sulphur is more than in Tin, appears for that its whole Colour is changed into Citrinity, in Calcination, but of *Tin* into *White*: Whence the cause appear why *Jupiter* in Calcination is more easily changed into a hard Body than *Saturn*: the burning Sulphureity being more easily removed from *Jupiter* than *Saturn*, one of the causes of its softness is removed; whence (being Calcined) it necessarily follows it must be hardened: but *Saturn*, because it has both the causes of softness strongly conjoyned, viz. much burning Sulphur and much Argent Vive, it is not easily hardened.

IX. Bodies having Argent Vive, have of Extension, but such have little Argent Vive, have little Extension. *Jupiter* is more easily and subtilly extended than *Saturn*. *Saturn* more easily than *Venus*. *Venus* more easily than *Mars*. more subtilly than *Jupiter* and *Sol* more subtilly than *Luna*.

X. The Cause of a ration or hardening is in Argent Vive, or fixed Sulphur; but the cause of softness is Opposite. The cause of *Fusion* is also twofold, to wit, of Sulphur not burning, and Argent Vive of what kind soever; Sulphur fixed is necessarily a Hindrance to the cause of *Fusion* without Ignition: This is evident in *Argent Vive* projected on Bodies difficult to be Fused, it makes them of easie Fusion, without Ignition: and the cause of *Fusion with Ignition* is fixed Argent Vive. It is an Impediment of *Fusion* to Sulphur.

X From hence it appears, That seeing Bodies of greatest perfection, contain the greatest quantity of *Vive*: Those Imperfect Bodies holding more of *Vive*, must needs be approximate to the perfect: whence it follows, that Bodies of much Sulphur, are Bodies of Corruption.

From hence it is evident, that *Jupiter* is near perfect, seeing it partakes more of *Perfection*, than *Saturn* less; *Venus* yet less, and *Mars* least of all. As to the Medicines, in preparing them, it is evident, that *Venus* is the most Subtile, or delicate of Medicine; *Jupiter* yet less; *Saturn* least of all.

Thus according to the diversity of Bodies, different Medicines are made out: A hard Body, can endure Ignition readily. Medicine; but another, that abides not Ignition; that one softens and attenuates.

ated in its profundity, and equalized in its substance; but the other hardened, and its occult parts inspissated.

XIV. There are three degrees which the Imperfect Bodies, chiefly *Saturn* and *Jupiter* must obtain, in order to perfection: First, Cleanness, or Brightness: Secondly, Hardness, or Denseness, with Ignition in fusion. Thirdly, Fixation, by taking away their fugitive substance.

XV. They are cleansed (viz. *Saturn* and *Jupiter*) in a threefold manner: 1. By Mundifying. 2. By Calcination and Reduction: 3. By Solution. First, By things purifying they are cleansed two ways, either by reducing them into a *Calx*, or into the Nature of Bodies: reducing into a *Calx*, they are purified either by *Salts*, or *Alum*, or *Glass*: Thus, when the Body is Calcin'd, put upon its *Calx*, water of *Alums*, or *Salts*, or *Glass* mixed with it, and reduce it to a Body,

which so often reiterate till they look purely clean: For seeing *Alums*, *Salts*, and *Glaſs*, are fuſed with another kind of fuſion than Bodies, therefore they are ſeparated from them, retaining with themſelves the earthy ſubſtance, the purity of the Bodies being only left.

XVI. Or thus. Let *Saturn* or *Jupiter* be filed, and mix therewith *Alums*, *Salts*, and *Glaſs*, and then reduced into a body, and this ſo often to be repeated till they be well cleaſed: They are also cleaſed by way of Lavement with *Argent Vive*, of which we have ſpoken before.

XVII. The ſecond way of cleaſing *Saturn* and *Jupiter*, by *Calcination* and *Reduction* with ſufficient fire, whereby they are freed from a twofold corrupting ſubſtance, 1. One inflamable and fugitive. 2. Another earthy and ſaculent; because the Fire elevates and conuumes every fugitive ſubſtance. And by reduction

the ſame fire, divides the ſubſtance of earth, w^t proportion: See Sect. 3. above.

XVIII. The third way of cleaſing *Saturn* and *Jupiter* by *Solution* of their ſubſtances, and by reduction of them, likewise, which is diſſolved from them; for that diſſolved makes them more clean, than any other way or kind of preparation w^t foever, except that by *Sublimation*, to which nothing is equivalent.

XIX. *Induration*, or hardening of their ſoft ſubſtances. This is done with *Indurating Matter* in their *Fusion*, thus. When *Saturn* or *Jupiter* the ſubſtance of *Argent Vi-*
Sulphur fixed, or of *Amber*, must be mixed in the heat of the fundity: Or, they may be mixed with hard, alluvial, and unctuous things, as the *Earth of March*, *osite*, and *Turpentine*. For these are united w^t and embraced by the heat, and harden them ſo, that they will not flow, till they be hot. The ſame thing is ſo compleated by ou-

icis perfecting them, of
thi hereafter.

X. Fixation, by removal
their fugitive substance.
hi is done by calcination
are proportional to their
bance: In order to
i, 1. All their corrup-
g Justive substance must
eansed from them as
aid. 2. Then their
y or the superfluity must be
away. 3. They must
olved and Reduced,
npleatly washed in a
uent of Argent Vive.
s necessary and profi-

XI. Saturn is specially
died by a Calcination
the Acuity of Salt, and
lk it is especially deal-
as also by Marchasite
tia. Calcine Saturn
with common Salt
reed, stirring it continu-
ith an Iron Spatula,
it comes to Ashes. De-
t for one Natural day,
t it be a little Fiery
ut not much; then
h: with pure clean wa-
nd Calcine it for 3
ill it be Red both

within, and without. If
you would have it to be
prepared for the *White*, Im-
bibe it with water of *White*
Alum, and reduce it with
Oyl of Tartar, or its *Salt*.
But if you would have it
for the *Red*, Imbibe it with
the water of *Crocus Martis*,
and of *Verdigrise*, and re-
duce it with *Salt of Tartar*
as before: This work Re-
iterate as often as need re-
quires.

XXII. The Calcination of
Saturn and Jupiter. Let a
great Test (or Calcining
Pan) be placed in a For-
nace, and put *Saturn* and
Jupiter into it, with as
much common Salt prepa-
red, and Roch Alum Cal-
cined: being in Flux, let
the Metal be continually
stirred with an Iron Spatu-
la full of holes, till the
whole be reduced to Ashes,
which sift, and set them in
the Fire again, keeping them
continually *Red Fire Hot* till
the *Calx of Jupiter* is whitened
or that of *Jupiter* is rubi-
fied as *Minium*.

XXIII. The Regimen of
A a 3 Saturn

Saturn and Jupiter for the White. Take Saturn purified three Pound, melt or add to it clean or purified Mercury twelve Pound, stirring the whole that they may be mixed: This mixture put into a Bolt-Head of a Foot in Length, which place in the Athanor with a gentle Fire for a week. Take purified Jupiter one Pound, melt and add purified Mercury 12 Pound; doing in all respects as before with Saturn. In this weeks time you will have a Paste dissolved, fit to be Fermented with the White Ferment, Thus.

XXIV. Take of the White Ferment one Pound, of the Paste of Saturn two Pounds, of the Paste of Jupiter three Pounds: These being dissolved, mix through their least parts, and set in putrefaction, (in a moderate Fire, like as in dissolution) for seven daies: Then take them out well mixed and Strain or Squeeze their more Liquid parts through a Cloth: The thick Matter remaining, put into a Glass, Seal it well up, and place it in an Athanor for the time aforesaid, which do thrice, till it has Imbibed all the humidity.

Then put the Vessel with its Matter into a Fornace of lation for twelve daies, when done, take it forth, and run it with things reducing will you find that which our Ancestors found not without great Study, viz. These generated, generating. For this upon the Cineritu or Cupel with Lead, and you will find the Body perfect in Whiteness, perpetually generating its like.

XXV. The Regimen of Saturn is also complete if being prepared and dissolved, (I suppose he means in his dissolutive Water made of Nitre and Vitriol) it be mixed with a small part of its Red Fern dissolved also; and then stilling off the Water, and Cohobating seven times Reduce it to a Body and prove it by its Exactness, and you will rejoice in this bountiful Body which generated.

XXVI. White Medicines for Saturn: also solar Medicines for Saturn. Because the Medicines, and the w

they or altogether the
as for Jupiter; and
in the Chapter of Ju-
we have explicitely and
rgy declared the matter,

we shall refer you thither,
saying no more thereof in
this place, see Chap. 43.
Sect. 16, 17, 18, 19, 20, 21.
following.

C H A P. XLIII.

The Alchymie of Jupiter.

O prepare Jupiter. Put it into a fit Vessel, a Fornace of Calcination, and make a good Fusion, stirring the melted Metal with Iron Spatula full of drawing off the Scum it rises, and again stirring body, and thus continuing the whole quantity reduced to Pouder or This Pouder sift, and place it in the Fornace in the same heat of stirring it often, for hours, till its whole accidental and superfluous humidity is abolished with all combustible and corrupting Sulphur. Then often wash it with common salt leanfed, and Alum

purified, and sharp Vinegar, and dry it in the Sun or Air, Grind it again, washing and drying it; doing this so long till by the acuity of the Salts, Alums, Vinegar, its whole humidity, blackness and uncleanness is taken away. This done, add Glass in fine Pouder to it, impaste the whole together, and with a sufficient Fire make it flow in a Crucible with a hole in its bottom, set within another, so will the pure and clean Body descend, the whole Earthy and Fæculent substance remaining above with the Glass, Salts, and Alums; in which pure Body is an equal and perfect proportion Argent Vive, and

White Sulphur not burning. Then Calcine this pure Body with pure and clean *Sal Armoniack*, till it be in weight, equal or thereabout: being well and perfectly Caicined, Grind the whole well and long upon a Porphyrie, and set it in the open Air in a Cold moist place; or in a Glass Vessel in a Fornace of Solution, or in Horse-Dung, till the whole be dissolved, augmenting the Salt if need be. This Water ought to be esteemed, for it is what we seek for in the whole.

II. *Tin* is a Metallick Body, White, Livid, not pure, and a little sounding, partaking of little Earthiness, possessing in its Root harshness, softness, easiness of Liquefaction without Ignition not abiding the Cupel or Cement, but extensible under the Hammer. Therefore *Jupiter* among Bodies diminished from perfection, is in the *Radix* of its Nature of affinity to *Sol* and *Luna*, but more to *Luna*, and less to *Sol*.

III. *Jupiter*, because he receives much whiteness in the *Radix* of its generation, it whitens all other Bodies which are not White, It has a fault, that it breeds a brittleness, except *Saturn* and *Mercurius*, which makes brittle all other Bodies, except *Sol*: *Jupiter* adheres much to *Sol* and *Luna*, therefore does not easily reeide from them in the men or Tryal by the *Magistry* of this *Ingratiation*, gives it a Tincture of calness, that shines in it is an inestimable brightness, and is hardened and cleaved more easily than *Silver*. He who knows how to lay away its Vice of breaking, will suddenly reap the fruit of his Labour with joy, because it agrees so well with *Sol* and *Luna*, and will never be separated from them.

IV. In Calcining Sulphureous stink arises in its Sulphur not fixed tho it gives no flame, it is not fixed, for flaming is by reason of the great abundance

Argent Vive, preserv'd from Combustion: So also in *Tin* is a two-fold Sulphur, and a two-fold *Argent Vive*: one Sulphur less sending forth a stink; the other more fixed, because it abides with the *Calx* of Fire and stinks not.

There is also a twofold substance of *Argent Vive* in *Mercury* not fixed, and the rest fixed: because it makes a Crashing noise before Calcination, but after it has been thrice Calcined that Crashing ceases, which is caused by its fugitive *Argent Vive* being blown away. This is evident in *Lead* being wash'd with *Argent Vive*, and then held in a very gentle fire, part of the *Mercury* will mix with the *Lead*, and will give to it this stridor, converting the *Lead* into *Tin*.

On the contrary also, it may be converted into *Lead*: For by a manifold repetition of its Calcination, and a fire fit for its reduction, it is turned into *Lead*; but especially when

by subtraction of its *Scoria*, it is calcin'd with a great fire.

VII. Now after the removal of these two Substances, viz. *Sulphur*, and *Argent Vive* from *Jupiter*, you will find that it is livid, and weighty as *Lead*, yet partaking of greater whiteness than *Lead*, and therefore more pure than *Lead*: In which is the equality of fixation, of the two compounding things, viz. *Sulphur* and *Argent Vive*, but not the equality of quantity, because in the Com-mixtion, the *Argent Vive*, is super-eminent.

VIII. Now if there were not in its proper nature a greater quantity of *Argent Vive* than of *Sulphur*, *Argent Vive* would not easily adhere to it: For which reason it adheres with difficulty to *Venus*; but with much greater difficulty to *Mars*, by reason of the small quantity of *Argent Vive* contained therein; the sign of which, is the easie fusion of the one, and the difficult fusion of the other.

IX.

IX. But the fixation of these two substances remaining, approaches nigh to firm fixation, yet is it not absolutely fixed, which is evident from the calcination of its body, and after calcination, the exposing the same to the most strong fire; for by that, division is not made, but the whole substance ascends, yet more purified, from whence it appears, that the burning Sulphur in *Tin*, is more easily separated than that in Lead: And that, because its corrupting Properties are not radical, but accidental, therefore they are the more easily separated, and its mundification, Induration, and fixation, the more speedy.

X. And because, that after *Calcination* and *Reduction*, we found in its fume a *Ci-trinity*, through the great force of fire; we judged, that it contained in its body much *fixed Sulphur*: By these Operations you may find out the Principles of Bodies, and the Properties of Spirits.

XI. At Sect. 14, 17, 18, 19, 20, 21, 22. In the former Chapter, we have shewn the farther preparations of *Tin*, which because they are so plainly exposed there, are needless again repeated here. Yet there are other special preparations which are following, to wit, *by Calcination*, by which instance is more hardness which happens not in *Saturn*. Also, *by Alum* these properly harder piter. Also, *by Conservation* of it in the fire of its calcination, for by this it loses its *stridor* or Crashing and fraction of bodies likewise which in like manner happens not to *Saturn*.

XII. Calcine *Jupiter* *Saturn* at Sect. 21. In the former Chapter with common Salt purified Janow ten its Calx for three days as in *Saturn*: But see not in its Reductio, that is difficult unless made in the Fornax *Cineritium* or *Cement* the it is done with ease.

at ou may not err, joyn
to dy which you would
dye, in equal parts with
dy which you make
duction, and co-unite
vided Calx: But in
nures there is another
leration, for the mat-
ng must be multi-
upon the matter to
rged, till the Tincture
or in the Body or Me-

XII. After you have
in these two Leads, and
l their color and bright-
with other things ac-
ng to your desire ;
oly they may yet want
on ; then you must
proceed. Dissolve *Tutia*
ched, and *Tin* calcined,
both Solutions, and
it that water imbibe the
Tin time after time,
nt the Calx has imbibed
ghth part of the *Tutia*,
e reduce it into a Body,
you will find it to have
ion, and that good : if
reiterate the same la-
, till due Ignition be ac-
ed. All Waters dissolu-
of Bodies and Spirits,
shall hereafter shew

you, every one of them ac-
ording to their kind.

XIV. With *Talck*, or
Mercury, or pure *Luna*
(which is more profitable)
deduced to this by calcining
and dissolving, you may
acquire the compleat *Igniti-
on* and *hardness* of *Saturn*
and *Jupiter*, with incom-
parable brightness: but Spec-
ulations in these things
without practise, is not ve-
ry available.

XV. To Grind, to De-
coct, to Inhumate, to Cal-
cine, to Fuse, to Destroy,
to Restore or Reduce, and
to cleanse *Bodies*, are effectu-
all works : with these Keys
you may open the Occult
Inclosures of our *Arcanum*,
and without them, you
shall never sit down at the
Repafts of satisfactions.

XVI. A White Medicine
for *Jupiter* and *Saturn* pre-
pared. Take of fine *Luna*
one Pound, living *Mercury*
eight Pound, Amalgamate,
and wash the Amalgama with
Spirit of Vinegar and common
Salt prepared, until it acquires

a Cœlestial or Azure Colour. Then extract as much of Mercury as you can, by strongly expressing the mixture through a thick Cloth. To this add Mercury sublimate, double the weight of the Luna, grind them well together, then Decoet the mixture in a Bolt-Head, firmly closed for 24 hours: Decoet the same again, then break the Vessel, and then separate that which is Sublimed from the Inferior Reddish Pouder. But take heed of giving too great a Fire, for that would cause the whole to flow into one black Mass. Put the Pouder upon a Porphyrie stone, add to it two parts of Sal Armoniack prepared, and one part of Mercury sublimed; grind all very well together, and imbibe the mixture with the Water of Sal Alcali or Sal Nitre, if you cannot get the other, or Salt of Pot-Ashes: when imbibed, Distil off with a gentle Fire the whole Water, till that remains in the bottom is melted like Pitch: Cohebate the same Water, repeating this Work thrice. Then take out the Matter, grind it on a stone, and dry it very well: Imbibe

again with rectified Eggs, or with Sal Alki, Oyl of Salt of Pot-Ashes, of Nitre, or Tartar, it will flow with Ingress. Project one part upon five parts Tin prepared, and it will be the perfect Luna of the Order, without Error.

XVII. Another Medicine for Jupiter and Saturn prepared. Take Calcined, and grind into as much as it self of Sal moniack; sublime it twice four times; dissolve into water and therewith Imbibe calcined (as you did the former) so often as a man has drunk in as much as his own weight is, and give ingress to it with the Oyls of the said, and project one part upon 10 parts of Jupiter red, and it will be the Luna.

XVIII. Another Medicine for Saturn and Jupiter prepared. Take Luna 1 pound dissolved in own water (made of Nitre and Vitriol) to which add Talck calcined and dissolved 1 pound: Distil off the water

boiling 3 or 4 times, con-
and incerate with Arse-
k sublimed, until it flow
have Ingress: project i
upon 8 parts of Jupiter
ed, and 'twill be all fine
These three Medi-
you may project up-
turn prepared for the
he, but then the Saturn
be prepared and cal-
for three days, by
of the former.
water.

X. A Solar Medicine
Jupiter and Saturn pre-
mbrace. Calcine Sol, amalg-
first with Mercury, as
express the Mercury
h a Cloth, then grind it
twice so much as it self
Common Salt prepared; set
whole over a gentle fire,
the remaining Mercury
y exceed. Extract the Salt
sweet water, dry the
from which sublime as
Sal Armoniack, revert-
be sublimed Salt four
dissolve it in A. F.
of Vitriol, Nitre, and
; dissolve also Crocus
made by calcination, or
calcined red: joyn these
in equal parts; draw

off the Water by distillation,
and cobobate four times: tken
dry the matter and imbibe it
with Oyl of Tartar rectified
(as heretofore is taught) un-
til it flows as Wax, and by
projection will tinge four parts
of Saturn or Jupiter into
Gold Obrizon.

XX. Another Solar Me-
dicine for Saturn and Jupi-
ter prepared. It is made
with Sol dissolved (as in the
former) and a like quantity of
Verdigrise calcin'd and dis-
solved, being both mixed and
incerated, by distilling and in-
cerating with Sulphur prepa-
red, until it flow like Wax,
and tinge 8 parts of Saturn
or Jupiter prepared, splen-
didly.

XXI. A third Solar Me-
dicine for Saturn and Jupi-
ter prepared for the Red.
It is made of Sol dissolved,
Sulphur dissolved, and Ver-
digrise dissolved, mixt and
prepared (as in the last Sect).
and then incerated with Oyl
of Hair prepared; or of Eggs,
(for both are one) one part
of this projects upon 10 parts
of Saturn or Jupiter prepared

for the red, and it will be most fine Gold according to its degree, these Medicines only altering in the second Order.

XXII. There is also another preparation of Jupiter by Sect: 22. of the former Chapter.

XXIII. And in Sect: 22. of the former Chapter have the Regimen of ter for the White, which generates or produces in The Luna, such as being upon the Test, produces Body perfect in Whiteness and perpetually generating its life.

C H A P. XLIV.

Of the Alchemy of Mars.

I. TO prepare Mars or Iron. Calcine it as Venus with common Salt cleansed, and let it be washed with pure Vinegar: Being washed, dry it in the Sun, and when dried, grind and imbibe it with new Salt and Vinegar, and put it into the same Furnace (as we shall direct in Venus) for 3 days. Esteem and value this Solution, viz. The water of fixed Sulphur, wonderfully augmenting the color of the Elixir.

II. The whole Secret of Mars is from the Work of Nature, because it is a Me-

talick body, very liv-
little Red, partakin-
Whiteness, not pure
staining Ignition, fit-
with violent fire, extin-
under the Hammer,
ounding much.

III. It is hard to be-
naged by reason of its
potency of fusion; whch
it be made to flow
Medicine changing in
ture, is so conjoyned
and Luna, that it can
separated by examen
out great Industry;
prepared, it is conjoyned
and cannot be separat-

rtifice, if the nature
fixation be not chan-
y it, the defilement
Mars being only re-
e. Therefore it is ea-
a *Tincture of Redness* ;
dificulky of *Whiteness*.
When it is conjoyned,
it altred, nor does it
ng the colour of the
xition, but augments
ianity.

V Among all Bodies
it is more splendidly,
clearly, more bright
more perfectly trans-
into a Solar or Lunar
than other Bodies,
Work is of long la-
on, though easie to be
all: Next to *Jupiter*
chosen, of more
handling, but of
labour than *Jupiter*.
Venus comes *Sa-*
which has a diminish-
eetion in Transmuta-
d is easie to be hand-
it of most tedious
Lastly, *Mars* among
Bodies of least per-
is in *transmutation*,
fficult to be hand-
d of exceeding long
ou

V. And the more diffi-
cult any Bodies are of fusi-
on, the more difficult they
are in handling in the Work
of *Transmutation*: the easier
to be fuled, the easier to
be handled: and what di-
versity of perfections are
found in any particular, in
the lesser, or middle Works;
yet in the Great Work all
Bodies are of one perfecti-
on, but not all of a like easie
handling or labour.

VI. Hence it appears,
that *Mars* or Iron, is a com-
mixture of fixed Earthy
Sulphur, with fixed earthy
Argent Vive of a livid white-
neis, the highly fixed Sul-
phur predominating, which
prohibits fusion: Whence
it is evident, that fixed Sul-
phur hinders fusion more
than fixed *Argent Vive*:
But Sulphur not fixed, ha-
stens fusion more than un-
fixed *Argent Vive*: By which
the caufe of speedy or slow
fusion in every body is
seen.

VII. What has more of a
fixed Sulphur is harder to
fuse,

fuse, than what partakes of a burning fugitive Sulphur; which appears because Sulphur cannot be fixed without Calcination, and no Calx gives fusion, therefore in all things it, *viz.* fixt Sulphur, must impede the same.

VIII. The causes of the corruption of the Metals by fire, are, 1. The inclusion of a burning Sulphur in the profundity of their substance, diminishing them by Inflammation, and exterminating into *Fume*, whatever fixed *Argent Vive* was in them. 2. A Vehemency of the Exterior flame, penetrating, and resolving them, with it self into *Fume*, and the most fixed matter in them. 3. The rarefaction of them by calcination, the flame or fire, penetrating into, and exterminating them. Where all these caules of Corruption concur, those Bodies must be exceedingly corrupted. Where they all concur not, they are by so much the less corrupted.

IX. The causes of the goodness of Bodies, abounding with *Argent Vive*, For seeing *Argent Vive*, no cause of Extinction will be divided into parts in its composition (because it either with its whole substance flies from the same, with its whole substance remains permanent in the same) is necessarily concluded to be a cause of Perfect

X. Therefore I say, and Blessed be the Name of Glorious and High God, who created it, and made it a Substance and Proprietary, which nothing else in the World does possess but it self. In that this perfection may be found in it, (by the help of Art) as we have of the same therein with great pleasure. For it is that whence all comes *Fire*, and by which it cannot be overcome. In it amicably resteth, rejoices therein.

XI. Mars is prepared ther with sublimation, without sublimation no sublimation we end.

it with Arsenick not as profoundly as we hat in fusion it may with the same; but ards it is sublimed in er Vessel of sublimation which is the best oft perfect of all o- reparations. Mars is repared, by Arsenick mes sublimed from il some quantity of senick it self remain: this be reduced, it low out white, clean, and well prepared: also prepared by fu- f it with Lead and for from these it lean and whire.

L. To Indurate or har- Bodies. Argent Vive citated must be dissol- and the calcin'd Body in you have a design hden) dissolved like- e mix both these solu- together, and the cal- d'body mixed with moy frequent imbibiti- c. continually grind- bibing, calcining and uing, until it be made d'nd fusible with Igni- n. The very same may

also be compleatly effected, with the Calx of Bodies, and Tutia, and Marchasite, calcined, dissolved, and imbibed. The more clean these are, the more perfectly do they change.

XIII. To soften hard Bo- dies, as Mars, &c. They must be conjoyned and sublimed often with Arsenick, and after sublimation of the Arsenick, assated, or calcined with their due proportion of fire, the measure of which we shall declare in our Discourse of Fornaces. Lastly, They must be reduced with the force of their proper fire, until in fusion they grow soft, according to the degree of the hardness of their Bodies. All these alterations are of the first Order, without which our Magistry is not perfected.

XIV. Medicines dealbat- ing Mars, of the first Order. That which dealbates it, of the first Order, is that which makes it to flow: The special fusive of it is Arsenick of every kind: But

with whatsoever it is dealbated and fused, it is necessary it be conjoyned and washed with *Argent Vive*, until all its impurity be removed, and it be white and fusible. Or else let it be red hot with vehement ignition, and upon it *Arsenick* projected; and when it shall be in flux, cast a quantity of *Luna* thereon; for when that is united with it, it is not separated therefrom, by any easie Artifice.

XV. Or thus: Calcine *Mars*, and wash away from it all its soluble Aluminosity (inferring corruption) by the way of solution, but now mentioned [with *Argent Vive*] then let cleansed *Arsenick* be sublimed from it, and reiterate that sublimation many times, until some part of the *Arsenick* be fixed therewith. Then with a solution of *Litharge* mix, imbibe, grind, and moderately calcine, several times: And lastly, reduce it with the Fire we mentioned in the Reduction of *Jupiter* from its Calx; so

will it come forth very clean, and fusible.

XVI. Or, Only sublimed *Arsenick*, or *Calk*, let it be reduced; it will flow out white, and fusible: But here serve the Caution we give in the Chapter of *Mars*, concerning the ration of the sublimation of *Arsenick*, (fixing it in profundity) from it. It is likewise whitened in the same manner as *Marchasite* and *Tutia*.

XVII. To prepare *Grind* one pound of the *thereof*, with half a pound of *Arsenick* sublimed; mix the mixture with the *Salt Peter* and *Salt Sulphur*, reiterating this Intermission, then make it flow in a violent fire, so will it be white: Repeat this so it flow sufficiently, with whiteness.

XVIII. The first Medicine for *Mars*. Take *Silver* one pound, *Arsenick* one pound, *Mercury* one

, grind them together, imbibe the whole with Salt Nitre, Litharge, Armoniack, in parts, [I suppose there is Aqua Regis] till it has its own weight of that

Then dry, and incite white Oyl (as in until it flow, and one ill upon 4 parts of Venus prepared.

XX. The second White
line for Mars and Ve
take Luna calcined,
calcined and dissolved,
vix, dry, and increase
uble their quantity of
ek sublimed, until the
ie flows well.

The third White
line for Mars and Ve
take Luna calcined,
k and Sulphur subli
id ground with it, and
blimed with a like
of Sal Armoniack.
limation repeat thrice,
project 1 pound upon
of Mars or Venus

A Red, or Solar
ne for Mars and Ve-

nus. Take Tutia 1 pound, Calcine or dissolve it in AF, then with that water imbibe the Calx of Sol, that it may drink in double its own weight of the same water : Afterwards by distillation draw off the same water from it, cohabiting four times. Lastly, incerate with Oyl of Hair, or Bulls Gall, and Verdigrise prepared, and it will be excellent. But be sure to pursue the Operation according to our Directions, otherwise you will labour in vain, and in your heart understand our Intentions (expressed in our Volumes) so will you know truth from falsehood.

XXII. To Calcine Mars. Mars being filed, is calcined in our Calcinatory Fornace, until it is very well rubified, and becomes a pouder impalpable without grinding. And this is called, Crocus Martis.

XXIII. The Regimen of Mars. Take of the Paste of Mars 2 pound, of the Pastes of Venus and of Saturn, ana 3 pound, mix these without

Ferment, and decoct the mixture for seven days, and you will find the whole dry. Fix it, and add to it half its weight of Litharge in powder, which

put into a Reductory so will you have a substance very profi-
you be wise.

C H A P. XLV.

Of the Alchymie of Venus.

I. THE Preparation of Venus. Lay thin Copper Plates stratum superstratum with Common Salt prepared, till the Vessel be full, which cover, firmly Lute, and calcine in a fit Fornace for 24 hours: Then take it out, scrape off what is calcined, and repeat the calcination of the Plates with new Salt as before, repeating the Calcination so often till all the Plates are consumed. For the Salt corrodes the superfluous humidity, and combustible sulphureity; and the fire elevates the fugitive and inflammable substance with due proportion. This Calx grind to a most subtle powder, wash it with Vinegar, till water will come from it free from blackness. Again, Imbibe it with more Salt and

Vinegar, and grind, calcine again in an oven for 3 days and nights it out, grind it subtilly long, and wash it with vinegar, till it is cleansed from uncleanness. This do, it in the Sun: Add to its weight of Sal Armoniack, grinding it long, to a manageable substance: Then expose it to the Air, or set it by dung to be dissolved: If it is undissolved add a new Sal Armoniack; this continuing till the whole is dissolved in water. Esteem and this water, which is the water of fixed Salt, with which the

II. Venus is a Metal Body, livid, pertaking

rednes, subject to igne, fusible, extensible by the Hanimer, but resists the Cupel and Cerne. It is in the profundity of its substance of the said essence of Gold, and hammered being red like Silver and Gold is. The medium of *Sol* and *Mercurius*, and easily converts it to either, being of conversion, and of labour.

It agrees very well with *Citria*, which citrinizes a good yellow, from whence you may reap profit, need not labour to refine it, or make it igne, therefore it is to be used before other imperfections, in the lesser and greater Work, but not in the latter. Yet this has a defect beyond Jupiter, that easily grows livid, and acquires foulness from sharp stones, to erradicate which, is an easie, but a prolix Art.

Copper therefore is clean *Argent Vive*, mixed with unclean Sulphur gross,

and fixed, as to its greater part; but as to its lesser part, not fixed, red, and livid, in relation to the whole, not overcoming nor overcome. Its volatile Sulphur is evident from its sulphurous fume, and loss of quantity by frequent fluxing and combustion. Its fixt Sulphur is evident from its slowness of fusion, and induration of its substance. And that there is an unclean red Sulphur joyned with unclean *Argent Vive*, is evident even to the lenses.

V. When the fixed Sulphur comes to fixation by heat of Fire, its parts are subtilized; but that part which is in the aptitude of solution of its substance is dissolved; the sign of which is the exposing it to the vapours of Vinegar, which makes the Aluminosity of its Sulphur flow in its Surfaces. And being put into a saline liquor, many parts of it are easily dissolved by Ebullition; this Aluminosity by a saline wateriness, and easie solution, is changed into water: For

B b ; nothing

nothing is watery, and easily soluble, except *Alum*, and what is of its nature. This understand also of the body of Iron.

VI. But the blackness in either *Venus* or *Mars*, created by the Fire, is by reason of the Sulphur not fixed, (much indeed in *Venus*, but little in *Mars*) and it approaches nigh to the nature of fixed Sulphur. Hence it is evident, that fusion is helped, and partly made by Sulphur not fixed, but hindred from Sulphur fixed. This he certainly knew to be true, who by no art of fusion could make Sulphur to flow after its fixation: But having fixed *Argent Vive*, by frequently repeating the sublimation thereof, found it apt to admit good fusion.

VII. Hence it is evident that those Bodies are of greater perfection, which contain more of *Argent Vive*, those of lesser perfection which contain less. Therefore study in all your Works to make *Argent Vive* to ex-

ceed in the Commix. And if you could perfect *Argent Vive* only, you will have attained to the highest perfection, even the perfection of that which overcomes the Works of Nature: you may cleanse it inwardly, to which purification nature cannot reach.

VIII. This is manifested that those Bodies which contain a greater quantity of *Argent Vive*, shew a greater perfection, from their easie reception of *Argent Vive* into their substance: and we see bodies of perfection aiming to embrace each other.

IX. Out of what has been said it is also apparent that in Bodies there is a two-fold sulphureity: which is indeed included in the fundity of *Argent Vive*, the begining of their operation: The other supererogatory comes from other Accidents. The one of them may be removed with labour, the other cannot possibly be taken away by any exercise or Operation.

re to which we can pro-
b come, it being so
m and radically united
n. And this is proved
periment; for we see
uctible sulphureity to
olished or destroyed
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urity not so.

X Therefore when we
Bodies are cleansed by
lation, understand that
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ince, which is not u
to the Radix of their
e: For it is not possi-
Art, or force of fire,
anser or separate what
red, unless the Medi-
of Argent Vive has ac-
s

X Now the separation
a earthy substance from
compound, which in the
o of nature is united to
Metal, is this: Either it
ride by *elevation*, with
s elevating the sub-
re of Argent Vive, and
ng the sulphureity, by
n of its conveniency,
them: of which na-
are *Tutia* and *Marcha-*
because they are *Fumes*,

part of which has a greater
quantity of *Argent Vive* than
of *Sulphur*.

XII. The proof of this
you may see, when you
joyn those things with Bo-
dies in a strong and sudden
fusion, for these Spirits in
their flight, carry up the
Bodies with them; and
therefore you may elevate
them with them. Or else,
by a Lavation or Commix-
tion with *Argent Vive*, as
we have already said: For
Argent Vive holds what is of
its own nature, but casts
out what is alien or for-
eign.

XIII. *The preparation of
Venus.* It is manifold; one
by *Elevation*, another with-
out *Elevation*. The way by
Elevation is, that *Tutia* be
taken (with which *Venus*
well agrees) and that it be
ingeniously united there-
with: Then put it into a
Vessel of sublimation to be
sublimed; and by a most
exceeding degree of Fire, its
most subtil part will be ele-
vated, which will be of
most bright splendor. Or,

it may be mixed with Sulphur, and then elevated by sublimation.

XIV. But without sublimation, it is prepared either by cleansing things in its *Calx*, or in its *Body*: As by *Tutia*, *Salts*, and *Alums*: Or, by a Lavament of *Argent Vive*, as all other imperfect Bodies are.

XV. The Preparation, or Purgation of Venus, also is two-fold, viz. one for the White, and the other for the red; for the White it is thus. Take Venus calcin'd by fire only (as aforesaid) ground fine 1 pound: Arsenick sublimed 4 ounces: Grind them together, and imbibe the mixture 3 or 4 times with water of Litharge, and reduce the whole with Sal Nitre, and Oyl of Tartar, and you will find the Body of Venus white and splendid, and fit for receiving its Medicine.

XVI. The Preparation for the Red. Take filings of Venus 1 pound, Sulphur 4 ounces, grind them together: Or cement Plates of Copper

with Sulphur, and so calcine them, wash the calcin'd with a temper of Salt and Alum; and beat them with things reducing, ready into a body, clean and fit for the reception of the Red tincture.

XVII. Another Preparation for the Red. Calcine it with fire only, and then dissolve a part thereof, likewise dissolve a part of *Tutia calcin'd*; joyn both jades, and with the same tincture imbibe the remaining part of the *Calx of Venus* 4 or 5 times. Or, you may make this Inhibition with *Tutia* alone so overed, provided that more *Tutia* (than half the *Calx* is) be imbued in the said *Calx*. This done, imbibe with things reducing, and you will have the Body of Venus clean and splendid; which with a little help may be brought to an higher perfection if you have studiously contrated into the Truth.

XVIII. Another Preparation for the Red. Of Venus calcined per se, over the fire alone you may make intense greenness, called *Flo-*

Veneris: Dissolve
genness in Spirit of Vi-
and then congeal it;
ards with things redu-
duce the congelate,
when reduced, will
Body fit for many

trinity of a pleasing bright-
ness, which rubification is
not given to Mars and Ve-
nus, by Medicines of the
first Order: For being to-
tally unclean, they are un-
apt to receive the splendor
of redness, before they are
fitted with a preparation
inducing brightness. There
is one Medicine whitening
Venus by *Argent Vive*, and
another by *Arsenick*. The
Medicine of *Argent Vive* is
thus made. First, *Argent*
Vive precipitated, is dis-
solved; then calcined *Venus* dis-
solved likewise: These soluti-
ons are mixed and after they
are coagulated, they are pro-
jected upon the Body of *Ve-*
nus.

Medicines dealbating
of the first Order.
There is one Medicine for
Sun, and another for
Venus, and of Bodies;
one of the first Order;
one of the second; and
one of the third: and
wise the first, second,
third, of *Argent Vive*.
The Medicine of Bo-
dy the first Order, we
ere is one of hard
di, and one of soft:
al Bodies, there is one
ers (of which in the
Chapter) one for
of which in this
and one for *Luna*
which in the next Chap-
Of soft Bodies, there
or for *Saturn*, and ano-
or *Jupiter*. That of
and *Mars*, is the pure
ation of their sub-
; but that of *Luna*
bification of it, with ci-

XX. Another way by Ar-
gent Vive. *Argent Vive* and
Litharge are dissolved a
part, and the solutions joyned
together. *Calx of Venus*
also is dissolved, and that
solution joyned with the
former, and then coagula-
ted together, which pro-
jected upon *Venus* whitens
it. Or thus. A quantity of
Argent Vive is sublimed of-
ten from its body, till part
there-

thereof remain with it, with compleat ignition: and this mixture is very often imbibed and ground with Spirit of Vinegar, that it may the better be mixed in the profundity thereof, then it is asslated, or moderately calcined, and lastly fresh *Argent Vive* is in like manner sublimed from it, and the remaining matter again imbibed, and moderately calcined as before, which work is so often to be repeated, till a large quantity of *Argent Vive* reside in it, with compleat ignition: This is a good dealbation of the first Order.

XXI. Another way thus. *Argent Vive* in its proper nature is so often sublimed from *Argent Vive* precipitated, till in it, the same is fixed, and admits good fusion: This fused matter projected upon the Body of *Venus* peculiarly whitens it. Or thus. A Solution of *Luna*, mixt with a solution of *Litharge*, coagulated, may be projected upon *Venus*; but is indeed better whitened if *Argent Vive* be perpe-

trated in all the lec-
cines.

XXII. The whitening of *Venus* with *Arsenick* of the first Order. Take *Cuprum* *Venus*, from it sublime *Arsenick* by many Repetitiones, it remains therewith and whitens it; but if you be not skilled in the ways of sublimation, the *Arsenick* will not persevere in it without a certain degree of sublimation: Therefore, after the first degree of sublimation, the work in the same manner as in the sublimation of *Chasite*. **Chap. 40.** See *Argentum*. Or thus. Project *Argent Vive* sublimed upon *Luna*, and the whole upon *Venus*, which albates it peculiarly. first mix *Litharge*, or *Lead*, dissolved with *Mercurius*, and cast these upon *Argent Vive*, and project the whole upon *Venus*, so will it be whitened, and this is a good dealbation of the first Order.

XXIII. Another way thus. Upon *Litharge* dissolved and reduced, *Arsenick* sublimed, and the whole upon *Venus* in a solution of *Mercurius*, whitens the same ad-

i. Let Venus and Luna mix'd, and upon them any of the above described bative Medicines: For it is more friendly to Venus, than to any other Bodies, and therefore takes away fraction; and Saturn secondly, and therefore we deal with them. Also melt Arsenick sublimed, it may be all in a Lump, being broken, we piece after piece of Venus: We do it in powder, for the powder is more inflamed, than a stone, and so more easily comes, before it can fall by lot upon the body.

vii. In like manner, the vessel is taken away from Venus, and it is whitened with Tutia: But Tutia sufficient, because it gives only a Citrine colour; which has affinity to White. Any kind of Tutia is melted and dissolved; and the Calx of Venus also: the Solutions are conynd, and with them the body of Venus is citrinated.

If you be well skill'd in this Work, you will find profit. Or thus. Take Marchasite sublimed, and proceed with it as with Argent Vive sublimed; the way is the same, and it whitens well.

XXV. To make the White and the Red Medicines for Venus. They are exactly made by the Rules or Prescripts delivered in Chap. 44. Sect. 19, 20, 21, 22. aforesaid, to which, I shall here refer you; for the Operations of those Medicines both for the White and Red, in the Bodies of both Mars and Venus, are one and the same.

XXVI. To Calcine Venus. Take Filings of Copper, and put them to calcine either per se, or with Arsenick poudred, or with Sulphur, being anointed with common Oyl, calcine them 3 or 4 days with a most strong fire: Strike what is calcin'd, that it may fall from the Plates, (if you use Plates) which again calcine. The Calx beat fine, re-calcine it, till it is well rubified, and keep it for use.

XXVII. The Regiment of *Venus* and *Saturn*. Take of the Paste of *Venus*, 3 Pounds; of *Saturn*, 2 Pounds; of the Ferment, 1 pound: Of these, perfectly dissolved, make a commixtion through their least parts, which keep in sufficient heat, as in the White is said. Extract the Water, and what remains in the Cloth, put into a well sealed Glass, for 3 Weeks: Then take it out, and add to it a third part of its own reserved water, and decoct by Chap. 42. Sect. 22. a foregoing, which Work do thrice. When it has imbibed all its proper Water, put it in its proper Vessel and Fornace to be fixed. When fixed, with things, reducing, reduce it into a Body, ready to be reduced and tinged.

XXVIII. We more especially handling the Regimen of *Venus*, do declare, that you ought seven times, or oftner to rectifie it, when prepared and dissolved, distilling off the Water, and cohabitating thereon each time, which being coagulate, thence make a most

noble Greennes, with *Armeniack* dissolved in a Vessel of Vinegar. That Greennes rubifie in a Vessel of *Mars*, and again dissolve in a third part of prepared *Luna*; after extracting and cohabitating the water of Fermes times. Then reduce into a Body, and you will rejoice. The Regiment of *Mars*, is as of *Venus*, by reason of its foulness, great good arises from.

XXIX. Grind *Luna*, amalgamated with Mercury twice so much Metaline Arsenick, [Quære, Whether the Gulus of Arsenick be intended?] To which add tenfold proportion of *Venus*, amalgamated with Mercury. Grind the whole, and first reduce into a Body, so you have a pure White Metal.

XXX. The first Distillation of *Venus*. Take Saffron 1 ounce, Argentum sublimed, 3 Ounces and Tartar calcin'd, 1 pound. Grind and incorporate, put into a Bolt head, a Fox

high, and its Orifice so
as two Fingers may go
it: lute it, and set it
Fire, covered with a
First make a gentle
or a quarter of an hour,
towards augment the Fire
nneath, and round about,
the Fornace be very hot
Ignition; when all is
break the Vessel, and
out what you find Me-
dicine; and make of this
at quantity.

XXI. A Second Deal-
tion, Upon Tutia sublime
ert of Mercury subli-
and two parts of Ars-
ublimed, until it shall
ingress. This clearly
very speciously whitens

XXII. A Third Deal-
tion, Take Mercury su-
te 3 Ounces, Arsenick
ued 2 Ounces, dissolved
Litharge, till they be
8 Ounces: to these 8
ns, adjoyn other 8 Ounces,
enick sublimed; grind
together, and flux them
Dyl of Tartar, and there-
you may whiten prepared
ers at pleasure.

XXXIII. A Fourth De-
albation, Grind Metaline
Arsenick, with as much of
the Calx of Luna, and im-
bibe the Mixture with the Wa-
ter of Sal Armoniack, and
dry and grind: then dissolve
Salt of Tartar, in the Water
of Salt Nitre [some suppose
Spirit of Nitre] with which
Oyl imbibe the Medicine: re-
peat this thrice, incerating and
drying, and you will rejoice.

XXXIV. A Fifth Deal-
tion, which is of our own
Invention. Imbibe Jupiter
calcined, washed and dried,
so often with metaline Arse-
nick, and half so much Mer-
cury sublimate, as untill it
flows and enters Venus,
which, (if first prepared) it
whitens speedily.

XXXV, A Sixth Deal-
tion. Upon Tutia calcined,
dissolved and Coagulated, su-
blime White Arsenick (so
that the Arsenick be 3 parts
to 1 of the Tutia) reiterating
the sublimation upon it four
times; for it has Ingress.
With them mix half as much
as the whole is of Mercury
sublimate; grinding and in-
cerating

cerating 4 times with the Water of Sal Armoniack, Nitre and Tartar, ana. [Quere whether that may not be Aq. Regis] with this when coagulated, cement prepared plates of Venus, and melt, so will you have a very beautiful Body.

XXXVI. A Seventh De-albation. Grind Venus, calcined and incerated, adding to it Arsenick sublimed, and half a part of Mercury sublimate; with which being well ground and mixed, add a little of the Water of Sal Armonoick [Quer. if not A. R.] incerating upon a marble; after dry and sublime. Revert the sublimate upon the Fœces, again imbibing, which do thrice: the fourth time imbibe with Water of Nitre [Spirit of Nitre] and sublime what can be sublimed: reiterate this Labor till it remains fluid in the bottom. This in Copper prepared, will be Resplendent with brightness.

XXXVII. An Eighth De-albation Upon the prepared Ca'x of Venus, so often sublime Arsenick sublimate, till

some part of the Arsenic remaine with it in the stro Fire. That imbibed with Water of Nitre [Spiri Nitre] and lastly incerated with Water of Luna, Mercury precipitate, at the end with Oyl of T. Rectified, until it flows, derfully whetens Venus, enters the second order, if have operated right. I have else where said, that you obtain any part of Mercury precipitated, in the ture, your Work wil be splendid; especially, if White Ferment, diff with the Mercury disso after a certain fixation be added by the mediu Inceration; by which you find you have traced the way it self.

Geber our Author, saith, that the last 8 Se are all proved Experim the frst 4 of them, being periments of the Ancient him again proved; the 4, Rectifications of the P ses of the Ancients, or Experiments of his Own which he affirms to be al ly true, and by him pro

C H A P. XLVI.

Of the Alchymie of Luna.

H E preparation of Luna. It is subtilly attenuated and reduced to a Spirituality in fine manner, as herein Chap. 47. Sect. 1. will teach concerning therefore in all, and part of the Work, same as we shall reach with Gold: and work of *Luna* diff'ret, is the *Ferment* for white Elixir made Spi-

examination, it perseveres without Artifice.

III. He who knows how to subtilize it, and then to inspiissate and fix it associated with Gold, brings it into such a State, that it will remain with *Sol* in the Test, and be in no wise separated from it, being put over the fumes of sharp things, as Vinegar A. F. or Salarmoniack, and it will be of a wonderful Gælestine Color: It is a noble Body, but wants of the Nobility of *Sol*, and its *Minera* is found determinate; but it has often a *Minera* confused with other Bodies, which Silver is not so Noble. It is likewise dissolved and Calcin'd with great Labor, and no Profit.

It is a metalick Body, which pure white & clean, hard, sound, & very durable in the fire, extensible under the hammer, and fusible. It is of nature of whiteness, & by Artifice, converts Tin to it self; & being mixed with *Sol*, baks not, but in the

IV. If therefore clean, fixed, Red and clear Sulphur, fall upon the pure substance of *Argent Vive*, thereof is made pure Gold; then in like manner, if clean, fixed, white and clear Sulphur, falls upon the substance of *Argent Vive*, there is made pure Silver, if in quantity it exceed not: yet this has a purity short of the purity of Gold, and a more gross inspissation than Gold hath; the sign of which is, that its parts are not so condensed, as that it can be equal in Weight with Gold, nor has it so fixed a substance as that; which is known by its diminution in the Fire; and the Sulphur of it, which is neither fixed nor incumbustible, is the cause of that diminution.

V. But it is not impossible or improbable to give Judgment of the same, as fixed and not fixed, in the respect of one Body to another: for the Sulphur of *Luna* compared with the Sulphur of *Sol*, is not fixed and burn-

ing; but in respect of Sulphur of other bodies, is fixed and not burn-

VI. *The Citrinating Medicines of the Order:* This is that adheres to it in its purity, and adding color ther by its proper Nature, or by the Artifice of Magistry. We do therefore that Medicines, which arising from its root, adheres to it; but are Artifices by which make a thing of every part to adhere with firmness. But Our Medicines we extract either from Sulphur, or *Argent Vive*, or a commixture of both: Sulphur less perfectly from *Argent Vive* more perfectly. This Medicine may also be made of certain mineral things, which are of this kind; as of *Vitreum* and *Copperas*, (which is the Gum of Copper.)

VII. *The method by Fire.* Take *Argentum* precipitated, viz. more and fixed by precipitation, put it into a Fornace

ignition, (after the manner of Conservation of al) until it be red as [Cinabar.] But if it be red; take a part of it Vive not mortified, with Sulphur reiterate sublimation thereof: Then our and Argent Vive be cleansed from all impurity. Repeat the sublimation twenty times upon the state, then dissolve it in solv'g water, and calcine and dissolve, till exuberally done. Then take a part of Luna, mix solutions, and coagulate and project the coagulation natter upon Luna in V. and it will colour it with your Citrinity. But if Vive be in its precipitation Red, the aforeaid administration, without composition of any thing tinging sufficient for the compleat- its perfection.

I. The Method by Sulphur is difficult, and im- laborious. It is Cial with a solution of but then you must calcine it, and then fix with abundance of La-

bour, then administer it with the same preparation, and the same projection upon the Body of *Luna*: But hence results not a splendid bright colour, but a dull, and livid, with a mortiferous Citrinity:

IX. The Citrinating of it with Vitriol, or Copperas. Take of either of them, q. v. and sublime as much thereof as can be sublimed, until the fire be increased to the highest degree. Then sublime this sublimate, with a fit fire, that of it, part after part may be fixed, until its greater part be fixed. Afterwards warily calcine it, that a greater fire may be administered for its perfection: This done, dissolve it into a moist red Water, (which has no equal) and so operate, that you may give it ingress into the Body of *Luna*. These three last Sections, are all Medicines of the first Order.

X. We thus seeing things of this kind, profoundly, and amicably to adhere to *Luna*, have considered, (and it is certain) that these are

From its own Radix ; and thence it is, that *Luna* is altered by them. It is also to be noted, that Medicines of *Argent Vive*, if they alter *Luna* with more than one only difference, in order to a total Compleatment : They are not of the first Order.

XI. A Lunar Medicine of the third Order for the White. It is as well for perfecting imperfect Bodies, as for coagulating *Mercury* it self into true *Luna* : And is thus made. Take *Luna calcined*, dissolve it in solutive water. [Aqua fortis,] then decoct it in a Phial with a long Neck, the Orifice of which must be left unstopt, for one day only, until a third part of the water be consumed : Then p t the vessel into a cold place, to convert into fusible Crystals, or Vitriol. This is Silver reduced to our *Mercury*, fixed, and fusible. Take of this 4 Ounces, of White Arsenick prepared 6 Ounces, Sulphur prepared 2 Ounces ; mix altogether well, grinding them with Nitre and Sal Armomniack ; put the mixture into a

Bolt-beat, keeping the same beat for a Week, that the latter may be hard as Ivory. This take out, and again rate the third time, and so many days you will find it an excellent flux : when the vessel is break it, and take what you find therein, which will be a lump fixed, and flow like Wax. This is the firstgree. Again, Take one Matter, as much as before, and joyn the same with ferment, and do as before, consequently, a third, and fourth time. Thus you will find a Medicine which is great and exceeding in goodness ; for it surpasses any other liquor of *Mercury*, and converts it into true *Luna*. Consider this Stone, and considerably luminate upon the doctrine we teach, and you will attain unto higher things.

XII. A Lunar Medicine of the third Order for the White. Take the same Stone of it, and by way of preparation, divide its most substance and keep it. Then fix some of the same which is most pure, lumi-

nainder, and when it is
dissolve what is soluble
but what is not soluble,
be calcined, and again
soe the calcinate, until a-
in what is soluble of it be
togerher dissolved. Continue
process until the greater
part be dissolved. Then
all the solutions together,
agulate them; this done,
decocting, keep the coa-
tin a temperate fire, un-
ter fire may be fitly ad-
its perfection. There-
terate all these Orders
paration upon it 4 times;
tly, calcine it by its own
for thus administring
have sufficiently go-
n, the most precious
of the Stone. Then
and ingeniously conjoyn
tity of the part reser-
vith part of this prepa-
rath, through its least
parts, then sublime by way
umation, until the fixed
be not fixed, be wholly
vad; which if you see not,
in add a quantity of the
fixed part, until enough be
for elevation thereof.
ben: is all sublimed, repeat
sublimation, until by repe-
on f this Operation, it be

wholly fixed. Being fixed, a-
gain imbibe it with quantity
after quantity of the not fixed,
after the same manner, till
the whole shall be again subli-
med, then again fix it, until it
have easie fusion with Ignition.
This is the true Medicine
which transmutes all im-
perfect Metals, and every
Argent Vive into most fine
and perfect Luna.

XIII. *The Regiment of
Luna.* Dissolve and Coa-
gulate it 7 times, or at least
4 times; and to it dissol-
ved, adjoin the fixed Ru-
bifying Waters, which we
sli all declare, and you will
find the body aptly solar,
for it agrees with *Sol*, and
remains quietly with it. In
this, *Venus* admirably well
purged and dissolved, may
be a great help to you, be-
cause a most clean, tinging,
and fixed Sulphur may be
extracted from it. And I
tell you, that *Mercury* puri-
fied and fixed, has power to
palliate, or illustrate the
foulness of imperfect Bo-
dies; and fixed Sulphur ex-
tracted pure from bodies,
to tinge them with splendor.

XIV. Hence you may gather a great Secret, viz. That Mercury and Sulphur may be extracted as well from imperfect Bodies, as from perfect: For purified Spirits, and middle Minerals are an help, and very peculiar for deducing the Work to perfection.

XV. Another Regiment of Luna. This is to reduce it to a more noble state. Take Luna dissolved 3 Pounds, of Venus dissolved 4 Pounds, of Ferment dissolved 1 Pound; conjoyn the dissolutions, decct them for 7 days, with gentle fire, in a sealed glass, as in Mars, with their whole water; then augment the fire leisurely for other 7 days, and let it be as a fire of Sublimation. For other 7 days give it fire yet stronger, that the whole water may be fixed with it. This pouder reduce in a small quantity; and if it retains with it self part of the Mercury, (which you will easily perceive if you know how to calcine) it is well indeed; but if not put it again to be fixed, until it is sufficiently fixt.

This must be reduced in red reducing Medicine will you find your tinged, transmuted, fixed.

XVI. The Ferment of na for the White. It is made by dissolving Luna in own Corrosive water, then boiling this water way to a third part, it will be exposed to the Air, and set in B. M. or in Dunn certain days; so will it be Oyl of Luna, and Ferment which keep for the Work.

XVII. The Ferment of Ferments upon Mercury to make the White. Take of the Ferment of Luna, which make Oyl; add to it twice as much of Arsenick sublimed, dissolved in water, [What Water?] then to these add of Mercury sublimed, as much as of the Arsenick: mix the Water with them over the fire for one hour to be incorporated, then take off the water by an Alembic, and cohobate fifteen times, incerating, it will be fusible Wax. Add to

Virgin-Wax melted ; mix them, and project theire upon Mercury wash-
Quære, What is meant by ushing here ?] accord-
you see fit : for that re-
is augmented in Virtue
and weight.

XIII. A Work upon
and Mercury. Take
ge, Salt of Pot-Ashes,
and make a Cement : Put
Cement first into a Crucible
thick, upon which put
of the Amalgamation
Mercury and Luna ; upon
put the remainder of
ement, that the Ball
in the middle : Dry,
nd set the Crucible in a
nt fire for half a day, le-
augmenting the fire,
continuall its leisurely in
from the Evening unto
ning of the day, with
te ignition at last ;
ke it out, and prove it
eritum, and it will be
in weight and surdity,
uch better in fixation.

XX. Another Work.
amate Luna with Mer-
y to which add as much
as there is Luna ; put

it into such a Crucible that
a fourth part of it may be em-
pty : Affuse on it Oyl of Sul-
phur, and decoct it unto the
consumption of the Oyl : Af-
terwards keep it for two hours
in a moderate fire ; and there
will be generated a black
Stone, with a little Redness.
This Stone prove by Cineri-
tium, and you will find your
Luna augmented in Weight,
Surdity, and Fixation.

XX. Another Work :
Take Luna amalgamated with
Mercury : Grind it with
twice so much Metaline Arse-
nick, to which a tenfold pro-
portion of amalgamated Ve-
nus, (viz. That the Amal-
gamation of Venus, may be
10 times as much as the
whole Amalgama of Luna
and Mercury mixed, with
the duple quantity of Arse-
nick) grind the whole and fix :
Then reduce it into a Body,
and you will find a good aug-
mentation.

XXI. Of the Citrination
of Luna, or tinging its Bo-
dy yellow. Dissolve our
Philosophick Zyniar, [which
is Verdigrise] deduced from

Venus prepared, in the water of the dissolution of Luna, [Aqua Fortis] to which adjoyn half so much as its self is of Mercury rubified by sublimation, and in some sort fixed, and dissolved; to these add, as much of Luna dissolved, as the Zyniar [Verdigrise] is; from which (fermented for one day) extract the water by distillation, and cohobate 10 times, then coagulate and reduce into a body, and you will find it a good Work.

XXII. Or thus. Dissolve Zyniar 1 Ounce, and our Crocus prepared with Mercury, sublimate till it wax red 1 Ounce; add as much Sal Armoniack, and sublime it thrice from that Crocus, which dissolve: To which add of Luna dissolved 2 Ounces: Then do as in the former, incinerating and reducing, and you will find satisfaction.

XXIII. Or thus. Take of Crocus and Zyniar dissolved ana; add as much Sol dissolved, incerate as before, then

coagulate; to the coagulate add a fourth part of its weight of the Oyl of Salt-peter; then project upon so much of Luna and will be a Tinctur of a Citrine aspect.

XXIV. Or thus. Take a Water of our Zyniar, of our said Crocus, and imbibe the Calces of Sol and Luna, of each equal parts, mix with, until they have amalgamated in their own weight. Then incerate with the Sal Armoniack, and Nitre, and reduce the Mass into a Noble Body.

XXV. Or thus. Take Sal Armoniack from its greeness, to which add Crocus and Zyniar; from these well commixed, sublimate the Sal Armoniack, and dissolve it twice or thrice: Then dissolve the whole, to which add a third part of Gold dissolved, incerate as before and core, then project upon Sol 1 Ounce and Luna 2 Ounces, mixed together, and it will be good.

C H A P. XLVII.

Of the Alchimie of Sol.

Perfect Bodies (as Sol is) need no preparation, in relation to their inner perfection; but that they may be more subtle and attenuated, we give to this Preparation. Take leves of fine Sol, which lay them superstratum, with common Salt well prepared, in a Fornace, and calcine it for 3 days, until the whole be subtilly calcined: Then take it, grind it well, wash it with Vinegar [Quær. Whether Spirit of Vinegar, or some other acid Spirit?] and dry it in the Sun: Then grind it well with half its weight of prepared or purified Sal Armoniack, and set it to be dissolved, until the whole (by help of the Common Salt, and Sal Armoniack) is reduced into a most clear water. This is the pretious ferment of the Red Elixir, and

the true Body made spiritual.

II. Gold is a metalick body, citrine, ponderous, mute, fulgid, equally digested in the Bowels of the Earth, and very long washed with mineral water; under the Hammer extensible, fusible, and sustaining the tryal of the Cupel and Cement.

III. From this definition you may conclude, That nothing is true Gold, unless it has all the Causes and Differences of the definition of Gold: Yet whatever Metal is radically Citrine, and brings to equality, and cleanses, it makes Gold of it; from whence we discern, that Copper may be transmuted into Gold by Artifice. For we see in Copper Mines, a certain

water, which flows out, and carries with it thin scales of Copper, which by a long continued course it washes and cleanses: But after such water ceases to flow, we find these thin scales, with the dry Sand, in 3 years time to be digested with the heat of the Sun; and among those Scales the purest Gold is found. Therefore we judge, that those Scales were cleansed by the help of the water, but equally digested by the heat of the Sun, in the dryness of the Sand, and so brought to perfection.

IV. Also Gold is of Metals the most pretious, and it is the Tincture of Redness, because it tinges and transforms every Body. It is calcined and dissolved without profit, and is a Medicine rejoicing, and conserving the Body in Youthfulness. It is most easily broken with *Mercury*, and by the Odour of Lead. There is not any Body that in Act more agrees with it in their substance than *Luna* and *Jupiter*; but in weight,

deafness, and putrefcibili-
ty, *Saturn*, and in colour *Venus*:
But indeed *Venus* in Poter
is nearer *Luna* than either
Piter, or *Saturn*, then *Saturn*,
lastly *Mars*. Spirits are
so commixed with it, (*Sol*) and by it fixed, but
without great ingenuity and
industry, which the sloa-
ful Artist shall never atti-
to the knowledge of.

V. Of the Nature of Gold.
It is created of the most
subtil substance of *Argent Vive*, and of most absolute
fixedness; and of a most
small quantity of Sulphur,
clean, and of pure rednes,
fixed, clear, and changable
from its own nature, tinged
that. And because the
happens a diversity in
hours of that Sulphur, the
Citrinity or Yellownes of
Gold, must needs have a
like Density.

VI. That Gold is of the
most subtil substance of
Argent Vive, is most evide-
nt, because *Argent Vive* eas-
ily retains it; for *Argent Vie*
retains not any thing which
is not of its own Nature.

that it has the clear, clean substance of that, manifest by its splendid adiant brightness, lifting it self not only the Day, but also in the Night. And that it has a substance, void of all Sulphureity, is evident in every Operation in Fire, for it is neither diuided, nor inflamed.

¶ And that it is tinged with Sulphur is manifest, for mixt with *Argent Vive*, it forms the same into a color: And being mixt with strong Ignifum Bodies, so that the face of them ascends, in them it creates a most yellow color; and that it is yellow, is evident even thence it self.

I. Therefore the most subtile substance of *Argent Vive*, wrought to Fixation, the purity of the same, the most subtil matter Scour, fixed, and not moving, is the whole Efficient matter of Gold.

IX. But in it is found a

greater quantity of *Argent Vive* than of Sulphur: Therefore *Argent Vive* has greater ingress into it. For this cause, whatsoever body you would alter, alter them according to this Exemplar, that you may deduce them to the equality thereof. For Gold having a subtil and fixt part, those parts would in its Creation be much condensed; and this was the cause of its great weight. Now by great decoction made by nature, a leisurely and gradual resolution of it was made, together with good inspissation, and its ultimate mixtion, that it might melt in the fire.

X. From what has been said, it is evident, that a large quantity of *Argent Vive*, is the cause of perfection; but much of Sulphur is the cause of Corruption. And uniformity of substance, which through the mixtion, is made by a natural decoction, is cause of perfection; but diversity of substance is the cause of imperfection. Also Induration, and Insipissation, which

which is made by a long and temperate decoction, is a cause of perfection, but the contrary, of corruption and imperfection. Therefore if Sulphur shall not duly fall upon *Argent Vive*, divers Corruptions must necessarily be inferred, according to the diversity of it, as if it be all, or part of it fixed, or not fixed; all, or part of it adustible, or not adustible; all clean, or half unclean, or it be much or little in quantity, exceeding, or being diminished in proportion, neither overcoming nor overcome, White or Red, or between both: From all which Diversities, divers Bodies were generated in Nature.

XI. *A Solar Medicine of the Third Order.* It is made by the Additament of Sulphur, not burning, by way of fixation, and calcination, prudently and perfectly administered, and by manifold repetition of solution, until it be rendered clean: For by the perfect doing of these things, its cleansing by sublimation will be compleat-

ed, Thus. Reiterate limation of the not fixt of the Stone, with the Sulphur, conjoyning according to Art, till theye elevated together, are fixed so, as to abide in of the fire without a The oftner this O compleating the Exer- cy, shall be repeated more will the Exer- cise of this Medicine be plied, and the me- goodness augmented the augmentation of the perfection thereof multiplied also.

XII. *The whole compo- ment of the Magistry.* By the way of sublimation the Stone and its compo- ment may most pre- be cleansed, and then the Laws of Art, the active must be fixed in. And in this order compleated the most per- fect Arcanum, which is every secret of the sciences of this World, Treasure inestimable. Pose your self by de- to it, - with great i- and labor, and a co-

of Meditation; for
these you will find
not otherwise. And
in the preparation
the Stone, the reiteration
of the Goodness of Ad-
miration upon this Me-
dium may with industri-
ousnes, be so far a-
laid, as to enable it to
Argent Vive into an
true Solifick, and
nick, without the help
anything more than its
application.

XI. The most high
the maker of all things,
and Glorious, be-
held; who has revealed
the series and order
a Medicines, with the
science of them, which
through his goodness, and
incessant Labor, we
searched out; which
we have seen with our
eyes, and handled with
our hands, even the whole
pretlement of the Ma-
gistry. But if we have
revealed any thing, ye
or of Learning wonder
for we have not con-
cealed it from you, but
delivered it in such

Language, as that it may
be hid from evil Men, and
that the unjust and Vile
might not know it. But
ye Sons of Doctrine, search,
and you shall find this most
excellent gift of God;
which he has reserved for
you. Ye Sons of folly, im-
piety and prophanenes,
avoid you the seeking after
this Knowledge, it will be
Enimical and destructive to
you, and precipitate you
into the State of Contempt
and Misery. This gift of
God is absolutely, by the
Judgment of the Divine
providence, hid from you,
and denied you for ever.

XIV. *A solar Medicine of
the third Order.* It is made
of *Sol* dissolved and pre-
pared after the manner of *Lu-
na*, in Chap. 46. Sect. II.
aforegoing, to which you
must add of *Sulphur* dissolv-
ed 3 parts, of *Arsenick* one
part (as afterwards is shew-
ed) through all things do-
ing, as in the place now
cited is directed; and it
will be a Medicine tinging
every Body, and *Mercury* it
self into true *Sol*, or better,
according

according to the way now shewed. Read and peruse what we shall direct, and thereby you will be able to tinge to Infinity, if you have understanding, and erre not by the ambiguous sayings of the Philosophers.

XV. The Ferment of Sol for the Red. The Ferment of Sol is made of Gold, dissolved into its own Water [Aqua Regis] and decocted and prepared by the directions in Chap. 46. Sect. 16. a foregoing: So will you have the Ferment of Sol for the Red, which keep for use.

XVI. The Ferment of Ferments upon Mercury for the Red. Dissolve Sol in its own Water (which we shall hereafter teach) [i. e. Aqua Regis] to this Gold dissolved 1 ounce, add Sulphur 2 ounces, dissolved in the same

Water together with it, cury 3 ounces, also di Let all these be truly di into most clear Water, being mixt, decoct for on that they may be Ferm then draw off the Water times, each time cobol Incerate with Yellow Wax, that is with ha Weight of Oyl of Blo Oyl of Eggs: then prepe on crude Mercury, as p requisite. Here note, if you perfect this Medicine, as we teach in third Order, in Chap Sect. 11. 12. &c. followin the Congelative Medicina Mercury, you wil fin Reiteration of the V and by Subtilization t of, that one part, tinge infinite parts of cury into most fine high Gold, more N than any natural whatsoeuer.

C H A P. XLVIII.

Of the Alchymie of Mercury.

Argent Vive, which is also called *Mera Viscous Water*, is in the Bowels of the Earth, by most temperate heat, in a total Union, with its least parts, with substance of White sulphur, until the humid is emperated with the dry, and the Dry with the humid equally. There it easily runs upon all surfaces, by reason of its acutery humidity, but adheres not, althburgh it is viscous humidity, by reason of the dryness of which Contemperates it, and permits it not to adhere.

This is also as some say, matter of Metals with water, and easily adheres to Minerals, viz. *Saturn* and *Sol*, but to *Jupiter* more difficultly, and *Venus* more difficulty than to *Luna*; but to *Mars* in no wise but by Artifice. Hence you may collect a very great Secret. For it is amicable and pleasing to the Metals, and the Medium of conjoining Tinctures; and nothing is submerged in Argent Vive, unless it is *Sol*. Yet *Jupiter*, and *Saturn*, *Luna* and *Venus*, are dissolved by it, and mixed; and without it, can none of the Metals be gilded. It is fixed, and the Tincture of Redness, of most exuberant perfection, and fulgid splendor; and exceeds not from the Commixtion, till it is in its own nature. But it is not our Medicine in its Nature, but it may sometimes help in the Case.

III. Of the Sublimation of Argent Vive. This Work is compleated with its Terrefreitry

restreity is highly purified, and its Aquosity wholly removed. We remove it not by adustion, because it has none, so the Art of separating its superfluous Earth is to mix it with things, where with it has not Affinity, and often to reiterate the Sublimation from them. Of this kind is Talck, and the Calx of Egg-shells, and Calx of white Marble, as also Glass in most subtil Pouder, and every kind of Salt prepared, for by these it is cleansed; but by other things having affinity with it, (unless they be bodies of perfection) it is rather Corrupted, because all such things have a Sulphureity, which, ascending with it in Sublimation, corrupt it. And this you may find to be true by Experience, because, when you sublime it from Tin, or Lead, you find it, after Sublimation, infected with blackness. Therefore its Sublimation is better made by those things which agree not with it; but it would be better, by things with which it does agree, if they had not

Sulphureity. Whe
this Sublimation is
from *Calk*, than fro
other things, because
agrees little with it
has not Sulphureity.

IV. But the way
moving its superfluo
quosity, is, that whe
mixed with *Calces*,
which it is to be sub
it be well Ground and
mixt with them by It
tion, untill nothing
appear, and afterward
Waterines of Imbi
removed by a most
heat of Fire, whic
ceeding, the Aquos
Argent Vive receeds wh
yet the Fire must be
ry Gentle, as that
the whole substance o
gent Vive ascend not.

V. Therefore from
manifold reiteration o
bibition, with Contr
and gentle Asslation, its
ter Aquosity is abolis
the residue of which
moved, by repeatin
Sublimation often.
when you see it is
white, excelling Sno

whenes, and to ad-
as it were dead) to
es of the Vessell ;
gain reiterate its Sub-
atn, without the fe-
cause part of it ad-
dressed with the Feces,
n never by any Art
Inenuity be separated
m hem. Or, after-
d fix part of it as we
ach you ; and when
ve fixed it, then rei-
Sublimation of the
taining, that it may
we be fixed.

Being fixed, reserve
first prove it upon
if it flow well, then
ve administred suffi-
Sublimation ; but if
dd to it some small
Argent Vive sublim'd,
iterate the Sublima-
ll your end be accom-
l: for if it has a Lu-
d most white Color,
e porous, then you
ewell sublimed it ; o-
rse, not therefore in
eparation of it made
ublimation , be not
grent, because such as
ansing shall be, such
ll be its Perfection, in

projecting of it upon any
of the imperfect Bodies,
and upon its own Body un-
prepared.

VII. Yet here note, that
some have by it formed
Iron, some *Lead*, others
Copper, and others *Tin* ;
which happened to them
through negligence in the
Preparation ; sometimes of
it alone, sometimes of *Sul-*
phur, or of its Compeer
Arsenick, mix with it. But
if you shall by Subliming,
directly cleanse and perfect
this Subject, it will be a
firm and perfect Tincture
of *Whiteness*, the like of
which is not in being be-
sides.

VIII. Of the Coagulation
of Mercury Coagulation is
the reducing a Liquid body
to a solid Substance , by
privation of the humidity :
and is of Service. 1. For
Indurating Argent Vive,
which needs one kind of Coa-
gulation. 2. For freeing dis-
solved Medicines from their
watriness, which requires a
nother. Argent Vive is coa-
gulated two ways: One by
washing

washing away its whole innate humidity from it: the other by Inspissation, till it be hardened, which is a laborious work. Some thought the Art of its Coagulation was to keep it long in a temperate Fire, who when they thought they had coagulated it, after removal of it from the Fire, found it to flow as before; whence they judged the work Impossible.

IX. *Others*, from natural principles, supposing that every humidity must necessarily by heat of Fire be converted into Dryness, indeavoured by Constancy and perseverance, to continue the Conservation of it in the Fire, till some of them converted it, into a *White-Stone*; others into a *Red*; others into a *Citrine*; which neither had *Fusion*, nor *Ingress*; for which cause they also cast it a way.

X. *Others* endeavoured to coagulate it with Medicines, but effected it not and so were deluded,

for that, 1. They coagulated it not. else it was insensible, tenuated. 3. Or the coagulation was not in the form of a body: the nature of which things they negl.

XI. *Others* compounding Artificial Medicines, coagulated it in project, but that was not prof. because they converted into an imperfect body, the cause of which he could not see. Therefore and causes of these we therefore we think fit to declare, that the Art may come to the knowledge of his Art.

XII. Now, as the substance of *Argent Vive* is uniform, so it is not posib. in a short time, by keeping it constantly in a continuall Fire to remove its *Aqua*, so that too much heat will be the cause of the first Iron. And being of a subtle substance, it receeds from the Fire; therefore exceeding Fire, is the cause of the terror of those Men, whom it flies.

XI. It is easily mixed Sulphur, Arsenick, and Asite, by reason of similitude in their Nature; therefore it appears Coagulated by them, to the form of a Body of *Argent Vive* mixt with Lead; for these fugitive, cannot remain in the Contest of until it can attain to nature of a Body; but through the Impression of Fire, they fly with it; this is the cause of the root of them who so Coagulate.

XII. Also *Argent Vive* such humidity joyned which cannot be separated from by Violence of Fire, adhibited, with conion of it in its own and they by augmenting this its own Fire, as it can bear, take the humidity of *Ar vive*, leaving no part sufficient for Metalick Fusion, which being taken away cannot be Melted, which cause of their Error,

who coagulate it into a Stone not fusible.

XV. In like manner; *Argent Vive* has Sulphureous parts naturally mixt with it; yet some *Argent Vive* has more, some less, which to remove by Artifice is impossible. Now seeing it is the property of Sulphur mixt with *Argent Vive*, to create a Red or Citrine Color (according to its measure) the ablation of that being Made, the property of *Argent Vive* is by Fire to give a white Color. This is the cause of the variety of Colors, after its Coagulation into a Stone. Likewise it has the Earthiness of Sulphur mixt with it, by which all its Coagulations must necessarily be infected. And this the cause of the Error of those who coagulate it into an imperfect Body.

XVI. Therefore it happens from the diversity of the Medicines of its Coagulation, that divers bodies are Created in its Coagulation; and from the Diversity of that likewise;

what is to be coagulated. For if either the Medicine, or that, has a Sulphur not fixed, the body created of it, must needs be soft: but if fixed the body must necessarily be hard. Also, if *White*, White; and if *Red*, Red; and if the Sulphur be remiss from *White* or *Red*; the Body likewise must be remiss; and if *Earthy*, the body must be imperfect; if not, not so. Also every *not fixed* Sulphur creates a *Livid body*; but the fixed, as much as in it lies, the Contrary: and the pure substance of it creates a pure body; the not pure, not so.

XVII. Also the same diversity doth in like manner happen in *Argent Vive* alone, without the Commixtion of *Sulphur*, by reason of the diversity of *Purifications* and *preparations* of it in Medicines. Therefore an Illusion happens from the part of the Diversity of the Medicines; so that sometimes in the Coagulation of it, it is made *Lead*, sometimes *Tin*, sometimes *Cop-*

per, sometimes *Iron*; which happens by reason of *Inferiority*. And sometimes *Silver* or *Gold* is made thereof, which must needs proceed from *Purity*, with consideration of the Colors.

XVIII. But *Argent* is Coagulated by the frequent precipitation with Violence, by the insatiable heat of strong fire. For the Asperity of Fire easily removes its *Aquosity*; and this Work is best done in a Vessel of a great length, the fides of which it will finde place to Coolant Adhere, and (by means of the Length of the Vessel) to abide, and not to fly, till it can again be precipitated to the Fiery bottom, the same; which must always stand very hot, by great Ignition: and the same precipitation being continued, till it be well fixed.

XIX. It is also Coagulated, with long and constant retention in the Fire, in a Glass Vessell, with a very long Neck, and ou-

the Orifice of the body being kept open, that humidity may vanish away. Also it is coagulated by a Medicine convenient for it, which we will call *Swanon*: which Medicine is of it, and is that, which most nearly adheres to it, in its profundity; and is mixed throughly in all parts, before it can decay. Therefore there is necessity of collecting from things convenient for it, or agreeing with it: Of this kind are *Bones*, also *Sulphur*, and *Asafoek*.

But because we see that of the *Bodies* in its nature, we have there considered, that no Body adheres to it in its inmost parts. Wherefore, that Medicine must needs be of a subtil substance, and require no fusion, than Men themselves are. Also the Spirits, remaining in their nature, we see not a concretion of it to be

made, which is firm and stable; but fugitive, and of much infection. Which indeed happens by reason of the flight of the Spirits; but the other from the commixtion of the Adustible and Earthy substance of them.

XXI. Hence then it is manifestly evident, that from whatsoever thing the Medicine thereof is extracted, that must necessarily be of a most subtil and most pure substance, of its own nature adhering to it; and of liquefaction most easie, and thin as water; and also be fixed against the violence of fire. For this will coagulate it, and convert the same either into a *Solar* or *Lunar* nature: Studiously exercise your self upon what we have spoken, and you will find the Mystery out.

XXII. But that you may not blame us, as if we had not sufficiently spoken thereof, we say, that this Medicine is extracted from *Metalick Bodies* themselves,

with their Sulphur, or Arsenick prepared : Likewise from Sulphur alone, or Arsenick prepared ; and it may be extracted from Bodies only. But from Argent Vive alone, it is more easily, and more nearly, and more perfectly found ; because nature more amicably embraceth its proper nature, and in it more rejoices than in any extraneous nature ; and in it is a facility of extraction of the substance thereof, seeing it already hath a substance subtil in

Act. Now the ways of acquiring this Medicine, are by sublimation, as is by us sufficiently declared : And the way of fixing it follows. But the way of Coagulating things dissolved, is by a Glafs in Sand, with a temperate fire, until their aquosity vanish.

XXIII. The way of fixing Argent Vive, is the same with the way of fixing Sulphur and Arsenick ; and these waies differ not, unless that Sulphur and Arsnick cannot be fixed if their most thin inflamable parts, be not se-

parated from them, the subtil Artifice of ing, by this ultimate fixation. But Argent has not this consider therefore in this matter they need a greater heat. But Argent Vive. In like manner they are diversifie cause these(Sulphur and Arsenick) must be elevated by reason of their solum, than Argent Vive ; ar because they require a longer time to be fixt in, longer Vessel for their

XXIV. Of the Medicine Coagulating of Argent Vive. It is taken from such matter, as the matter it self (viz. as we have before declared) and that is, bare Argent Vive, (seeing it easily made to fly, without Inflammation,) may suddenly adhere to it, in its pifure, and be conjoined with it, in its least part, and likewise inspissate, and so serve it in the fire by its own fixation, until it be able to sustain the force of Fire, consuming its limpidity ; and convert it by the

of this, in a moment, the Solifick and Lunific according to that for the Medicine was paid.

XV. But seeing, we did any thiug more to see with it, then That, which is of its own nature, where by reason of this, judged, that with That, Medicine thereof might be compleated; and we enquired by Art to make Firm of the Medicine reable to the same, viz. that be prepared in the said and way now mentioned, with the instance of continued labour; by all the subtil and most re substance of it, may redred perfectly White Lut, but intensly Citrine So.

XVI. Now this cannot be compleated, so as to create a Citrine Color, without mixtion of a Thing with it, which is of its vniture. But with this substance of Argent Vive, the Medicine is affected by this our Art,

which most nearly adheres to Argent Vive, and is most easily fluxed, and coagulates it, for it converts it into a true Solifick and Lunifick, with Preparation of that always preceeding.

XXVII. The grand Question is, from what things this substance of Argent Vive may best be extracted? To which we Answer: It must be taken from those things in which it is: But according to Nature, it is as well in Bodies, as in Argent Vive it self, seeing they are found to be of one Nature: In Bodies more difficultly; in Argent Vive more nigh, or easily, but not more perfectly. Therefore of what kind soever the Medicine is to be, the Medicine of this Precious Stone, must be as well sought in Bodies, as in the substance of Argent Vive.

XXVIII. But as to the Fixing of Argent Vive, you must know, that it may be done, without being turned into Earth, and likewise fixed with conversion of it

into Earth. For by hastening to its *fixation*, which is made by *precipitation*, it is fixed and turned into Earth. Also by the successive *sublimation* of it often repeated, it is fixed likewise, and not changed into Earth, but gives Metallick fusion. This is manifest to, and proved by him who has experienced both fixations thereof, even to the *Consummation of the Work*; both by the hasty *precipitation*; and also by the slow, with continually repeated sublimations.

XXIX. This therefore is because it has a viscous and dense substance, the sign of which is the grinding of it by Imbibition, and mixtion with other things. For *Viscosity* is manifestly perceived in it, by the much adherency thereof. That it has a *dense substance*, he that has but one Eye, may manifestly see by its aspect, and by poising the vast Weight thereof. For while it is in its own Nature, it exceeds *Gold* in weight, being of a most strong Composition. Whence it is

manifest, that it may be fixed without consummation of its humidity, and without conversion of it into Earth.

XXX. For by reason of the good adherency of its parts, and the strength of its mixtion; if the parts be any wise inspissated by Fire, it permits it self to be corrupted farther to be corrupted nor suffers it self (by the progress of a furious flame) to be elevated into Heaven, because it admits no Rarefaction, of its substance, by reason of its density, and want of Adustion, which is made by combustible phureity, which it does not.

XXXI. Hence is seen of First, *The Causes of the Corruption of every of the parts in the Earth*, by fire, which is, 1. From the Inclusion of a burning Phosphorus, or Sulphur, in the profusion of their substance, disengaging them by Inflammation, and exterminating them into fume, with extreame consumption of whatever Vive, is in them.

fixation. 2. From a culation upon them, a exterior flame, pene- , and resolving them it self into fume, of w great fixation soever, at whieh is in them is. From the Rarefaction of hen by Calcination, for at the flame or fire, does enenetrate into, and ex- minate them. Therefore a Causes of Corruption er, such Bodies must be exceedingly cor- But if not all, the ion is according to the er and proportion of e auses which remain.

XXII. Secondly, *The of Goodness, and purity b Metal.* For seeing at Argent Vive, for no es of Extermination, erits it self to be divided into parts in its compositi- n, because it either with s hole substance receeds or the fire, or with its he remains permanent) there is necessarily olved in it a cause of per- & n: For it is that which ve:omes Fire, and by Fire overcome, but it ami-

cably rests, rejoicing therein, possessing Perfection, as we have found, with an Approximate Potency.

**XXXIII. Of the Purifica-
tion of Argent Vive.** It is cleansed two ways, either by *sublimation*, of which we have shewed the way already; or by way of a *Lavament*, of which the way is this. Put *Argent Vive* into a Stone, or Earthen Dish, and pour upon it as much Vinegar, as is sufficient to cover it: Set it over a gentle fire, and let it heat so far, as you may well hold your Fingers in it, and no more. Then stir it about with your Fingers until it be divided into most small Particles, in the similitude of Powder; and continue stirring it, until all the Vinegar be wholly consumed: After which wash away the Earthiness remaining with Vinegar, and cast it away: Repeating this washing so often, till the Earthiness of the *Mercury* is changed into a most perfect Cœlestine colour, which is a sign that it is throughly washed.

XXXIV. Of the Nature of Argent Vive. There is a necessity of removing its Superfluities; for it has Causes of Corruption, viz. an Earthy substance, and an adjustable watriness without Inflammation. Yet some have thought it to have no superfluous Earth and Uncleanliness, but that is vain, and not true: For we see it to consist of much lividness, and not of whiteness; we see also a black and Feculent Earth, to be separated from it, with easie Artifice, by a *Lavation*, as abovesaid. But because we are by that to acquire a two-fold perfection, viz. 1. To make a Medicine. 2. To perfect it. Therefore we must necessarily prepare the same by the degrees of a two-fold purification; for two cleanings of *Mercury*, are necessary. One by Sublimation for the Medicine, which shall be here shewed: The other by a *Lavament* for coagulation, which we have shewed at Sect. 33. above.

XXXV. For if we would

make a *Medicine* of it, there is a necessity to cleare it from the foeculency or Earthiness by *sublimation*; least it create a livid carbuncle in projection; and also to remove its fugitive whiteness, lest it make the whole *Medicine* fugitive in preparation, and to keep safe the middle substance the office for *Medicine*; of which singular Property is not to be burnt away, but to defend from combustion, and not to forsake it self, but to make fit for which is a perfection of manifold Experiences. And we see *Argent Vive* more nearly to adhere to *Antimony* than to *Vive*, and to be more easily loved by the same; wherefore next to it *Gold* has place, and after that *Silver*.

XXXVI. Wherfore it follows, that *Argent Vive* is more friendly to its own nature; but we see other Bodies not to have so great conformity to, or to be like with it; and therefore we find them in very deede to partake of the nature thereof. And whatsoever Bodies we see more tending

om adustion, those
e to partake more
nature of it ; there-
e is manifest, that *Argent Vive* is the perfective
d iative from Adusti-
which is the *Ultimate of*
eon.

XXVII. The second
of its *Purification*, is
it *Coagulation*: And the
ing away of its earthi-
s, for one day only is
ficient for it ; the method
which washing we have
ge declared, at Sect. 33.
eing : Being there-
e, thoroughly washed,
e upon it the Medi-
ne f *Coagulation*, and it
ll e coagulated into a
lf or *Lunifick substance*,
coing as the Medicine
as epared. From what
no said, it is manifest,
at *Argent Vive* is not per-
fect in its nature ; but
the latter is, which is pro-
ce of it by our Art.
nd so likewise, is it in
pir and *Arsenick*. There-
e these it is not possi-
le to follow nature, but
y of natural Artifice.

XXXVIII. It is also un-
deniably manifest that bo-
dies containing the greatest
quantity of *Argent Vive* are
bodies of perfection. Where-
fore it is to be supposed,
that those bodies are more
nigh to perfection, which
more amicably imbibe *Ar-
gent Vive*. The sign of this
is the easie susception of *Ar-
gent Vive* by a *Solar* or *Lu-
nar body of Perfection*. For
this same reason , if a body
altered do not easily receive
Argent Vive into its Sub-
stance , it must needs be
very remote from this per-
fection spoken of.

XXXIX. *The preparation
of Argent Vive.* Take of it
one pound: *Vitriol Rubified*,
two pounds: *Roch Alum Cal-
cin'd*, one pound : *Common
Salt*, half a pound : *Nitre*, four
ounces: Incorporate all together
and sublime. Gather the
white and Dense, and pon-
derous, which will be found
about the side of the Vessel ,
and keep it for use. Now, if in the first Subli-
mation, you shall finde it
Turbid or Unclean (which
may

may be thro Carlesness) sublime it again, with the same Fœces, and reserve it as before.

XL. The Regiment of Mercury. It is done two ways.
 1. You must Amalgamate it, well washed and purified as under directed. 2. You must Distill it and thence make an *Aqua Vitæ* or Spirit of Wine. The first way. Take of Mercury 40 Ounces, of Sol. of Luna, of Venus, of Saturn, ana one Ounce, melt these bodies first the Venus and Luna, secondly the Sol, thirdly Saturn: Take all out of the Fire; having melted them in a large Crucible, and your Mercury in readiness, made hot in another: and when the said Metals begin to harden, pouer in the Mercury Leisurly, stirring the mixture with a stick, setting it again on the Fire, and taking it off, untill they be all amalgamated, with the whole Mercury. This Amal-gama put to be dissolved for seven days, Extract the wa-
 ter with a Cloth, make the residue volatile, giving Fire of Ignition. This again imbibe

with its whole water, ad it to be generated, and to be dried for forty day you will finde a Stone, put to be fixed, so w have a Stone augment Infinity. In this Book have expounded all in which we have written divers Books.

XLI. The sublimation of Mercury. If you woul perfectly sublime it, you must add to every pound of the common Salt two ouz and a half, Salt-Pete: half a pound: mortify the Mercury wholly, grinding it together with Vinegar, til nothing of the Mercury appear living in the nature, then sublime according to Art. It is a profitable.

XLII. The Sublimation of Red Mercury. Take a pound of it, mix and pestle it, grind it with Vitroil, ana one pound, and solle it from them Red and plain did.

XLIII. Out of all that has been said it appears

evident Demonstrati-
hat our Stone is pro-
ed out of the substance
gent *Vive*: But to un-
the Closure of Art,
must study to resolve
or *Sol* into their own dry
which the vulgar call
Mury: And it is so, that
odenary proportion (of
solutive water) may
ain only one part of
perfect body. For if
gentle fire, you well
rn these, you will find
the space of 40 days)
body converted into
water: and the sign
perfect dissolution is
nkness, appearing on its
surfaces.

LIV. But if you en-
davour to perfect both
works, the White and the
Red, dissolve each of the
elements by themselves,
and keep them. This is
Argent *Vive* extracted
in Argent *Vive*, which
intend for Ferment. But
Paste to be fermented,
extract in the usual man-
ner from imperfect bodies.
d of this we give you a
general Rule, which is, That.

the *White Paste* is extracted
from Jupiter and Saturn; but
the Red from Venus and Sa-
turn: But every Body must
be dissolved by its self in the
Ferment.

XLV. Sulphur we have
proved is corruptive of eve-
ry kind of Perfection: But
Argent *Vive* is perfective in
the Works of Nature, with
compleat Regiment. So we,
not changing, but imitating
Nature, (in Works possible)
do likewise assume Argent
Vive in the Magistry of
this Work, for a Medicine
of each kind of Perfection,
viz. both *Lunar* and *Solar*,
as well of *Imperfect Bodies*,
as of Argent *Vive Coagulable*.
And seeing there is a two-
fold difference of Medi-
cines, one of *Bodies*, but the
other of Argent *Vive* truly
coagulable, we shall here
discourse it.

XLVI. The matter per
se, of this Medicine of eve-
ry kind is one only, already
sufficiently known. Take
therefore that, and if you
will work according to the
Lunar Order, learn to be

expert in Operating, and prepare that, with the known ways of this Magistery. The intention of which is, That you should divide the pure substance from it, and fixt part thereof, but leave a part for certaining; and so proceeding through the whole *Magistery*, till you compleat its desired fusion. If it suddenly flows in *hard Bodies*, it is perfect; but in *soft Bodies*, the contrary. For this Medicine projected upon any of the Imperfect Bodies, changes it into a perfect *Lunar Body*, if the known Preparations have been first given to this Medicine: But if not, it leaves the same diminished, yet in one only difference of Perfection it perfects, as much as depends on the Administration of the Order of a Medicine of this kind. But this due Administration not preceeding, according to the third Order, it perfects in projection only.

XLVII. A Solar medicine (of the Second Order) of every of the imperfect Bodies, is the same in to and participates of the Regiment of Preparation. Yet in this it differs, in the greater subtilty of parts, by proper ways of digestion, and the commixtion of Sulphur (under the regimen of Preparation and mifred) with the addition of the matter now known.

XLVIII. The Regimen of it is the fixation of Sulphur, and the solubility thereof: For with this Medicine is tinged, and with it projected upon very of the Bodies diminished from perfection compleats the same in *Solar Complement*, as much as depends upon a Medicine of the Second Order the known and certain preparation of the imperfect bodies preceeding. Also the projected upon *Luna*, perfects it much, in a peculiar Solar compleatment.

THE
SECOND BOOK
OF
G E B E R A R A B S.

C H A P. XLIX.

The Introduction to this Second Book.

HERE are two things to be determined, *viz.* the Principles of Magistry, and the perfection of the same. The principles of this Art, are always or Methods, of operations, to which the artist applys himself in the work of this Magistry: the ways are divers in themselves: As, 1. Sublimation. 2. Descention. 3. Distillation. 4. Calcination. 5. Solution. 6. Coagulation. 7. Fixation. 8. Ceration.

All which we shall with much plainness declare.

II. The perfection consists 1. Of those things, and from the consideration of those things by which it is attained. 2. From the consideration of things helping. 3. From the consideration of that thing which lastly perfects. 4. And from that by which it is known, whether the Magistry was in perfection or not.

III.

III. The consideration of those things by which we attain to the Compleatment of the Work, is the consideration of the Substance manifest, and of manifest Colors, and of the weight in every of the Bodies to be changed, and of those Bodies that are not changed, from the Radix of their Nature, without that Artifice: and the consideration of those likewise that are changed, in the Radix of their Nature by Artifice: with the consideration of the Principles of Bodies, according as they are profound, occult, or manifest; and according to their Natures, with or without Artifice.

IV. For if *Bodies* and their Principles, be not known in the profound or manifest properties of their Natures, both with and without Artifice, what is superfluous, and what is wanting or defective in them, cannot be known; and our not knowing those, would of necessity hinder us, from ever at-

taininging to the perfect
of their Transmutation.

V. The consideration of things helping Perfection, is the consideration of the Nature of those things which we see adhere to Bodies without Artifice, and to make Mutation: And these are, *Marchasite*, *Lobnesia*, *Tutia*, *Antimony*, and *Lapis Lazuli*. And the consideration of those which without adherency, clinch Bodies; such are *Salts*, *Alums*, *Nitre*, *Borax*, *Vinegar*, and other things of like nature, : And the consideration of *Glass* of all sorts, things cleansing by their nature.

VI. But the consideration of the thing that perfects, is the consideration of that which is the pure Substance of *True Vive*; and it is the Matter which from the Substance of that, took beginning, and of which it was created. This Matter is not *True Vive* in its Nature, nor is it in its whole Substance, but it is part of it: nor is it *True Vive* but when the Stone is made for

it illustrates and con-
cern Adustion, which
signification of Per-
iod.

V. Lastly, The considera-
tion of the thing, or
Tryal and Examina-
by which it is known,
whether the Magistery be
Perfection or not ; arises
in the consideration of 1.
spel. 2. Cement. 3. Ignition.

4. Exposing it to the Vapours
of Acid Things. 5. Extin-
ction. 6. Commixtion of Sul-
phur burning Bodies. 7. Re-
duction after Calcination. 8.
Susception of Argent Vive.
All which with the former
we declare, with their Cau-
ses from Experiences, by
which you may certainly
know, we have not er-
red.

C H A P. L.

Of Sublimation, Vessels, Furnaces.

The cause of the In-
vention of Subli-
mation, was to unite Bo-
dies with Spirits, (since
nothing can possibly be uni-
tate with a Body but a
Spirit.) Or to find some-
thing that can contain in
it the nature both of
Body and Spirit, which be-
ing cast upon bodies, (with-
out being first purified,) ei-
ther give not perfect Co-
hesion, or else totally corrupt,
defile, and burn
them, and this according

to the diversitie of the same
Spirit.

II. For Sulphur, Arsenick
and Marchasite, are burn-
ings and wholly corrupt :
Tutia (of every kind) burns
not, yet gives an imperfect
Color, 1. Because its adustive
Sulphureity, which is
easily inflamed and black-
ens is not removed. 2. Be-
cause its Earthiness is not
separated : for Adustion
may create a Livid Color,
and Earthiness may form it.

III.

III. These things therefore we are constrained to cleanse from their burning Sulphuriety or Unctuosity, and Earthy superfluity, and this can be done by no Artifice but by Sublimation: for when Fire elevates, it makes ascend always the more subtile parts, leaving behind the more Gross.

IV. Hence it is manifest that Spirits are cleansed from their Earthiness by Sublimation, which Earthiness impeded Ingress, and gave an impure or diminished Color: from which being separated, they are freed from their Impurity, and are made more splendid, more pervious, and more easily to enter and penetrate the density of bodies, with a pure and perfect Tincture.

V. *Adustion* is also taken away by Sublimation; for Arsenick which before Sublimation was apt to *adustion* after Sublimation, will not be Inflamed, but receeds without Inflammation; the

same you may find i; Sulphur. And because other things than in Sulphur we saw an adherency Bodies with Alteratio were necessitated to choice of them, and rifie them by Sublimation.

VI. Sublimation is the Elevation of a thing by Fire, with rencency to its Vessel done diversly accordig the diversity of Spirits be sublimed: for some Sublimed with stronggition, others with moderate, and some agairn a remiss heat of Fire.

VII. Arsenick, and Sulphur, are Sublimed vremiss Fire; for otheri having their most parts uniformly mixt conjoyned with thei their whole subl would ascend blac burnt, without any fication: therefore you must find out the proprie of the Fire, and the cation, with committie of the Feces or Gossera that they may be ke

ve, and not suffered to
ced.

VII. In Sublimation a
refold degree of Fire is
e observed. 1. One,
portioned, as to make
end only the *Altered*,
pure, and *Livid* parts,
you manifestly see they
e cleansed from their
ly feculency. 2. A
r degree is, that what
the *pure Essence* remain-
n the Feces, may be
shed with greater force
e, viz. with Ignition
bottom of the Vessel,
f the Feces therein,
you may see with
Eye. 3. The other
e is, a most weak Fire,
is to be given to the
ate without the Feces,
t scarcely any thing
nay ascend, but that
which is the most sub-
lpt thereof, and which
work is of no value,
it is a thing by help
ich *Adustion* is made
Suburs.

The whole intention
ore of *Sublimation* is,
1. The Earthiness be-

ing removed by a due pro-
portion of Fire. 2. And
the most subtil and fumous
part, which brings *Adustion*
with *Corruption*, being cast
away, we may have the
pure Substance, consisting
in Equality, of simple Fu-
sion upon the Fire, and
without any *Adustion*, or fly-
ing from the Fire, or Infla-
mation thereof.

X. Now that that which
is most subtil is adustive, is
evident, for that Fire con-
verts to its own nature, all
those things which are of
affinity to it: it is of affini-
ty to every adustible thing;
and every thing the more
subtil the more adustible,
therefore Fire is of most
affinity to what is most sub-
tle.

XI. The same is proved
by Experience; for *Sulphur*
or *Arsnick* not sublimed, are
most easily inflamed, and
of the two, *Sulphur* the
more easily: but either be-
ing sublimed, are not di-
rectly inflamed, but fly a-
way, and are extenuated
without Inflammation, yet
E e with

with a preceeding *Fusion.*

XII. Now the proof in the administration of *Fæces*, with their proportion, is, that such Matter be chosen, with which the Spirits to be sublimed may best agree, and wherewith they may be the more intimately mixed: for that Matter with which they are or may be most united, will be more potent in the retention of the *Fæces* of the Matter to be sublimed; the reason of which is evident.

XIII. But the addition of *Fæces* is necessary, because Sulphur or Arsenick to be sublimed, if they be not conjoynd with the *Fæces* of some fixed thing, would necessarily ascend with their whole substance not cleansed, which thing we know by experience to be truth: this is proved, because, if the *Fæces* be not permixed with them thro' their least parts, then the same happens as if they had not *Fæces*, for their whole Essence will ascend without any cleansing.

XIV. Experience proves this to be true because when we sū from a thing forraig the nature of Bodies, blime in vain, so that are found in no wise ed after the ascension subliming with the Ca Body, the sublimation is well, and with faci is perfectly cleansed.

XV. The intention *Fæces* then is, that the administered or taken in the Calxes of Metals in them the work of mation is easie, b other things most difu for which cause there is nothing that can be inst in their stead; so without the Calxes o dies, the Labor w long, tedious, and difficult, almost to ration.

XVI. But in this t some benefit, for w sublimed without *Fæces* the *Calces* of Bodies, greater quantity, bu *Fæces* of lesser: So a what is calcined wi

abs of Bodies is of least
tity, but of easiest and
no speedy Labor.

VII. However every
n of Salt prepared,
n things of like nature to
excuses us from using the
of Bodies, for that with
we make sublimation
greater quantity; for
ation of things to be
obtained from the *Fæces*, is
made by solution of
alts, which happens
to other things

VIII. But the propor-
of *Fæces* is, that it be
to the quantity of the
er to be sublimed, in
you cannot easily
Yet if the *Fæces* be but
the weight, it may serve
care, to an experi-
Man: For the less the
are, the greater will
Exuberation of the
ate, provided, that
ding to the Subtraction
Fæces, an abatement
Fire be in proportion
o: For in a *small*
y, a *small* fire serves
rfection; in a *great*,
t; and in a greater

quantity, a *greater* fire is re-
quired.

XIX. Now because fire
is a thing which cannot be
measured; therefore it is,
that error is often com-
mitted in it, when the Artist is
unskilful, as well in respect
to the variety of Fornaces,
as Woods and Vessels to be
used, and their due joyn-
ing.

XX. Therefore in things to
be sublimed, you must re-
move their *wateriness* only,
with a very small *Fire*,
which being removed, if
any thing ascend by it, then
in the beginning, this *Fire*
must not be increased, that
the most subtil part may (by
this most weak fire) be se-
parated, and put aside,
which is the cause of Adu-
stion.

XXI. But when little or
nothing shall ascend (which
you may prove by putting
a little *Cotton Weik* into the
hole in the top of the *Adu-*
del) increase the fire under
it; and how strong the fire
should be, the *Cotton Weik*
will

will shew: For if little of the sublimate comes forth with it, or it be clean, it shews your fire is small, and therefore must be increased: But if much and unclean, that it is too great, and must be diminished.

XXII. When then you find your sublimate to come forth with the *Weik* Clean, and much, you have the due proportion of your Fire, but if unclean the contrary: For according to the quantity of cleanliness, or uncleanness of the sublimate adhering to the Cotton, must you order your Fire in the whole sublimation: by this means you may bring it to its due height without any error.

XXIII. Yet the way of *Fæces* is better, viz. To take *Scales of Iron*, or *Copper calcined*: these indeed by reason of the privation of an Evil humidity, do easily imbibe *Sulphur* or *Arsenick*, and Unite them with themselves; the method of which the experienced only know.

XXIV. It is fit there that we should rightly inform you in the sublimation of these two Spirits *Sulphur* and *Arsenick*] least should erre through Ignorance: We say then, if you put in many *Fæces* and augment not the proportionally, nothing the Matter to be sublimed will ascend.

XXV. If you put in a small quantity of *fæce* none of the *Calx of Earth* and have not a fit proportion of Fire, the matter will ascend with its vice substance: So likewise by reason of the Fornace you may err: For a greater Fornace gives a great hot Fire; a small Fornace if the Fewel and holes be proportionate

XXVI. If you submit a great quantity of matter to a small Fornace, you can not make a fire great enough for Elevation: If a small quantity in a great Fornace you will exterminate the sublimation by excess he

Again, a thick Fornace gives a condensate and strong Fire : A thin Fornace, a rare and weak fire, with which you may easily err.

XVII. So also, a Fornace with large Vent-holes, will give a clear and strong fire, with small Vent-holes, a weak fire: And if the distance of space between the Fornace and the Vessel be large, the fire will be the stronger, but if small, the fire is in all which, without doubt you may easily also

elevate a great quantity of matter to be sublimed, first be provided of a sublimatory of such a capacity, that it may contain your matter to be sublimed, the height of ones hand breadth above the bottom : To this fit your Fornace, so as the *Aludel*, or *Sublimatory* may be received into it, with the distance of two Fingers round about the Walls, or Sides of the Fornace; which being made, make also to it ten Vent-holes, in one proportion, equally distant, that there may be an equality of the fire in all parts thereof.

XVIII. You must therefore rebuild your Fornace, according to the strength of the Fire you would have viz. thick, with free holes, so as there may be a good distance between the Vessel, and sides of the Fornace, if you would have a strong fire: But if a mean fire, in all these things you shall find a mean proportion. All which we shall shew you.

XIX. If you would e-

XXX. Then put a Bar of Iron into the Fornace transverse, which fasten at each end in the sides of the Fornace, which Bar let be distant from the bottom of the Fornace about a Span, or 9 Inches: About an Inch above it the *Sublimatory* must be firmly placed, and inclosed round about to the Fornace.

XXXI. Now, if your Fornace can well and clearly

ly discharge it self of the Fumosities, and the Flame can freely pass through the whole Fornace in the circuit of the *Aludel*, it is well proportioned ; if not, it is not so. Then you must open its Vent-holes, and if by that it is mended, all is well ; if not, you must necessarily alter it, for the distance of the Vessel from the sides of the Fornace, is too small : Wherefore enlarge the distance, and try it, continuing these Tryals, till it can freely quit it self of the smoak, and the flame is bright and clear.

XXXII. But as to the thickness of the Fornace, if you intend a great fire, it ought to be about 5 or 6 Inches ; but if a moderate fire, 3 or 4 Inches ; if a lesser fire, 2 or 3 Inches thick will be sufficient.

XXXIII. Then as to the Fewel, solid Wood gives a strong and durable fire ; lighter Wood a weak fire, and soon ended ; dry Wood gives a great fire and short ; green Wood a small and

long lasting. From consideration of all things, the diversity of them may easily be found out.

XXXIV. In the formation of Sulphur, the ver of the Sublimatory be made with a great large concavity within after the manner of an Aludick with a Nose, for otherwise the whole sulphur may descend to the bottom of the Vessel, through great heat, for that is the end of the sublimation. Sulphur ascends not, but with force of fire, even Ignition of the *Aludel* if the Sulphur be not rai ed in the Concavity and seeing it easily flows, descend again by the side of the Vessel, to the bottom, and nothing be found sublimed.

XXXV. The *Aludel* be made of thick Glass, other matter is not sufficient, unless it be thick of the like substance of Glass; because Glass, or what is like to it, with Pores, is able to retain

om flying away: For
gh Porous Vessels, the
is would pass and va-

XXVI. Nor are Me-
serviceable in this case,
cause Spirits (by reason
their Amity and Sympa-
y penetrate them, and
e united therewith: There-
en the Composition of
Aludel, let a round
or *Concha*, be made
at a flat round bottom;
in the middle of the
thereof, a Zone, or
surrounding the
; and above that Gir-
cause a round Wall to
ade, equidistant from
des of the *Concha*, so
in this space, the sides
the Cover may freely
without pressure.

XXVII. But the height
his Wall (above the
) must be according
the height of the Wall of
Concha, little more, or
less. This done, let two
ers or Heads be made
all to the measure of this
cavity of the two Walls,
length of the two Co-

vers must be equal, and
each a Span, or 9 Inches
The Figure of one of them
also Pyramidal, in the su-
perior parts of which Co-
vers, must be two equal
holes, one in each, so made
that a Hens Feather may
conveniently be put in.

XXXVIII. The intention
of this *Concha* is, That its
Cover may be moved at
pleasure ; and that the jun-
cture might be ingenious,
so that through it, though
without any luting, the Spi-
rits might not pass. But if
you can better contrive this
Vessel, you may do so,
notwithstanding this our
description.

XXXIX. Yet in this we
have a special intention,
that the interiour *Concha*,
with its sides, should enter
half way within its Cover,
for seeing it is the property
of Fumes to ascend, not to
descend, by this means
they are kept from vanish-
ing : Also that the Head of
the *Aludel* should be often
emptied, lest part of what
is sublimed (being over

(much) should fall down to the bottom again.

XL. Another intention is, that what ascends up in the form of pouder, near the hole of the head of the *A-ludel*, be always kept apart, from that which is found to have ascended fused and dense in small lumps; porous and clear at bottom thereof, with adherency to the sides of the Vessel; for

that it is known to less of Adustion, than is found to ascend nigh the hole of the Head: the sublimation is well formed, if it be found and lucid, and not with inflammation: is the perfection of the liming of Sulphur and nick: And if it be not found, the Work must often be repeated, till so.

C H A P. LI.

Of Descension, and the way of Purifying Pastils.

I. T H E R E is a three-fold Cause of its invention. I. That when any matter is included in that Vessel, which is called, a *Chymical Descensor*, that after its fusion, it may descend through the Holes thereof, by which descent, we are assured, it has admitted a fluxing.

II. 2. That weak Bodies may by it be preserved from Combustion, after reduction from their original State. For when we reduce any Bodies from their original State, we cannot reduce all of them at one and the same time: If then that Body, which is first reduced, or a body, should lie while the whole is reduced, at

ty would vanish by
orce of the Fire; so
was necessarily de-
cided that one part so soon
it is reduced, may fall
the Fire, through this
sorsory.

3. That the Depur-
ation of Bodies might be
excellently performed,
be freed from every
noxious thing: For the
y descends in a Flux
and leaves every
which is alien there-
the Concavity there-

Therefore as to the
method thereof, we
at the *form* of it must
as its bottom may
pointed, and the sides
without roughness, ex-
terminating in the
Acuity, or point
bottom: And its co-
any be needful
be made in the like
a plain or flat Dish,
ll fitted to it, and the
with its Cover, must
de of good firm
not easie to break,
k in the fire.

V. Then put in the mat-
ter which you would have
to descend, upon round
Rods or Bars made of like
Earth, and so placed, as
they may be more nigh the
top than bottom of the
Vessel. Then covering the
Vessel, and luting the jun-
cture, set it into the fire,
and blow it until it is in
Flux, and the whole matter
descend into a subjacent
Vessel.

VI. But, if the matter be
of difficult fusion, it may be
put upon a Table plain, or
of small Concavity, from
which it may easily descend
by inclining the head of the
Descensory when it is in
Flux; for by this means
Bodies are purified.

VII. But they are yet
better purified by Pastils,
which method of Purifica-
tion is of the same force,
with the way of purifying
by descention: For it holds
the fœces of Bodies as well
as a Deicensor and better,
the way of which is thus.

VIII. Take the body which you intend to cleanse, and granulate it, or file it, or reduce it into a *Calx*, which is yet better, and more perfect: Mix it with some other *Calx*, which is not to be melted, and then make the body to flow.

IX. By this method, often repeated, Bodies are cleansed, but not with a perfect Mundification, which is to perfection; yet it is a profitable purifying, that Bodies capable of perfection, may the better and more perfectly be transmuted.

X. For there is an Administration always to go

before, and to proceed a Transmutation, all which shall be declared in its proper place.

XI. The Descensori nace is made, as before scribed, and is wond erful to the melting o tals by *Cineritiums* a ments. For all Calc Combust, Dissolved, and Coagulated Bodies, are produced by this Fornacem a solid Mass, or Met

XII. *Cineritiums* also Cements, and Tests, o cibles, in which Silver ten melted, are pu this Fornace, for the vering the Metal in bed.

C H A P. LII.

Of Distillation, Causes, Kinds, and Fornaces.

I. **D**istillation is the elevating of Aqueous Vapours in their proper

Vessel; and is of two kinds. 1. Either with fire, or without fire. The

by fire is also two-fold.
1. *Ascending* by an
Ascent. 2. *Descending* by
Defensory.

pure in its Nature; because
by Ascent, Oyls are not so
easily had in their combustible
Nature.

The Cause why Distillation was invented, was
purification of a liquid
from its filth, and
separation of it from putrefaction. For we see
that distilled (by what
ever of Distillation)
is made more pure, and
readily to be preserved
in putrefaction.

But the special cause
of Distillation by Ascent, or
Cumbick, is the separation
of a pure Water, without
Earth or Fœcs; for wa-
ter distilled has no feculency. And the Cause of
the invention of such pure
water was for the Imbibition
of Spirits, and of clean
drines, lest by the feculency of the Water, our
drines, or Spirits might
be defiled or corrupted.

But the cause of the
Distillation, which is made
by ascent, or a Defensory,
is extracting its Oyl,

V. And the Distillation,
which is made without fire,
or by Filter, was invented
for this cause sake, to clear
water (whether distilled,
or not distilled) from all
manner of Impurities what-
soever.

VI. Distillation by Ascent
is two-fold, 1. In Ashes, or
Sand. 2. In Balneo, without
Hay, or Wool in its
proper Vessel, so disposed,
that the Cucurbit, or Vesica
may not be broken be-
fore the Work is finished.

VII. Distillation by Ashes
or Sand, is done with a
greater, stronger, and more
acute fire: But that by
Balneo, with a mild, soft,
or gentle and equal fire; for
Water admits not the Acuity
of Ignition, as Ashes or Sand
do.

VIII. Therefore by that
Distillation which is made
in Ashes, colours, and the
more

more gross parts of the Earth are elevated; but by that in *Balneo*, the parts more subtil, and without color, and more approaching to the nature of simple Water, only arise. So that a more subtil separation is made by distillation in *Balneo*, than by a Distillation in Ashes or Sand.

IX. This is evident; for Oyl distilled by Ashes, is gross, thick, and foetid: But that being rectified in *Balneo*, the Oyl is separated into its Elemental parts; so that from a most Red Oyl, you have another most limpid, white, and serene, the whole redness remaining in the bottom of the Vessel.

X. By this Operation, we come to the determinate separation of all the Elements of every Vegetable; and of that which from Vegetables proceeds to a Being, and of every like thing. But by that which is made by Descent, we attain the Oyl of every thing Vegetable, determinately, and of their like: and by

Filteration we accom-
the clearness of every
thing.

XI. To Distil in
You must have a strong
Pan, and fitted to the In-
like to the aforesaid
of Sublimation, with the
distance from the sides of
Fornace, and with like
holes; upon the bottom of
Pan sifted Ashes must
to the thickness of one
breadth [length almost
upon the Ashes, the Re-
Distillatory must be se-
covered round about in
same Ashes, almost as
to the neck of the Al-
[Retort, or Distillato-

XII. This done, pu-
matter to be distilled
the Vessel with its Al-
the neck of which mu-
the neck of the Cucu-
Vesica, lest what is to
stilled should fly away
late the juncture, and
the Distillation: Be-
Vesica, Cucurbit, &c
or Distillatory, with
lembick Head, or Ret-
must be both of Glass;
fire must be of streng-

to the exigency, or na-
the matter to be distil-
ed to be continued till all
ould be distilled is come

is to be Distilled, and then
the Cover luted on, and fire
made on the top, or over it,
that the Liquor may descend.

XI. To distil in Balneo,
the former, in a Cu-
and Alembick ; save
you must have an Iron
Bass Pot fitted to the
ice : Upon the bottom
boot within, must be laid
of Hay or Wooll, or other
itter, to the thickness of
es, that the Cucurbit
not be broken ; and with
in the Cucurbit must
red round about, almost
as the neck of the A-
eck, upon which lay
ross, and upon them
to hold the Cucurbit
bottom of the Pot, and
firm and steady, that
t raised by the Water,
broken by its moving up
wn. Lastly, Put in
till the Pot be full,
done, kindle the fire,
til off the matter.

XII. To Distil by De-
You must have a
Descensory, with its
and that put in which

XV. To Distil by Filtre.
Put the Liquor to be Distilled,
into an Earthen, Stone, or
Glass Concha, under which
set another Vessel to receive the
Distillation : The larger part
of the Filter put into the Li-
quor, even to the bottom of
the Concha, leting the nar-
rower part hang over the side
thereof, and over the under
Vessel ; so will the Liquor fall
down through the Filter in the
lower Vessel, without ceasing,
to the last drop. Where note,
That if the Liquor be not
clear enough the first time,
it must be so often repeat-
ed, till it is as you desire
it.

XVI. The Distillatory
Fornace, is the same with
the Sublimatory : But Fire
must be administred ac-
cording to the exigency of
things to be Distilled : The
way of doing which we
have just now taught.

C H A P. LIII.

*Of Calcination of Bodies and Spirits,
their Causes and Methods.*

I. **C**alcination is the bringing a thing to Dust by Fire, through an abstraction of its humidity, holding the particles of the Body together.

II. The cause of the invention thereof, is, that the Adustive, corrupting and defiling sulphureity, may be abolished by Fire; and it is manifold, according to the diversity of the things to be calcined: for *Bodies* are calcined; and *Spirits* are calcined; as also other things foreign to these, but with a divers intention.

III. And seeing there are imperfect Bodies of two kinds, *viz. Hard*, as *Venus* and *Mars*; and *Soft*, as *Saturn* and *Jupiter*; all which are calcined; there was a necessity of calcining them

with a several intention General and Special.

IV. They are called with one general Intention, when that their corrupting and defiling Sulphureity may be abolished by Fire; every adustive Sulphureity which could not be removed without Calcination, thereby abolished from every thing whatsoever.

V. And because the body it self is solid, a reason of that solidity is, the internal Sulphureity contained within the continuity of the substance of Argentum; for it is defended from Adustion; therefore it was necessary to separate the Continuity thereof, that the Fire, coming freely to every parts, might burn the Sulphureity from it, and

the Continuity of Argent
night not defend it.

V. The common intention also of Calcination, is preparation of the Earths; for it is found that they are cleansed by reiteration of Calcination and Reheating, as we shall hereinafter view.

I. Special Calcination is made upon Bodies, and with these intentions, that through them may be an intention of Hardning and Fixing, which is accomplished by Ignitious repetition of Calcination upon them; this is found true by experience.

II. But why the Calcination of Spirits was invented, is, that they may after be fixed, and more easily dissolved in Water; for that every thing Calcined is fixed, then the nostril, and of easier solution; and because the spirits of the Calcinated, reabilitized by Fire, are more easily mixed with

Water, and turned into Water.

IX. The Calcination of other things, is subservient to the Exigency of the Preparation of Spirits and Bodies, of which Preparation we shall speak more at large in the following: but these are not of Perfection.

X. The way of Calcination is divers, by reason of the diversity of things to be Calcined: for *Bodies* are otherwise Calcined than *Spirits*, or *other things*. And *Bodies* divers from each other, are diversly Calcined. *Soft Bodies* have one general way, according to the intention, viz. That both may be Calcined by Fire only, and by the acuity of Salt prepared or unprepared.

XI. The first Calcination by Fire is thus: Have a Vessel of Iron or Earth, formed like a Porringer, which let be very strong and firm, and fitted to the Fornace of Calcination, so, that under it, the Coles may be cast in and blowed.

XII.

XII. Then cast in your Lead or Tin (the vessel being firmly set upon a Trivet of Iron or Stone, and fastened to the Walls of the Fornace, with 3 or 4 Stones being thrust in, stiff, between the Fornace sides and the Vessel, that it may not move: the form of the Fornace, must be the same with the Form of the Fornace of Great Ignition,) of which we have spoken, and shall speak more in the following.)

XIII. And the Fire being kindled sufficient for the fusion of the Body to be calcined, a skin will arise on the Top, which continually take together, and take off with a Slice, or other fit Iron or Stone instrument, so long till the whole body is converted into Pouder.

XIV. If it be *Saturn*, there must be a greater fire, till the *Calx* be changed into a compleat whiteness.

XV. Now understand,

that *Saturn* is easily reduced again into a from its *Calx*: but if with most difficulty: therefore be carefull that you not in exposing it after its first Pulverization to too great a Fire, and reduce the *Calx* into a before it is perfecte: this you must use to rance of Fire, and the surely augmented degrees with Caution, be confirmed in its and is not so easily cible, but that a gent must be given to th compleating of the C

XVI. Likewise be ful that you err not in piter, by reason of difficult Reduction, so intending to reduce it and find it not reduced, *Calx* still, or turned into Glass, and so then consider its reduction impossibl

XVII. Now we say if a great Fire be no whit in the reduction of *Saturn*, it reduceth not: and if a great Fire be given, sometimes it reduces no

selfly may be converted to Glafs: the reason of which is, because Jupiter the profundity of its nature has the fugitive substance of *Argent Vive* included which if long kept in fire flies away; and the Body deprived of humidity, so that it is unmore apt to Vitrifie, and to be reduced again to metallick Body.

XIII. For every thing privy of its proper Humiditie, gives no other than fusifying fusion, whence naturally follows, that a man hasten to reduce with the speedy force of a hot Fire; for otherwise will not be reduced.

XI. The Calcination of the Bodies by the Acid of Salt, is, the quantity or quantity of Salt being cast upon them in fusion, and permixed much agitation with an rod, while in fusion, by the mixtion of the same, they be turned into ashes, and afterwards by some way of perfection

the Calces of them are perfected, with their considerations.

XX. But herein also is a difference in the Calces of these two Bodies: for Lead in the first work of Calcination is more easily converted into Pouder or Ashes than *Tin*; and yet the *Calx* is not more easily perfected than that of *Tin*. The cause of which diversity is, that *Saturn* has a more fixed humidity than *Jupiter*.

XXI. The Calcination of *Venus* and *Mars* is one, yet divers from the former, by reason of the difficulty of their Liquefaction. Make either of these Bodies into thin Plates, heat them red hot, but not to Melting: for by reason of their great Earthiness, and large quantity of Adustive flying Sulphur, they are easily thus reduced into *Calx*: for the much Earthiness being mixed with the substance of *Argent Vive*, the due Continuity of the said *Argent Vive* is frustrated.

XXII. And thence comes their porosity , through which the flying Sulphur passes away , and the Fire by that means having access to it , Burns and Elevates the same ; whence it comes to pass , that the parts are made more rare , and through discontinuity converted into Ashes.

XXIII. This is manifest , for that plates of Copper exposed to Ignition , yeild a Sulphurous Flame , and make pulverizable Scales in their Superfices ; which is done , because from the parts more nigh , a more easy combustion of the Sulphur must be made .

XXIV. The form of this Calcinatory Fornace , is the same with the form of the Distillatory Fornace , save only , that this must have one great hole in the Crown of it to free it self from Fumosities : and the place of the things to be Calcined , must be in the midst of the Fornace , that the Fire may have free access to them

round about , but the Vessel must be of Earth , as are Crucibles .

XXV. *The Calcination of Spirits* You must set Fire to them gradually , leisurely increase it , they may not fly , till be able to sustain the greatest Fire , and approach Fixation : their Vessel be round , every way close and the Fornace the same with the last mentioned . But you need not use greater Labour than what prevent their flight .

XXVI. *Or thus ,* the form of the Fornace Let it be made square length four Feet , and breadth three Feet : *Venus* , and *Mars* , or things must be Calculated in strong Dishes or made of Clay , such a hole of which Crucibles made , that they may endure the strongest fire the Fire , to the total combustion of the matter Calculined .

XXVII. *Calcinati-*

treasure of the thing, ent weary therefore, for imperfect Bodies are cleaned by it, and by reduction Calcinate into a solid Body or Mass of Metal : then is our Medicine projected upon them, which is matter of Joy and exceeding.

XVIII. *The Ablutions of Calces.* Have a large iron Vessel, full of pure fresh Water, with this add the Calx, stirring it so that all the Salt and Tartar may be dissolved (which they have been alkued) then being set to scant the Water gently at the Calx again into water and do as before, till it be perfectly washed, dry and keep it for infusion.

XIX. *The Inceration of Calces.* Take the Calx, dissolve it in Vinegar, 2 pounds of Salt, Roch Allom, ana 2 Ounces, in water imbibe 4 Ounces of before said dried Calx, and drank in all the said

Water, then dry it and keep it for use.

XXX. *The Reduction of Calces into a solid Mass.* Take the former incerated Calx, wash it with distilled Urine, till you have extracted all the Salts and Alums, with the filth of the Calcined Body, which being dried imbibe 4 pounds of this Calx, with Oyl of Tarter 1 pound, in 1 pound of which dissolve Sal armonickack 2 Ounces, Salt-Peter 1 Ounce : This Imbibition do at several times, drying and imbibing. Lastly dry it, and make it descend through a great descensory, and reduce it into a solid Mass, being purged from its Combustible Sulphureity by Calcination ; and from its Tererestreity by its Reduction, so have you it purified from all accidental Impirities and defements, which happned to it in its Minerals.

XXXI. But its innate foulness, which dwels in the Root of its Generation, must be obliterated or done away, with our Medicine, the greater part of which,

contains in it self the substance of *Argent Vive*, according as the necessity of the Art requires.

XXXII. Again you must note, that Bodies are found to be of Perfection, if in the reiteration of their Calcination and Reduction, they loose nothing of their Goodness, in respect of Color, Weight, Quantity, or

Lustre, (of which great care is to be taken in manifold reiterations of these Operations) if therefore by repeating the Calcination and Reduction of altered Metals, they loose any thing in their differences of Goodness, it to be supposed you have not rightly pursued the Art.

C H A P. LIV.

Of Solution and its Cause.

I. **S**olution is the reduction of a dry thing into Water: and every perfection of Solution is compleated with subtile Waters, such especially as are acute and sharp, and Saline, having no Feces; as Spirits of Vinegar, of lower Grapes, of acid Pears, of Pomgranates, and the like Distilled.

II. The cause of this Invention, was the Subtile-

zation of those things which neither have Fixt nor Ingress, by which they lost the great advantage of fixed Spirits, and of things which are of Nature. For every thing which is dissolved, necessarily have the nature of Salt or Alum, or like.

III. And the natural cause of this is that they give up before their Vitrification.

before Spirits dissolved will likewise give *Fusion*: since they in their own nature, agree with Bodies and each with other, being acquired, they are by that of necessity enrage *Bodies*, and penetrating them, transmute them.

I. But they neither penetrate nor transmute without our *Magistry* or Art, That after Solution and coagulation of the Body, there be added to it none of the Spirits purer not fixed; and then it so often sublimed out, till it remains with it gives to it a more perfect *Fusion*, and conserves it in *Fusion* from Vitrification.

For the nature of Spirits is not to be Vitrified, but to preserve the mixture of Vitrification, as long as they are in it: Therefore the *Spirit* which more than the nature of *Spirits*, defends or preserves Vitrification: And a body only purified, more

preserves than a *Spirit*, purified, calcined, and dissolved: Therefore there is a necessity of mingling such a *Spirit* with the body; for from these there results good *Fusion* and *Ingress*, and true *Fixation*.

VI. Now we can demonstrate by natural operation, that things only holding the nature of Salts, Alums, and the like, are soluble: for in all nature we find no other things to be dissolved but them; therefore, what things soever are dissolved, must of necessity be dissolved by their nature or property.

VII. Yet since we see all things truly calcined, to be dissolved, by reiteration of Calcination and Solution; therefore we by that prove, that all Calcinates approach to the nature of Salts and Alums, and must of necessity be themselves, attended with these properties.

VIII. The way of solution, is two-fold: 1. By hot

Dung, and by boilng, or hot water ; that is, in *Balneo*; of both which there is one intention and one effect.

IX. To dissolve by Dung, is, That the Calcinate be put into a Glass Vessel, upon which must be affus'd Spirit of Vinegar, or the like, double its weight : Then the mouth of the Vessel must be so closed, or stopt, that nothing may go forth, and the matter with its Vessel set in hot Dung to be dissolved, and the solution afterwards filter'd.

X. But that which is not yet dissolved, must be again calcined, and after Calcination, in like manner dissolved, until by repeating the labour, the whole be dissolved as before, which also filter.

XI. The way of dissolving by boiling water is more speedy, thus : Put the Calcinate in like manner into its Vessel, with Vinegar poured on it as before;

and the mouth being w^t closed, that nothing exp^s set the Vessel buried Straw, into a Pot full water, as in Distillation *Balneo*, then kindling fire, make the water for an hour : which decant the Solution, filtrate.

XII. And that which undissolved, let it again calcined ; and then all in the same manner dissolved ; which Work so repeat, till the whole nished.

XIII. The Dissolving or dissolving Fornace made with a pot full of water, with Iron Instrum^t in which other Vesse^s artificially retained, they fall not : These the Vessels in which Dissolution is made.

XIV. Bodies are twofold way brought to perfection, either 1. the way of Preparation or 2. By commixting perfect Bodies with the perfect, i. e. by Me prepared for the purp^e

V. Now we say, that the Body cleansed by the way of Calcination (as aforesaid) and Reduced, may either be filed or Grained thus ; being melted we pour it upon a Tableboard full of small holes, over cold water, the water being well stirred while this is doing.

VI. The body thus distilled, we put into our dissolving water, [or AF. made of Nitre and Vitriol,] take one half thereof ; or dissolve the filings of the said body in the said AF, into a limpid water ; then add to it of Ferment prepared, to a third part of its weight : Abstract the water, and revert, or coagulate it, and repeat this seven. After it is reduced into a Body, prove it on its own, and you will ready for the Treasure you found.

VII. And because we have treated of the perfect Preparation of Imperfect bodies, we should now give

you the special, true, and certain Rule for every particular body ; but that being already done for *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Luna*, in their respective Chapters a foregoing, where we treat of their Regiment, we shall refer you thither.

XVIII. Mercury also purified and fixed, has power to take off or away the foulness of imperfect Bodies, and to brighten, or illustrate them. And Fixed Sulphur extracted from bodies, to tinge or colour them with splendor. Hence you may learn a great Secret, viz. That Mercury and Sulphur may be extracted, as well from imperfect bodies rightly prepared, as from the perfect. Purified Spirits also, and middle Minerals, are a great help, and very peculiar, for bringing on the Work to perfection.

XIX. The Dissolving Water, or AF. Take Cyprus Vitriol 1 Pound, Sal-Nitre half a Pound, Roch Alum a fourth part : Distil

off the water with a red hot beat, for it is very solutive; and use it, as we have before in several places taught. This may be made more acute,

if in it you dissolve a part of *Sal Armoniack*, cause that dissolves Sulphur, and Silver.

C H A P. LV.

Of Coagulation, and its Causes.

I. **C**oagulation is the Reduction of a thing Liquid, to a solid substance, by deprivation of its moisture; for which there is a two-fold Cause; one is the Induration or hardening of *Argent Vive* (of which we have already treated, Chap. 48. Sect. 8. ad 23. The other is the freeing of Medicines dissolved from their Aquosity which is mixed or joyned with them: and so is varied according to the kinds of things to be Coagulated.

II. The way of Coagulating things dissolved, is by a Glass placed in Ashes up to its Neck, and an equal Fire not too hot put

under it, and to be continued till the whole Aquosity is Vanished.

III. Now seeing it is possible to remove the Essence of any thing imbecile, the thing it self remaining, therefore it is to be impossible to separate these corrupt things from them: for this cause Philosophers have thought this Art not possible to be attained, and We, and indeed other Searchers in the Science have been brought to this very State of beliefe.

IV. By reason of we as well as they driven to Amazement,

long space of time lay
de the shade of Despa-
, yet returning to
ves, and being per-
with the im-
trouble of dispai-
oughts and medita-
we considered Bodies
nished from Perfection,
befoul in the profound-
of heir Nature, and no-
ng pure or clean to be
in them, because it
ot in them according
ture; for that which
in a thing cannot be
in there:

Seeing then nothing
fection is found in
therefore necessarily
on the same nothing
uous remains to be
in separation of the
substances in them,
the profundity of
Nature, therefore by
ve found somewhat
diminished in them,
must necessarily be
eated, by matter fit
and repairing the de-

Diminution in them
he Paucity of *Argent Vi-*

ve, and not right Spissation
or Coagulation of the same,
therefore to compleat them,
you must sufficiently aug-
ment the *Argent Vive*: then
rightly Inspislate or Coagu-
late; and lastly induce a
permanent fixion (of which
we shall speak in the next
Chapter).

VII. But this is perform-
ed by a Medicine created
of that: And this Medi-
cine when brought forth
into being from *Argent Vi-
ve*, by the benefit of its
brightness and splendor, it
hides and covers their Cloud-
iness, draws forth their
Lucidity, and converts the
same into Splendor, Bright-
ness and Glory.

VIII. For which *Argent
Vive* is prepared into a Me-
dicine, and cleansed by
our Artifice; it is reduced
to a most pure and bright
Substance, which being pro-
jected upon Bodies want-
ing of perfection, will il-
lustrate or Tinge them, and
by its fixing power perfect
them: which Medicine we
declare in its due time and
place.

CHAP.

C H A P. LVI.

Of Fixation, and its Causes.

I. **F**ixation is right disposing a Volatile or Fugitive thing to abide and endure in the fire: The cause of the invention thereof is, that every Tincture, and every Alteration may be perpetuated in the thing altered, and not vanish.

II. It is manifold, according to the diversity of things to be fixed, which are all the Bodies diminished from perfection, as *Saturn*, *Jupiter*, *Mars*, and *Venus*; and according to the diversity of Spirits also, which are *Sulphur* and *Arsenick* in one degree, and *Argent Vive* in another: Also *Marchasite*, *Magnesia*, *Tutia*, and such like, in the Third.

III. Therefore those Bodies diminished from perfection, are fixed by their Calcination, because there-

by they are freed from volatile and corruptible phureity; the which have sufficiently dealt in the Chapter of Calcination. Also the many repetitions of sublimation more swiftly and better abbreviate the time of calcination.

IV. For this cause, was a second way of fixation found out, which is precipitating of it, suffered into heat, that it constantly abide till it be fixed.

V. And this is done in a long glass Vessel, the bottom of which (made of earth not of Glass, for it would crack) must artificially connexed with good luting; and the descending matter, when it adheres to the sides of the Vessel, must with a

on or Stone be thrust to the heat at bottom; and this precipitation will till the whole matter be fixed. How Sulphur, *Sulphurum*, *Argentum Tive*, *Mars*, *Magnesia*, and *Tutia* be fixed, we have left in their proper Chap. foregoing.

The Fixatory, Fornace, Athanor. It must be after the manner of a Furnace of Calcination, it must be set a deep well of Ashes. But the vessel, with the matter to be fixed, being firmly sealed, must be placed in the middle of the Ashes, so the thickness of the vessel underneath, and above the compass of the vessel, may be about four

Inches, or according to that which you desire to fix: Because in fixing One, a greater fire is required, than in fixing another.

VII. By this Fornace, and this way the Ancient Philosophers attained to the Work of the Magistry; which to Men truly Philosophizing, may be easily known, from what we have more than enough demonstrated in these our Books. And by those especially who are real searchers out of the Truth; we have given you the Figure of the Athanor, yet let not this stop your farther invention, if you can possibly find out any thing more fit and ingenious.

C H A P. LVII.

Of Ceration, and its Cause.

Ceration is the mollification, or softening of a hard thing, not fusible, by liquefaction; Whence it is evident, that the cause of the Invention of it was, That the matter which had not ingress into the Body for

for Alteration, (by reason of Privation of its Liquefaction) might be softned, so as to flow, and have Ingress.

II. Wherfore some thought Ceration was to be made with liquid Oyls and Waters, but that is error, and wholly remote from the Principles of this Natural Magistry, and denied by the manifest Operations of Nature.

III. For we find not, in those Metalick Bodies, that Nature has placed an humidity soon, or easie to be taken away, but rather one of long duration, for the necessity of their Fusion and Mollification: For had they been replenished with an humidity easie, or soon to be removed, it would necessarily follow, that the *Bodies* would be totally deprived of it, in one only Ignition; so that none of the Bodies could afterwards be either hammered or melted.

IV. Therefore imitating the Operations of Nature,

we follow her way in ting. Nature Cerates Radix of fusible things an humidity, which in all humidities, and endure the heat of. Therefore it is necessary us also to Cerate with like humidity.

V. But this Cerati midity is in nothing more possibly, or nearly found, than in viz. in Sulphur and ironnick, nearly ; but nearly in Argentum. Whose humidity we to leave their Earth reason of the strong which they have, and nature has bestowed them in the Work of Mixture.

VI. But in all other having humidity, you find by experience, that same is separated in solution from their Fusible substance ; and after ration thereof, that are deprived of all hu ty : In Spirits aforesaid is not so ; so that we omit taking them in Work of Ceration.

The way of Cerati-
vem, is thus: You
blime them so often,
thing to be Cerated,
maining with their
y in it, they give good
But this cannot be
before the perfect
ng of them from e-
rrupting thing.

And it seems bet-
one that these should
fixed by Oyl of Tar-
ad every Ceration, fit
cessary in this Art be-
with them.

Our Philosophick Ce-
Water is thus made.
Oyl Distilled from the
Eggs: Grind it with
much of Sal Nitre,
Armoniack, ana,
ill be very good. Or,
with Sal Alkoli, and
before: And the
ou reiterate this la-
he better it Incrates.
Cjoyn the aforesaid Oyl,
yl of Tartar, and
istil a White Ince-
Oyl.

Red Incerative Oyl is

thus made. Take Oyl of
Yolks of Eggs, or of Humane
Hair, to which adjoyn as
much Sal Armoniack; mix
and distil: Repeat this Di-
stillation three times, and you
will have a most Red Incera-
tive Oyl.

XI. Oyl of Verdigrise is
thus made. Dissolve Ver-
digrise in Water of Sal Ar-
moniack, with the same coa-
gulated, mix Oyl of Eggs,
and distil the mixture, which
Distillation repeat thrice; so
shall you have Oyl of Ver-
digrise, fit, and profitable
for Inceration.

XII. Oyl of Gall; it is
made by Distilling an Oyl
from the Gall, as from hu-
man Hair; doing in all
things as in the former.

XIII. I do not say, that
these Oyls can give a Rad-
ical Mineral Humidity, as
in Sulphur and Arsenick:
But they preserve the Tin-
ture from Combustion, un-
til it enters, or makes an
Ingress; and afterwards
they fly in the Augmen-
tation of the fire.

XIV. After the Matter is *Incerated*, it may be necessary to melt it, which you must do in a *Fusory*, or *Melting Fornace*. This *Fornace* is that in which all Bodies are easily melted by

themselves: It is a *Furnace* much in use among *Alchemists*: Also *Aurum* is melted in thi
nace, and Tinged with *Antimony*, or *Calaminiaris*, known to such as have
Tryal.

C H A P. LVIII.

That Our Medicine is two-fold, One for the White, and One for the Red. Yet they have One only Medicine for both, which is most perfect.

I. WE Demonstrate that *Spirits* are more assimilated to *Bodies* than any other thing in nature; for that they are more United, and more friendly to *Bodies*, than all other things; so that we affirm, that these alterations of *Bodies* in the first Intervention, are their true Medicines.

II. And as we have been exercised in all kinds, in the transformation of imperfect

Bodies, with firmutation to a perfect *Lunar and Solary Body*; so we find the Medicine for them in divers according to the intention of the *Bodies* transmuted.

III. And since Medicines to be transmuted are of two-fold kind, viz. *Argentum Coagulable in Perfectum*, and *Bodies diminished in Perfection*: and these manifold, some being sustained by *Ignition*, as

Inus; others soft, not being it as *Saturn* and *Jupiter*; the Medicine per-
must also be necef-
y manifold,

V And altho *Mars* and *Mercury* of one kind, yet differ in a certain spe-
cific property, the one be-
ing Fusible, the other
not; therefore *Mars* is
mixed with one Medi-
cine and *Venus* with ano-
ther: The first indeed is
unclean, but the
other not: the former has
Whiteness; the latter
Redness and Green-
ness which force a
kind of a Diversity in
Medicine.

Also the soft Bodies,
and *Jupiter*, seeing
it's differ, do necessar-
ily require also a Diver-
sity: the first of them
being Unclean, the lat-
ter Clean; and they are all
more Mutable, than
Solar than *Lunar* less therefore the Medi-
cines each of them must
be twofold; One White,
going into a White Lu-

nar Body: and one *Citrine*,
changeing into a *Citrine So-*
lar Body.

VI. Since then in every
of the Imperfect Bodies is
found a two-fold Matter,
Solar and *Lunar*; the Me-
dicines perfecting all Bodies,
will be in number Eight.

VII. So also *Argent Vive*
is perfected into a *Lunar*
and *Solar Body*; therefore
of the Medicine altering or
perfecting it, there is a two-
fold difference: so that all
the Medicines which we
have invented, for the Com-
plete alteration of every im-
perfect Body, will be in
number Ten.

VIII. However, with con-
stant and continued Labor,
and great search and inven-
tion, we have been desir-
ous to exclude the Use of
these *Ten Medicines*, by the
Invention and advantage of
One Only Medicine: and
with our long and very La-
borious search, by certain
Experience, we have found
One Medicine, by which the
hard was softned; the soft
Bo-

Body hardened; the fugitive fixed, and the Soul illustrated with Splendor or Brightness ineffable, and beyond Nature.

IX. Notwithstanding, it is here expedient, that we should particularly speak of all these Medicines with their Causes, and the evident experiences of their probations. We will first then declare the series of the *Ten Medicines*, fitted to all the *Bodies*, then to *Argent Vive*, and lastly proceed to the *Medicine of the Magistry*, perfecting all Bodies; yet with the preparation imperfect Bodies need.

X. And least we should be carped at by the Envious, as Writing an insufficient Treatise of Art, We here first of all present the preparation of all the imperfect Bodies, assigning the Causes of the necessity thereof, by which (in Our artifice) they are made apt to receive the Medicine of Perfection, in every degree of *Whiteness* and *Redness*,

and to be perfected b same: and after the Narration of all the l cines before mentioned themselves. The Pre tions of *Saturn*, *J Mars*, *Venus*, and *Vive* here mentioned Chap. 42. Sect. 14. Chap. 43. Sect. 11. Ch Sect. 12, 13, 14. Ch. Sect. 12, 13. Chap. 48 Sect. 33. The preparation Medicines, see Cha Sect. 15, 16, 17. Ch. Sect. 18. ad 23. Cha Sect. 6. Chap. 48. Se &c.

XI. From what hab said, 'tis evident, tha Nature left Superfluds deficient in every o Bodies that are impf has been in part decr and since it happen to the mutable Bodies pefection, are of a t kind, viz, soft and fl as *Saturn* and *Jupiter* hard and not fusib Ignition, as *Mars ad nus*, the first indeed osible, but the other us with Ignition; Nati taught us, That accord

diversity of Essences
Radix of their Na-
divers Preparations,
eling to their Wants,
it be administred to

white, a little livid, crash-
ing much, a little sound-
ing, and something bright ;
Of the Differences of which
we have already spoken in
their particular Chapters a-
foregoing.

X. There are two Bo-
ds Imperfection of one
viz. *Lead*, which is
or *Saturn*; and *Tin*,
is White, or *Jupiter*;
from the innate Root
ir nature, are divers
rom other, in the pro-
y. of their hidden
as well as in those
are outward.

XI. For *Saturn* is clou-
vid, ponderous, black,
ut stridor or crashing,
mute : But *Jupiter* is

XIV. From which Cau-
ses of Difference, accord-
ing to more and less, you
must collect the order of
the Preparations; wherein
we have shewed, first, The
Preparation of *Bodies*; af-
terwards of *Argent Vive* co-
agulable. Now in the pre-
paration of *Bodies*, nothing
of Superfluity is to be remo-
ved from their profound, or
inward Parts, but rather
from their manifest or out-
ward.

C H A P. LIX.

*The Medicine, Tincture, Elixir, or Stone
of the Philosophers in General.*

five different Properties
stituting this Medicine.

Unless every thing
superfluous be ta-

ken away, either by Medi-
cine or preparation from
imperfect Bodies, viz. Eve-
ry superfluous Sulphureity,
and every unclean Earthi-
ness,

"es, they cannot be purified, so, as that in *Fusion* they be not separated from the Commixtion after projection of the Medicine altering them: when you have formed this you have found one of the five differences of perfection.

II. Also, if the Medicine do not illustrate, and alter and alter into a *White* or *Citrine Color* (according to what your intention is) inducing a splendid brightness, and admirable Lucidity; *Bodies* diminished from perfection are not perfected to the utmost.

III. So also, if it abides not Lunar or Solar Fusion, it is not changed into perfection; because it abides not in the Tryal; but is altogether separated, and recedes from the Commixtion; which you may more amply determine by the *Cineritium*, of which we shall speak hereafter.

IV. If likewise the Medicine be not perpetuated with a firm alteration, so that the

Impression of Tincture finity is not permanent vanishes in the Fire probation.

V. If it attains not weight of Perfection, *ing the true ponderosity of na and Sol,*] it is not changed to a perfect pleatment of Nature this weight is one of the of perfection. Seeing fore these differences of perfection are five, that a necessity that our cinc should exhibit Differences in Projec Also it is evident from That this Medicine is prepared from Thinning Affinity to Bodie dily altering, and am a adhering to them in profundity: But sear through Universal Natura we have found no which can do all this well as *Argent Vive* red, according to ourrections, of which the Medicine is made to highest Perfection.

I. Preparations of the Medicine, that it may give before said different Processes.

Now since it changes without the alteration of Nature, therefore it necessarily to be prepared that it may be mixed in the profundity of *viz.* That its substance may be made such, may be mixed even in the profundity of the Body, without separation for ever.

But this cannot be without it be very subtilized with certain determinate sublimis, as we have taught p. 48. Sect. 3, 4, 5, 6, 7. : Likewise its fusion cannot be perfect, unless it be fixed, n it illustrate, unless it be a splendid substance acted from it according to the Art, with a fit fire.

I. Nor can this Medicine have perfect Fusion without great Caution be used

in its fixation, that it may soften hard Bodies, and harden the soft. And it can only do that, when a sufficiency of its humidity is preserved, proportionate to the necessity of the *Fusion* desired.

IX. Whence it is evident, that it should have such a Preparation, as may make it a most fulgent and purely clean substance, and fixed also ; but these things must be done with such great Caution, (in respect to the regulation of the fire, and way of fixing) that in removing its Humidity, so much may be still left, for compleat and perfect Fusion.

X. If by this Medicine, you would soften Bodies hard of Fusion ; in the beginning of its Preparation, a gentle fire must be exhibited : For a soft fire is *Conservative* of Humidity, and *Perfective* of Fusion.

XI. There is also many other Considerations of the Weight, with their Causes

and Order. The Cause of great weight, is, the subtilty of the substance of Bodies, and uniformity in their Essence: By which the parts of them may be so condensed, that nothing can come between. And the Density of Parts, is the encrease of weight, and the Perfection thereof.

3. The Six Properties of things from which the Medicine is extracted.

XII. First, They have in themselves an Earth most subtil and incombustible, altogether fixed with its own proper Radical Humidity, and apt for fixing.

XIII. Secondly, They have an airy and fiery Humidity, so uniformly conjoyned to that Earth, that if one be Volatile, so is the residue: And this same Humidity abides the fire beyond all Humidities, even to the compleat termination of its own *Inspissation*, without Evaporation, inteparable from the Earth annexed to it, with a permanency.

XIV. Thirdly, The composition of their Nature is such, that by the help of its own Oleaginous properties, it contempts the Earth annexed to it, with such an Unctuousness, and with such a Homogeneity, and equal Union, and of inseparable Conjunctions, that after the degree of final Preparation, it gives good Fusion.

XV. Fourthly, The Unginous Property, is of great purity of Essence, so artificially cleansed of all Combustible matter, that it burns not any longer than with which it is conjoined through their least part, but preserves them from Combustion. *Hermes.*

12. Sect. 5. a foregoing.

XVI. Fifthly, It has a Tincture in it self so clear, and splendid, *White*, or *Red*, clean and incombustible, stable and fixed, that the fire cannot prevail against it.

it to change it: Nor
Sulphurous, Adhesive,
sharp, Corroding Bo-
es Corrupt and Desile
me.

XVII. Sixthly, The whole
situm, incerated with
al Compleatment, is
great Subtilty and Te-
nsion of Matter, that after
end of its Decoction, it
ns in Projection of
thin Fusion like water,
of profound Penetra-
into the greatest perfe-
of the Body to be
Transmuted, how Fixed so-
it be; adhering there-
with an inseparable Uni-
Conjunction, against
force of the strongest
and in that very hour,
tue of its own Spir-
, reducing Bodies to
ility.

I: Seven Properties of the
Medicine it self.

XVIII. First, Oleaginity,
g in Projection Uni-
Fusion, and Diffusion
e Matter: For the
ing after Projection
Tincture, is the sud-

den and due Diffusion of
the Medicine it self, which
is perfected and rendered
Viscous, with a Mineral
Oleaginity.

XIX. Secondly, Tenuity of
Matter, or the Spiritual sub-
stance thereof, flowing ver-
ry thin in its Fusion, like
Water, Penetrating to the
Profundity of the Body to
be Transmuted, for that im-
mediately after *Fusion*, the
Ingression thereof is neces-
sary.

XX. Thirdly, Affinity, or
Vicinity, between the Elixir
or Tincture, and the *Body*
to be Transmuted, giving
adherency in Obviation and
Retention of its like; be-
cause immediately after In-
gress of the Medicine, Ad-
herency is convenient and
necessary.

XXI. Fourthly, Radical
Humidity, Fiery, Congeal-
ing, and Consolidating the
Parts retained, with adhe-
rence, to what is Homogene
to it, and the union of all
its said Homogene parts,
inseparably for ever: Be-
cause

cause after Adherency, Consolidation of the parts by a Radical and Viscous Humidity is necessary.

XXII. Fifthly, Purity and Clearness, giving a manifest Splendor in the Fire, but not burning: for after consolidation of the purified parts, it is left to the actual Fire to burn up or consume all extraneous Superfluities not consolidated: wherefore purification is necessary.

XXIII. Sixthly, A Fixing Earth, temperate, thin, subtil, fixed, and incom- bustible, giving permanency of Fixation, in the solu-

tion of the Body adherent to it, standing and preserving against the force of the strongest Fire: for immediately after Purification fixation necessarily follows of course.

XXIV. Seventhly, Tincture White or Red, giving splendid or perfect Color White, or intently Crimson. viz. the *Lunification* or fixation of the Bodies to be transmuted; for that fixation a pure Tincture Color tinging another Body; Or a Tincture, tincting the Matter to be transmuted into true Silver or Gold is absolutely necessary.

C H A P. LX.

Of the three Orders of the Medicine.

I. Of Medicines of the first Order.

I. SUBTILTY of the matter is necessarily required, as well in the preparation of Bodies, as in

the perfecting of the medicine; because of much the greater weight of the Bodies to be transmuted so much greater is the perfection they are brought by Art; for which reason

alhere declare the differences of all Medicines, which is three fold, according to three Orders.

II. A Medicine of the first Order is every preparation of Minerals, which projected upon the imperfect *Bodies*, impresses upon them an Alteration, but does not a sufficient compleatment; yet the said *Body* is thereby aged and Corrupted, the total evanishing of the Medicine, and all its missions.

III. Of this kind is even sublimation dealbative stars or *Venus* which receives not Fixation: and of this kind, is every addition of the Color of *Sol* incl *Luna*, or of *Venus* combined, and *Zyniar*, and the like, set in a Fornace of fermentation.

IV. This Order changes with a mutation not durable by diminishing it self by Exhalation or Evaporation. And of this kind are the described, Chap. 44.

Sect. 15, 16, 17. Chap. 45.
Sect. 18, 19, 20, 21, 12, 23.
and Chap. 46. Sect. 6, 7, 8,
9. a foregoing. And the Work of this first Order is called the lesser Work.

2. Of Medicines of the second Order.

V. A Medicine of the second Order, I call every preparation, which being projected upon *Bodies* diminished from perfection, alters them to some certain degrees of perfection, wholly leaving other degrees of Corruption, as is the Calcination of *Bodies*, by which all that is fugitive is burnt away and Consumed.

VI. And of this Order are the Medicines Tinging *Luna* perpetually yellow, or perpetually dealbating *Venus*, leaving other differences of Corruption in them.

VII. Now seeing the Medicine of *Bodies* to be cleansed is one; but of *Argent Vive* perfectly Coagulable another, we will first

of all declare the Medicines for Bodies : and then afterwards the Medicine of the same *Argent Vive*, coagulable into a true *Solifick* and *Lunifick Body*.

VIII. A Medicine of the second Order is that which does indeed perfect *imperfect Bodies*, but with one only difference of perfection. But seeing there are many causes of Corruption in every of the imperfect Bodies, as in *Saturn a Volatile Sulphureity*, *fugitive Argent Vive* (by both which Corruption must necessarily be induced,) and its *Terrestreity*: therefore Medicines of this second Order, are such as can only remove one of them, or covering it, adorn the same, leaving behind it, all the other causes of Imperfection.

IX. Since then in Bodies, there is somewhat impermutable, which is innate to them in their Radix, and which cannot be taken away by a *Medicine of this Order*: that Medicine, which totally removes that,

from the mixtion, must a *Medicine of the third Greater Order*.

X. And because we the *Superfluities* of the Volatile, to be removed by way of *Calcination* and the *Earthiness*, not nate, abolished by repeat Reductions; therefore th was a necessity of invent of a Medicine of this cond Order, which m indeed palliate the inner, soften the hard, and den the soft Bodies, ac ding to the perfection of their Natures, and not phistically ; but perfectly constitute a true *Lunifick*, or *Solifick*, of imperfect Bodies.

XI. Since then it is manifest, that in *Bodies only* the hastiness of Melancholy cannot be taken away, y the Artifices of this World nor the innate impurity the Radix of their principles be removed; the invention of this Medicine was necessary, which projection might Inspire their Tenuity, and Intensity.

g, harden them, to a
cency of Ignition with
Melting.

II. So also in hard Bo-
aenuating their Spis-
to deduce them to
gent Velocity, Lique-
or Melting , with
vn property of Ig-
and palliating
o adorn the Clow-
f Bodies of either
transmuting the one
hite, the other into
most perfect.

III. This Medicine is
duced from a Medi-
of the third Order, only
erfection of a lesser
er preparation. But
Medicine *Insippiating* the
ut of soft Bodies, re-
ne kind of prepara-
ith a Consumptive
nd that *Attenuating*
ssitude of hard Bo-
, another, with con-
n of their Humidi-
which kind are those
Ch. 43. Sect. 16, 17,
18, 20, 21. and Chap.
8. 19, 20, 21, 22.
ing, which are in a
middle Order.

3. Of Medicines of the third Order.

XIV. This is every pre-
paration, which when it is
projected upon Bodies, takes
away all Corruption and
perfects them, with all the
differences or signs of per-
fection. But this is one only,
and therefore by reason
of it, we are not obliged to
the use of the ten Medi-
cines of the second Order.

XV. Of this Order there
is a twofold Medicine, *viz.*
Solar and *Lunar*, yet but
one in Essence, and which
have but one way in Ope-
rating ; and therefore by
our Ancestors, whose writ-
ings we have read, it is cal-
led One only Medicine.

XVI. However there is
an addition of a Citrine
Color, made of the most
clean substance of fixed Sul-
phur which constitutes the
difference between the one
for the white, and the other
for the yellow , *viz.* the
Lunar and *Solar* Medicine,
the latter containing that
Color

Color in it self, but the other not.

XVII. This is called the third Order, or Order of the Greater Work ; and that because greater Care, Prudence, and Industry is required in the Administration thereof, and the preparation thereof to perfection, than in any of the former ; and also for that it needs greater Labor and longer time to compleat it for the highest Purity.

XVIII. Therefore the Medicine of this Order is not diverse in Essence from the Medicines of the second Order, but only in respect of Degrees, as being more subtilized, and exalted to a much higher degree of Purity, Tincture, and Fixity, in the making and

preparation thereof, v long continued cour Labour.

XIX. All which d in their proper place a clared with sinceri Speech, and the w preparation Exactly, its Causes, and m Verity ; as also the degrees by which brought to Perfection

XX. For the Luna dicine needs one w preparation : but the another, - for the p preparation of its Tir with the Administrati Sulphur Tinging it which we have abund Spoken *Chap. 46.* See 12, 13. *Chap. 47.* See 12, 14. and *Chap. 48* 43, 44. foregoing.

C H A P. LXI.

How Ingression is procured.

I. **B**ecause it happens that a Medicine will sometimes mix, and time not, therefore w

declare the way of
ming, i. e. how every
g, or each particular
dine not entering, may
it profoundly acquire
re into a Body.

The way is by disso-
of that which Enters,
dissolution of that
Enters not, and by
anking both Solutions:
it makes every thing to
ngessive, of what kind
it be, and to be cor-
ne through its least

Yet this is com-
ate by Sublution: And
is also accomplished
same, in things not
e Fusible: where-
are more apt to
gress, and to trans-

This is the cause why
cine some things
are not of the nature
the, to wit, that they
the better dissolved:
they are dissolved, that
ay the better receive
ption from them; and
them likewise, by

by these be prepared and
cleansed.

V. Or, We give Ingress
to these which are not suf-
fered to enter by reason of
their Spißitude, or Thick-
ness, with a manifold Re-
petition of the Sublimation,
of Spirits not Inflammable up-
on them, to wit, of *Arsenick*, and *Argent Vive* not
fixed; or with manifold
Reiteration of the Solution
of that which has not In-
gress.

VI. Yet this is a good
Caution concerning things
Impernixable, viz. That
the Body be dissolved,
which you would have to
be changed and altered by
these: and the things like-
wise Dissolved, which you
would have both to enter
and to alter.

VII. Nevertheless Solu-
tion cannot be made of all
parts, but of some; with
which this or that Body,
not another, must be imbi-
bed time after time.

VIII. For by this means
it

it has Ingress only into this or that, necessarily; but this does not necessarily happen into any other Body.

IX. Every thing then must needs have Ingress by these ways; by the benefit whereof, it depends on the nature of that, to have In-

gress (as we said before) and to Transmute whatsoever Commixtion found o-

X. By this precedent course, is compleat the said number of Ten Cines, with a sufficient production of them, [in which to the Great Work it self,

C H A P. LXII.

Of the Cineritium.

I. THE Solar and Lunar substance is only permanent in the Tryal by the *Cineritium*: Therefore searching out the true Differences of the Substances of these perfect Bodies, and likewise the Causes of the *Cineritium*, we shall make tryal which of the Imperfect Bodies do more, and which do less endure or abide in the Examen of this Magistry.

II. But we have already sufficiently declared the Secret of these two Bodies in the Profundity of their sub-

stance, viz. That the first, or first Principality, was a large quantity of *Argent Vive*, and the rest substance of it; a more Subtil, but after Inspissate, till it could Fusion with Ignition.

III. Therefore whatever Bodies diminished of a Perfection, have more Earthiness, the less able to endure in this Examination, what have less Earthiness do more endure it.

IV. Because these do indeed more adhere, by i-

Subtilty of their
closely Permixing
iting them: So like-
Bodies that are of
Tenuity, or on the
ray, of greater Spissi-
e, than those which are
Perfection, mast-neces-
ly e wholly separated
te Commixtion.

or being not of the
fusion, they are for
e sake separated:
indeed Bodies which
ake of a lesser quantity
Argent Vive, are more
y separated from the
Commixtion.

I. Tis evident then,
seeing *Saturn* is of much
Earthiness, and contains
a small quantity of *Ar-
gent Vive*, and of an easie
subtilty for Liquefaction,
are mostly opposite
to *inertious Examen*;
whereof all *Bodies*, by
A force of the *Cineri-*
-east endures in the
Mixtion, yea it is se-
cond vanishes most
dil.

I. seeing therefore of

all imperfect *Bodies*, it most
gives way and receeds; by
that it is more fit for the
Examen of our *Magistry*,
and the reason is, because
it sooner takes its flight, and
sooner draws every of the
imperfect *Bodies* with its
self from the mixture.

VIII. Also by reason of
this, the greater quantity
of the perfect *Bodies* is pre-
served for the strong Com-
buftion, or mighty devour-
ing force of the Fire of the
Examen: and therefore by
the tryal of *Lead*, it is less
burnt, and more easily pu-
rified.

IX. And because the sub-
stance of *Jupiter*, consists
more of *Argent Vive*, and
partakes of a lesser quantity
of Earthiness, whereby it
is of greater purity, and of
a more subtil substance;
therefore it is more safe in
the Mixtion, than *Saturn*
and *Venus*; because it more
adheres in the profundity
thereof.

X. And for this cause a
larger quantity of the per-
fect

fect Body is absument, before *Jupiter* conjoyned can be separated from the Commixion: *Venus* gives Fusion with Ignition; but because its Fusion is flower of a perfect Body, therefore it is separated from the Commixion, yet more slowly than *Saturn*, by reason of the Ignition of its fusible Substance.

XI. But because it contains less of *Argent Vive*, and has more of Earthiness, and a more thick Substance, therefore it is more easily separated from the Mixtion than *Jupiter*, because *Jupiter* more adheres in the profundity than *Venus*.

XII. *Mars* has not Fusion, and therefore is not permixed, which is caused for want of Humidity: but if it happens that it is permixed with vehemency of Fire; then because it has not Humidity enough of its own, by imbibing the Humidity of *Sol* or *Luna*, it is united thereto in its least parts.

XIII. Therefore, *T* has much Earth, and *Argent Vive*, and wan-
sion, yet it can by no
Artifice be separated
them. By this Artific-
e. of the Cineritium]
come to the true reft
tion of every Body, i
understand perfectly
we have writ.

XIV. There are tw
dies perfect, abiding
tryal, to wit, *Sol* and
by reason of their
Composition, which
from their good Mi-
and the pure Substan-
them.

XV. The way of
ing this Tryal is thus,
sifted Ashes or *Calx*, o
der of the Bones of A
Calcined, or a Commix
all, or some of them; n
with Water, and ma
mixture firm and solid
your hands; and in the
of it, work it into a
flatish lump; make a
and smooth hollowness
upon the bottom of it
small quantity of Glass
to Pouder, which lay to

XV. When dry, Put your
tal into the Hollowness
of which you would try
; put Coals of Fire
in, and then blow with
upon the Surface, till
it flows : upon which,
in flux, cast part after
of lead, and blow with
of strong Ignition.

XVI. Whilst you see it a-
sed with a strong Concus-
is not pure ; therefore
all the Lead, be Ex-
when that is gon off,
the Motion yet ceases not,
ne yet pure : cast Lead
again upon it, and blow
for until the Lead va-
it do not yet rest, re-
casting in of more
and blowing upon it,
till or quiet, and you
clean and clear in its Su-

XVIII. This done, take a-
way the Coals, scatter the
Fire, and put Water upon the
Test, for you will find it through-
ly proved : and if while you
are blowing this proof, you cast
in Glass, the Bodies will be
the better and more perfectly
purified ; because that takes a-
way the Impurities, and sepa-
rates them.

XIX. Or, Instead of
Glass, you may cast in Salt,
Borax, or a little Alum :
This Examen of the Cineriti-
um or Test, may in like man-
ner be made in a Crucible
of Earth, if the fire round
about it be blowed, and
upon the surface also of the
Crucible, that the Body
to be proved, may the
sooner flow, and be perfe-
cted.

C H A P. LXIII.

If Cementation, and its Causes.

WE now come to Cement : And whereas some
the Examen of Bodies are more, and others
less

less burned by the Calcination of fire, i.e. they which contain a greater quantity of burning Sulphur more, but they which contain less, less: Therefore seeing *Sol*, has a lesser quantity of Sulphur, than other Metallick Bodies, it is not (in the midst of all Mineral Bodies) burnt by the force of fire.

II. And seeing *Luna* also, next to *Sol*, partakes of a less quantity of Sulphur, than the other four Bodies; yet has more Sulphur than *Sol*; therefore it can less bear the strong Ignition of a violent Fire for a long space of time, than *Sol* can: And by consequence, less bear things burning by a like nature, but *Venus* less than it, because it consists of more Sulphur still, and of greater Earthiness than *Luna*, and so can less bear the violent force of Fire.

III. *Jupiter* also less than *Sol* or *Luna*, because it partakes of greater Sulphureity, and Earthiness, than either of them; yet it is less burnt by violence of Fire

than *Venus*, but more than *Sol*, or *Luna*.

IV. *Saturn* in its mixtion by nature, more of Earthiness and Sulphureity, than either of the before named; and therefore is more burnt, by Ignition or violence of Fire, and is sooner, and more easily inflamed, than said Bodies; because of Sulphureity more than *Bodies*, conjoyned, and more than *Jupiter*.

V. *Mars* is not burnt by it self but by Accidents; when it is mixed with bodies of much humidity, it imbibes that Humidity by reason of its own weight, the same; and therefore being conjoyned, it is neither inflamed nor burnt by the Bodies with which it is conjoyned or united, being Inflamable nor Combustible.

VI. But if Combustible Bodies be mixed with it, necessarily happens according to the nature of Combustion) that Air

and inflamed. Seeing
ore, that Cement is
of Inflammable things,
cessary cause of its
tion is manifest, viz.
l Combustible things
be burned.

. And since there is
e only body incom-
e, that alone, or what
pared according to
ture of it, is kept safe
ent. But which abide
and which less, are
with their Causes:
abides mote, but
less, Jupiter yet less,
enus less than Jupiter,
tarn least of all.

I. The way of Exa-
on by Cement is thus.
st compound it of Infla-
things, of which kind
blackening, flying, pe-
ng things, viz. Vitriol,
moniack, Verdigrise,
or Plumous Alum,
very small quantity of
r, with Humane U-
and other like acute,
ntrating things: All
are made into a Paste,
the Urine aforesaid, and
upon thin plates of that

Body, which you intend to ex-
amine by this way of Froba-
tion.

IX. Then the said plates
must be laid upon a Grate of
Iron, included in an Earthen
Vessel; but so as not to touch
one another, that the power of
the Fire may have free and e-
qual access to them. Thus the
whole must be kept in Fire, in
a strong Earthen Vessel for the
space of 3 days, but with this
Caution, That the plates may
be kept Red Fire hot, but not
melt.

X. After the third day,
you will find the Plates
cleansed from all impurity,
if the Body of them was
perfect; if not, they will
be wholly corrupted and
burnt in the Calcination.

XI. Some expose Plates
of Metal to Calcination,
without a Composition of
Cement, and they are pu-
rified in like manner, if the
Body be perfect: If not,
they are totally consumed:
But in this kind of Examen
they must have a longer
space of time, (for that

III* they.

they are purified by the only force of Fire) than if they were Examined by the help of *Cement*.

XII. And for that the nature of *Luna* differs not much from the nature of *Sol*, therefore of necessity it rests with it in the Tryal by *Cement*, and there is no separation of *Bodies* one from another in these two kinds of Tryal, unless that be caused by reason of the Diversity of the Composition of their substances.

XIII. For from thence results the Diversity of Fusion, and Thickness, or Thinness or Rarity, which are indeed the causes of Se-

paration; for that, b
son of the strong Co
sition of some, their
stance is not corrupt
the substance of the
neous Body, in as mu
a mixtion of them, c
be made through thei
parts.

XIV. Therefore in
a commixture, they
necessarily be sepa
each from other, w
the total corruption o
Essences. And the p
ing of *imperfect Bo*
discerned, when the
by Ingenuity of prepa
found to be of the
Fusion, Ignition, and
dity.

C H A P. LXIV.

The Examen by Ignition.

I. Since *Bodies* of greatest Perfection, with de
terminate Ignition, are found to receive the Fire before fusion of them; therefore we say, if our de
sign is to find out the com
plete alteration of them,

there is a necessity too
such *Bodies* to their li

II. And before the
perfect *Bodies* be Fused, see them admit Ignition, w
Inflammation of a parti
Celestine Color, an

their Ignition comes do not easily in the way of
whiteness of Fire, preparation admit Ignition ;
by the Eye can in nor *Fusible Bodies* the right
wise be discerned.

'Tis evident then,
the perfect Ignition of
is before Fusion, with
Redness, and not
whiteness, which the
cannot behold : for if
prepared Bodies be Mel-
before they are red hot
Fire, they stand not
fection.

And if they be made
ire hot with labor, and
Violence of Fire, their
ration is not true and
t; and this indeed if
pen in soft Bodies, for
the same is only found
ers.

Because Ignible Bodies

do not easily in the way of
preparation admit Ignition ;
nor *Fusible Bodies* the right
Fusion, which we find to be
in *Bodies* perfect according
to Nature.

VI. If Bodies prepared,
in their Ignition, give not a
flame of a pleasing Celestine
Color, their preparation is
not compleat.

VII. And if any part of
the Weight, Color, Beauty,
Ignition and the like, be
found diminished, by rea-
son of the Differences, or
force of the Preparation,
you have not rightly pro-
ceeded : therefore you
must search again till you
find out your Error, and
chance to hit upon the
right way through the Di-
vine goodness.

C H A P. LXV.

The Examen by Fusion or Melting.

Fusion with Ignition is
the only Argument
fection ; yet not with
kind of Ignition, but
Ignition in which the

Body waxeth not altogether
white ; and with Ignition in
which is not made a dull
paleness of Fire, and in
which, the body is not sud-

denly Melted, or flowes
not immediately after Ig-
nition.

II. For when a *body* flows
with the very small force of
a weak Fire, either with-
out Ignition, or with a *pallid*
Ignition; the *body* thus pre-
pared, must needs be still
an imperfect body.

III. And if a *body* after
Fusion, be not suffered pre-
sently to coole, and its *Igni-*
tion be presently turned
wholly into blackness, and
by reason thereof, looseth
its Ignition, before it be-
comes hard, it is not a
body brought to perfe-
ction, of what kind so-
ever it be. Now this is from
its softnes, and is one of
the kinds of *imperfect bodies*.

IV. If the Ignition of a
body before Fusion thereof
be made with great Labor,
and Violence of a strong
Fire, and with a Ray of
brightness Inestimable, al-
together white and shining,
it is not a *perfect body*, but a
body of hardness altered.

V. If also after F
thereof, and when
from the Fire, it be
sently hardened, that it
not, the fulgent Ig
thereof yet remaining,
not a body of *Lunar* o
lar perfection, but c
under the nature of th
ferences of *Mars*.

VI. By what has
said, then, it is evide
that in *bodies Fusible*, a
fold Ignition may be f
before Melting of them yet
stances, viz. one *Pale*
another *Red and clear* ; or
a third most *white*, sh
with *Rays*.

VII. The first of the
an Ignition of *soft* *Bodies*
the second of *perfect* *Bodies*
the third of *hard* *bodies* *the*
is proved by Reason, imita
Experience.

VIII. If you would
out the Degree of all
Ignitions, to compleat
Fusible bodies, you must
the Compleat suffici
for the perfection of Fu
and by considering, no

e difference of all| Fusion ; thus may you find
is of the Degree of| it out, otherwise not.

C H A P. LXVI.

The Examen by Vapors of acute things.

Perfect Bodies exposed over the Vapors of acute things, viz. things Sharp, and Saline, are apt little or nothing at all to flower, or to emit a most Celestine Flos.

But Sol or Gold flower : yet Sol or Luna not being exposed over Vapors of the said acute we find to Flower, yeild a most delectable Celestine Flos : of which, Sol is more delightful than that of Luna.

We then (from seeing) imitating Nature, manner produce a fine Color in preparations, which Color is caused by the goodness of Vive, as we have already declared.

Whatever prepared hen, being put over

the Vapors of acute things, do not produce a pleasant Celestine Color, they are not yet brought to the total Perfection of their preparation.

V. There are some bodies, which in the Examen of Saline things, flower in their Superfices, with a dull Red, or dull Citrine Color mixt with Greenness : of this kind is Mars.

VI. Some flower with a dull Greenness, mixt with a Turbid Celestine Color ; of this kind is Venus. Some are found to yeild a dull White, and of this kind is Saturn : And some a clear White, of which kind is Jupiter.

VII. Hence it is evident that the most perfect Body flowers least, or nothing at all ; and if it yeilds any

H h * 3 Flos,

Flos, it is in a long space of time. And indeed among imperfect Bodies, the Gummosity of Jupiter most slowly admits any Flowers; whence by the Examen of this Magistry, we find Jupiter in the work of the greater Order, more nearly approximate to perfection.

VIII. And by this al or probation, it m known, in what ki temperament, the sed Body does consil you rightly conceiv Order of these things declared.

C H A P. LXVII.

The Examen by Extinction of Bodies Fire-hot.

I. If the Body heat red Fire hot be extin guished in Liquor, and the Lunar yeild not a white Color, and the Solar a bright Citrine, but is changed into a Foreign Color, the Body is not transmuted into the perfection of a perfect Body.

II. And if in repeating its Ignition and Extinction in the Waters of Salts or Alums, by whatsoever kind of preparation, it yeilds, a Scoria, of Affinity to Blackness in its Superfices; Or, if in the Extinction of

it in Sulphurs, and fro Extinction with ofte peated Ignition it va or infects it self with a Blackness, or by for the Hammer breakin pieces, the Work i perfect.

III. Or, if it wit mentation of the m of Sal-armoniack, Ver and Urine, or thin like Nature, be expos the Fire, and after t nition and Extinction (whether Lunar or Sal totally looses its prope lor, or makes a Scoria

that the Body does
in imperfection.

And this we farther
you, as one certain ge-
Rule, that as well in
present Examens, or
bions, as in the three
mens following; if a-
the differences of per-
the altered or chang-
ly shall change any
of its weight or color
those of perfection,
which it ought not to
you have erred in your
and the alteration or
made, is a thing of
od, or profit, but de-
ive and of disadvan-
tather.

V. There remains yet
three other ways of Exami-
nation, as appears by Chap.
49. Sect. 7. a foregoing, which
should here immediately
follow, but that they are
treated of in the Chapters,
under their several, and
respective Titles, viz. *The
Examen by Admixtion of
burning Sulphur*, in Chap.
38. Sect. 6, 7, and 8. *The Exa-
men by Calcination and Redu-
ction*, in Chap. 53. Sect. 32. *The Examen by the easie suscep-
tion of Argent Vive*, in
Chap. 48. Sect. 38. where
the matter is explained at
large, and to which we re-
fer you.

C H A P. LXVIII.

A Recapitulation of the whole Art.

Having now handled
the Experiences
causes of the power
ts our Magistry, ac-
ing to the necessity,
and method of our
osed Discourse, it only
ns, that we should at
declare the compleat-
g of this whole Divine

Work; and in few words
contract the dispersed Ma-
gistry into one Sum, in
general heads.

II. We say then, that
the Sum of the whole Art,
and of the Operations of
this whole Work, is no o-
ther, than that the Stone,
Magist-

Magistry, Elixir, or Tincture (declared in its Chapters) should be taken, and with diligent Labour and Industry, that Sublimation of the first degree be repeated upon it: for by this it will be cleansed from corrupting Impurity.

III. And the perfection of Sublimation, is the Subtilization of the Stone by it, until it can be brought to the ultimate purity of Subtily, and lastly be made *volatile*.

IV. This being done, by the way of Fixation, it must be fixed, until it can dwell and remain in the highest Violence or Force of Fire: and herein consists the measure of the second degree of preparation.

V. The Stone is likewise prepared in the third degree, which consists in the Ultimate compleatting of the work, or perfection of the preparation, which is this: The now fixed Stone, you must make by the way of Sublimation Volatile, and the Volatile fixed.

VI. The fixed you must also dissolve, and the disso'ved again make Volatile; and the Volatile again make fixed, until it flow and alter or change into Solifick or Lunifick with all the signs of perfection.

VII. From the reiteration of the preparations of this third degree, results the Multiplication of the Virtue and Quantity of the Medicine in goodness and purity to the highest perfection in kind.

VIII. From the diversity then of the Operations reiterated upon the Stone, Elixir, or Tincture, in its degrees, results the variety of the Multiplication of the goodness of the Alteration, and quantity of the Medicine for Transmutation

according to their kind.

IX. So that among these cines, some transmute into Lunifick Body of perfecte some into a true Solifick Body, the perfection of the Solar Body.

X. And of these Medicines some transmute an hundred as much as their own weight, some two hundred fold, some three hundred fold, some a thousand fold, and some to infinity, that from hence it may easily be known whether the magnetick brought up to perfection or not.

XI. Now that the Enviers not Calumniate us, we can assure you that we have not treated our Art with a continued Silence, nor have we given any Discourse, but have dispersed it in divers Chapters: and this done, that evil men might not surp it unworthily: Therefore we have concealed it in its a where yet we indeed speak of it, and not under an *Ænigma*, in a clear and plain Discourse.

XII. Therefore let not the Professors of Doctrine despair, for if they will search for it, they may find the same, provided who seeks it, following honestly, will very slowly attain to the most desirable Art. As for us, we have described it in such a manner as is submissive to the Will of the Most High, Blessed and Glorious God, writing the same when it chanced to be recollect'd, was insensed, by the Grace of Divine Goodness, who gives it to whom he pleases, and withdraws it from the Foolish and Unwilling.

Here is the Sum and the end of GEBER'S Work

ARTEPHIUS LIBER SECRETUS.

ARTEPHIUS

Translated out of the Latin-Copy, (Printed
Anno 1659.) into English

B Y

WILLIAM SALMON,
Professor of PHYSICK.

BOOK III.

CHAP. I.

The Preface to the Reader.

A Rtephius noster (benevole Lector) solus
inter Philosophos in-
caret, ut infra de se-
us in locis afferit, & i-
pertissimis verbis artem
explicat, ac ambages
obismata sapientum quan-
tus potest solvit ac diri-

I. **A**MONG the number
of other Philosophers (Friendly
Reader) this our *Artephius*,
without Envy, in many
places, with most significant
Words (as he affirms of
himself) lays open the whole
Art of Transmutation, and
admirably explicates it,
without Fallacy, solving as
much as may be, all the
Ambages and Sophisms of
the Antient Wise Men, and
Doctors of this Science.

II. Verum ne etiam impiis,
ignaris, & malis modum no-
cendi præstaret,

III. Sub artificiosa methe-
do, modò afferens, modò ne-
gans, in repetitionibus suis ve-
ritatem velavit, relinquens
judicio Lectoris tam virtu-
tis, veritatis, & veri labo-
ris.

IV. Quam si quis capere
possit, gratias immortales soli
reddat Deo, si vero videat se
in vero tramite non ambulare,
aut borem relogat, quousque ejus
mentem penitus attingere pos-
sit.

II. However, tha
might not profligate
Art, nor prostitute it
Abuses of Impious,
rant, and Evil Men,
drawn, as it were, a
Veile before the Illus
and Dazzling Face of The
in nothing more pre-
sent, than in the Principles of
Science.

III. And by an Art
Method, both by affirming
and denying, with vast
repetitions of one and
same thing, does, as it
screen the sublime Veil
from the Prophanatic
unworthy Men; leavi
the Sons of Art (whic
only understandingly e
his Lines) the mystery
power, and true way of
knowing.

IV. This thing, if
Man shall find out, let him
render perpetual Thanks
the only Immortal God;
if he perceives himself
yet Ignorant, let him re-
view this Work, and ea
it over, and over again, ti
he understands the tru

Sense and Meaning, and may be able to comprehend the Mystery thereof.

Sic fecit doctissimus Janes Pontanus, qui dicit istola in Theatro Chimi- pressâ. Errant, (loqui- & laborantibus in arte,) erunt, ac errabunt, eò proprium agens non erunt Philosophi, ex- uno, qui *Artephius* no- tur, sed pro se loqui- & nisi *Artephium* legif- & loqui sensisse, uam ad operis com- entum pervenisse.

V. By such an unwearied Search did the most Learned John Pontanus attain to the true knowledge, who saith in his Epistle, (Printed in *Theatrum Chymicum*,) They Err, (speaking of the workers in this Art) they have Erred, and they will Err; because none of the Philosophers have in any of their Books explicated, or indigitated the prime or proper Agent, excepting only Artephius. If I had not (saith he) read Artephius, and understood whereof he speaks, I had never attained to the Complement of the Work, but remained in Ignorance for ever.

Ergo hunc lege, & re- quousque loqui sentias, si- ne optatum obtinere pos- Non est quod multa fa- de Autore nostro, suf- illum vixisse per mille gratiâ (inquit) Dei

VI. Read therefore this Book, Read, and Read it again, till you understand the Sense of his Language, by which only you can obtain your purpose. But to what purpose should we enlarge any farther concerning this most excellent Author; it is enough to let you understand, that by

& usu bujus mirabilis quintæ
essentiæ: ut etiam testatur
Rogerius Bacon in Libro
de Mirabilibus Naturæ ope-
ribus.

VII. Et etiam doctissimus,
Theophrastus Paracelsus in
Libro de vita longa, quod
tempus mille annorum cæteri
Philosophi, neque etiam pater
ipse Hermes, potuerunt at-
tingere. Vide ne ergo forsitan
hic Author virtutes nostri la-
pidis melius cæteris noscat.
Tu tamen utut est, fruere illo,
laboribusque nostris ad Dei
Gloriam & Regni utilitatem.
Vale.

the good pleasure of God
and the use of this wondrous
Arcanum, he lived
Thousand Years, as Rogerius
Bacon testifies in Libro
Mirabilibus Naturæ Operibus.

VII. And also the
Learned Theophrastus Par-
celsus in Libro de vita longa
(speaking of long Life)
faith, To which term of
Thousand Years, nor
the other Philosopher
nor Hermes himself, thither
of them, ever attained,
but only Arcephius our
Author: See then whether
it be not doubtless, that
great Man knew this Secret
and understood the Virtue
thereof, better than
others. In the mean time
enjoy it, and this our
labour, to the Glory of God
and the profit and good
Mankind. Vale.

C A P. II.

notula Johannis Pon-
ni, ex Theatri
hymici excerpta,
vol. 6. Pag. 487.

C H A P. II.

The Epistle of John
Pontanus, before-
mentioned in Thea-
trum Chymicum,
Vol. 6. Pag. 487.

I GO Johannes Ponta-
 nus multas perlustra-
 riones, ut certum quid
 lide Philosophorum ag-
 m, & quasi totum mun-
 mbiens, deceptores fal-
 eni, & non Philosophos,
 tamen Studens, &
 liciter dubitans, veri-
 inveni.

I John Pontanus have
 travelled through ma-
 ny Countries, that I might
 know the certainty of the
 Philosophers Stone; and
 passing through the Uni-
 verse, I found many De-
 ceivers, but no true Philo-
 sophers, which put me upon
 incessant Studying, and ma-
 king many doubts, 'till at
 length I found out the
 Truth.

Sed cum materiam
 rem, ducenties erravi,
 cum veram materiam,
 nem, & practicam in-
 m.

II. When I attained the
 knowledge of the Matter
 general, yet I erred at least
 two hundred times, before
 I could attain to know
 singular thing it self,
 the work and practice
 of.

III. Primò, materiæ operationes, & putrefactionis novem mensibus cœpi, & nihil inveni: Etiam in Balneo Mariæ per tempus aliquod posui & similiter erravi: Enimverò in Calcinationis igne tribus mensibus posui, & male operatus sum.

IV. Omnia Distillationum & Sublimationum genera, prout dicunt, seu dicere videntur Philosophi, sicut Geber, Archelaus, & alij ferè omnes tractavi & nihil inveni. Denique subjectam totius Artis Alchemiæ omnibus modis qui excogitandi sunt, & qui sunt per simum, Balneum, Cineres, & alias Ignes multiplicis generis, qui tamen in Philosophorum Libris inveniuntur, perficere tentavi, sed nihil boni reperi.

V. Quapropter annis tribus continuis Philosophorum Libris studui, in solo præser- tim Hermete, cuius verba breviora totum comprehen- dunt Lapidem, licet obscurè

III First, I began with the putrefaction of the Matter which I continued for three Months together, and obtained nothing. I then some certain time probed the *Balneum Mariæ*, but in vain. After that, I used a Fire of Calcination for three months space, and still found myself out of the way.

IV. I essayed all sorts of Distillations and Sublimations, as the Philosophers Geber, Archelaus, and the rest of them have prescribed, and yet found nothing. In sum, I attempted to perfect the whole work of Alchymy by all imaginable likely means, as by Hindung, Baths, Ashes, and other heats of divers kinds, all which are found in Philosophers Books without any success.

V. I yet continued the Books of Philosophers, and that chiefly of Hermes, (whose words comprehend the whole Matter)

*ar de Superiore & In-
de Cælo & Terrâ.*

the Secret of the Philosophers Stone, by an obscure way of Speaking, of what is Superior, and what is Inferior, to wit, of Heaven and of Earth.)

VI. *Nostrum igitur Instru-
m̄, quod materiam dicit
in primo, secundo, &
tertio, non est ignis Bal-
lique Fimi, neque Cine-
neque aliorum Ignium
philosophi in Libris suis
scit: Quis igitur Ignis
qui totum perficit Opus
ipso usque in Finem?
philosophi eum celaver-
et ego pietate motus, e-
is una cum complemen-
tis Operis declarare vo-*

VI. Therefore our Operation which brings the Matter into being, in the first, second, and third Work, is not the heat of a Bath, nor Horse-dung, nor Ashes, nor of the other Fires, which Philosophers excogitate in their Books: Shall I demand then, what it is that perfects the Work, since the Wise-men have thus concealed it? Truly, being moved with a generous Spirit, I will declare it, with the complement of the whole Work.

*Lapis ergo Philoso-
phorum est, sed multipli-
minatur, & antequam
erit tibi difficile. Est
queus, Aereus, Igneus,
Phlegmaticus, Cho-
Sanguineus, & Me-
cus. Est Sulphureus,
similiter Argentum Vi-
& habet multas super-
, quæ per Deum Vi-
onvertuntur in veram*

VII. The *Lapis Philoso-
phorum* therefore is but one,
though it has many Names,
which before you conceive
them, will be very difficult.
For it is Watery, Airey,
Fiery, Eathy: It is Salt,
Salphur, Mercury, and
Phlegm: It is Sulphureous,
yet is *Argent vive*; it has
many Superfluities, which
are turned into the true Es-

Essentiam, mediante igne nostro.

VIII. Et qui aliquid à subjecto separat, putans id necessarium esse, is profectò in Philosophia nihil novit, quia superfluum, immundum, turpe, feculentum, & tota denique substantia subjecti perficitur in corpus Spirituale Fixum, mediante Igne nostro. Et hoc sapientes nunquam revelarunt: propterea pauci ad Artem perveniunt, putantes aliquid tale superfluum & immundum debere separari.

sence, by the help of Fire.

VIII. He which sepa- any thing from the S or Matter , thinking be necessary, wholly in his Philosophy : which is superfluous , clean, filthy, feculent in a word, the whole stance of the subject is transmuted or changed into perfect, fixt, and spirit Body, by the help of Fire, which the Wise never revealed ; and fore it is, that few att this Art, as thinking to be superfluous and in which is not.

IX. Nunc oportet elicere proprietates Ignis nostri, & an conveniat nostræ materiæ secundum eum quem dixi modum, scilicet ut transmutetur, cum Ignis ille non comburat materiam, nihil de materia separat, non segregat partes puras ab impuris, (ut dicunt omnes Philosophi) sed totum subjectum in puritatem convertit; non Sublimat sicut Geber suas Sublimationes facit, (similiter & Arnoldus,

IX. It behoves us now to enquire after the properties of our Fire, and how it agrees with our Matter according to that which is said, viz. That a Transmutation may be made, that the Fire is not such as to burn the Matter, separating nothing from it, nor leaving the pure parts from the impure, as the Philosophers teach, but transmuting and changing the

ai de Sublimationibus &
ationibus lequentes,) in-
evi tempore perficit.

Subject into Purity: Nor
does it sublime after the
manner of Geber's Sublima-
tion nor the Sublimations
or Distillations of *Arnoldus*,
or others; but it is perfected
in a short time.

*Mineralis est, æquales
continuus est, non vapo-
ri nimium excitetur, de-
cure participat, aliundè
gatur quam à materia; om-
ruit, solvat, & conge-
& est artificialis ad in-
dum; est compendium
emptu aliquo saltem par-*

X. It is a Matter Mine-
ral, equal, continuous, va-
pours or fumes not, unless
too much provoked; par-
takes of Sulphur, and is ta-
ken otherwise than from
Matter; it destroys all things,
dissolves, congeals, coagu-
lates and calcines, adapted
to penetrate, and is a com-
pendium, without any great
cost.

. Et ille Ignis est cum
ignitione, qui cum
Igne totum Opus perfi-
simulque omnes debitæ
nationes facit. Qui Ge-
ber legerent, & omnes ali-
philosophos, si centum mil-
annorum viverent, non
ebenderent, quia per so-
& profundam cogitatio-
nis ille reperitur, tunc
potest in Libris compre-
& non prius.

XI. And that is the Fire,
with a gentle heat, soft or
remiss, by which the whole
Work is perfected, together
with all the proper Subli-
mations. They who read
Geber, with all the rest of
the Philosophers, though
they should survive an hun-
dred thousand Years, yet
would they not be able to
comprehend it, for that this
Fire is found by a profound
cogitation only, which be-
ing once apprehended, may

be gathered out of Bo
and not before.

XII. Error igitur istius
Artis est, non reperire Ignem
qui totam materiam convertit
in verum Lapidem Philosophorum. Studeas igitur Igni;
quia si ego hunc primo inve-
nisset, non errassem ducenties
in Practica super materiam.

XII. The error there
in this Work proceeds ch
from a not knowing, o
derstanding of the true l
which is one of the mo
Principles that Transf
the whole Matter into
true Philosophers Sto
and therefore diligently
it out: Had I found
first, I had never been
hundred times mistaken
the pursuit of the Matt
so long sought after.

XIII. Propterea non mi-
rror si tot & tanti ad Opus non
pervenerunt. Errant, Erra-
verunt, Errabunt, eò quod
proprium agens non posuerunt
Philosophi, excepto uno, qui
Artephius nominatur, sed pro-
se loquitur. Et nisi Artephi-
um legisse, & loqui sensisse,
nunquam ad complementum
Operis pervenisse.

XIII. For which c
sake, I wonder not tha
many, and so great M
have not attained unto
Work: They have er-
they do err, and they i
err; because the Philo
phers (Artephius only expe
ted) have concealed
principal or proper Agi
And unless I had read
tephius, and sensibly un
stood his Speech, I had e
ver arrived to the comple
ment of the Work.

XIV. Practica vero hæc
est: Sumitur, & diligenter

XIV. Now the practi
Part is this: Let the Maer

seri potest teratur con-
Physicā, & ad Ignem
mutur, ignisque proportio
scilicet, ut tantum
excitet materiam, & in
tempore Ignis ille, absque
anum appositione, de
otum Opus complebit,
utrefaciet, corrumpet,
it, & perficiet, & tres
apparere Colores prin-
Nigrum, Album, &
n.

be taken and diligently
ground with a Philosophical
Contribution, put it upon
the Fire, with such a pro-
portion of heat, that it only
excite or stir up the Matter;
and in a short time that Fire,
without any laying on of
hands, will compleat the
whole Work, because it pu-
trefies, corrupts, generates,
and perfects, and makes the
three principal Colours, viz.
the Black, White, and Red
to appear.

X. Et mediante Igne
multiplicabitur Medicin-
cum cruda conjungatur
ia, non solū in quan-
sed etiam in Virtute.
igitur viribus tuum Ig-
nemquirere scias & ad sco-
mervenies, quia totum
Opus, & est Clavis om-
Philosophorum, quam
näm revelaverunt. Sed
& profundè super præ-
de proprietatibus Ignis
giveris, scies, & non ali-

XV. And by the means
of this our Fire, the Medi-
cine will be multiplied, (by
addition of the crude Mat-
ter,) not only in Quantity,
but also in Quality or Vir-
tue: Therefore seek out this
Fire with all thy Industry,
for having once found it,
thou shalt accomplish thy
desire, because it performs
the whole Work, and is the
true Key of all the Philoso-
phers, which they never yet
revealed. Consider well of
what I have spoken concer-
ning the Properties of this
Fire, and thou must know
it, otherwise it will be hid
from thine Eyes.

XVI. Pietate ergo motus
bæc scripsi, sed ut satisfaciam,
Ignis non Transmutatur cum
Materia, quia non est de Ma-
teria, ut supra dixi. Hæc
igitur dicere Volui, prudentes-
que admonere, ne pecunias suas
inutiliter consumant, sed sciant
quid inquirere debeant; eo
modo ad Artis veritatem per-
venient, & non aliter. Vale.

XVI. Being moved by
Generosity, I have written
these things, but that I may
speak plainly, this Fire
not Transmuted with
Matter, because it is no
of the Matter, as I have
fore declared. And these
things I thought fit to say
as a warning to the pri-
Sons of Art, that they may
not their Money unprud-
bly, but may know
they ought to look after
by this only they may a-
to the perfection of th-
cret, and by no other me-
Farewel.

The Secret Book of Artephius.

C H A P. III.

Of the Composition of our Antimonial Ve- gar, or Secret Water.

I. **A**ntimonium est de par-
tibus Saturni, & in
omnibus modis habet naturam
eius, & Antimonium Saturni-
num convenit Soli, & in eo

I. **A**ntimony is a Me-
tal participating in
Saturnine parts, and has
all respects the nature ther-
of: This Saturnine Metal

tum vivum, in quo
mergitur aliquod me-
ni si aurum; id est, Sol
itur vere tantum in
vivo Antimoniali Sa-

mony agrees with Sol, and
contains in it self Argent vi-
ve, in which no Metal is
swallowed up, except Gold;
and Gold is truly swallowed
up by this Antimonial Ar-
gent Vive.

Et sine illo Argento
iquid metallum deal-
n potest. Dealbat er-
em, id est aurum, &
corpus perfectum in su-
nam materiam, id est,
ur & argentum vi-
albi coloris, & plus-
beculum splendentis.

II. Without this Argent
Vive no Metal whatsoever
can be whitened; it whitens
Laton, i. e. Gold; and re-
duceth a perfect Body into
its *prima Materia*, or first
Matter, (viz. into Sulphur
and Argent Vive,) of a white
Colour, and out-shining a
Looking-Glass

III. Dissolvit (inquam)
imperfectum quod est de-
ura. Nam illa aqua
ancabilis, & metallis pla-
dealbans Solem, quia
in argentum vivum al-

III. It dissolves (I say)
the perfect Body, which is
so in its own Nature; for
this Water is friendly and
agreeable with the Metals,
whitening Sol, because it
contains in it self white, or
pure Argent Vive.

IV. Et ex hoc utriusque ma-
elicias secretum, vi-
quod aqua Antimonij
mini debet esse Mercuria-
Calba, ut dealbet aurum,
ens, sed dissolvens &
eae congelans in formam
mis albi.

IV. And from both these
you may draw a great Ar-
canum, viz. a Water of Sa-
turnine Antimony, mercu-
rial and white; to the end,
that it may whiten Sol, not
burning, but dissolving, and
afterwards congealing to the
V.

consistence or liken
white Cream.

V. Ideo dicit Philosophus,
quod aqua ista facit corpus
volatile, propterea quod post-
quam in hæc aqua dissolutum
fuerit & infrigidatum, ascen-
dit superius in superficie a-
qua.

VI. Recipe (inquit) au-
rum crudum foliatum, vel
laminatum, vel calcinatum
per Mercurium & ipsum po-
ne in aceto nostro Antimoniali,
Saturniali, Mercuriali & sa-
lis armoniaci (ut dicitur) in
vase vitro, lato, & alto qua-
tuor digitorum, vel plus, &
dimitte ibi in calore temperato,
& videbis brevi tempore ele-
vari quasi liquorem olei de-
super natantem in modum pel-
liculae.

V. Therefore, saith
Philosopher, this
makes the Body to be
tile; because after
been dissolved in it, a
frigidated, it ascends
and swims upon the
of the Water.

VI. Take (saith he)
Leaf-Gold, or calcin'd
Mercury, and put it
our Vinegar, made of
nine Antimony, Mer-
cury and Sal Armoniack, a
(said) in a broad Gla-
sel, and four Inches
or more; put it into
tle heat, and in a
time you will see
a Liquor, as it were
swimming a top, much
a Scum.

VII. Collige illud cum co-
cleari vel pennâ, intingendo,
& sic pluribus vicibus in die
collige, donec nihil amplius af-
cendat; & ad ignem facies e-
vaporare aquam, id est, super-
fluam humiditatem aceti, &
remanebit tibi quinta essentia

VII. Gather this
Spoon, or a Feather, dip
it in; and so doing
times a day, till no
more arise: Evapoure
way the Water with
tle heat, i. e. the super-
humidity of the Vi-

*modum olei albi incom-
is-*

and there will remain the Quintessence, Potestates, or Powers of Gold, in form of a white Oyl incombustible.

*VII. In quo oleo Philoso-
puerunt maxima secreta,
oleum habet dulcedi-
maximam, atque valet
rigandos dolores vul-*

*VIII. In this Oyl the
the Philosophers have pla-
ced their greatest Secrets;
it is exceeding sweet, and
of great virtue for easing the
pains of Wounds.*

CHAP. IV.

*The Operations of our Antimonial Vine-
gar, or Mineral Water.*

*EST igitur totum secre-
tum istius secreti An-
nis, ut per hoc sciamus
argentum viv. de-
magnesiae non urens,
est Antimonium, &
Mercuriale.*

*Id est, opportet extra-
n aquam vivam, in-
ibilem, dein illam con-
m corpore perfecto So-
q t inibi dissolvitur in*

I. **T**HE whole, then, of this Antimonial Secret is, That we know how by it to extract or draw forth Argent Vive, out of the Body of Magnesia, not burning, and this is Antimony, and a Mercurial Sublimate.

II. That is, you must extract a living and incombustible Water, and then congeal, or coagulate it with the perfect body of Sol, i.e.

naturam & substantiam albam congelatam ac si esset creme, & totum deveniat album.

III. Sed prius Sol iste in sua putrefactione & resolutione in hac aqua, in principio amittet lumen suum, obscurabitur & nigrescat, demum elevabit se super aquam, & paulatim illi albus supernababit color in substantiam album.

IV. Et hoc est, dealbare latonem rubeum, eum sublimare Philosophice, & reducere in suam primam materiam, id est, in sulphur Album, incombustibile & in argentum vivum fixum.

V. Et sic humidum terminatum, id est, Aurum corpus nostrum, per reiterationem liquefactionis in aqua nostra dissolutiva, convertitur & reducitur in sulphur & argentum vivum fixum.

VI. Et sic corpus perfectum Solis accipit vitam in tali a-

fine Gold, without which is done by dissit into a nature and Substance, of the confi of Cream, and throughly white.

III. But first this putrefaction and resolution in this Water, loseth all light or brightness, and grow dark and black; afterwards it will ascend bo the Water, and by little will swim upon substance of a white

IV. And this is the ning of Red Laton, lime it philosophicall to reduce it into its fir ter, viz. into a whe combustible Sulphur into a fixed Argent

V. And so the fixe sture, to wit, Gold, ready, by the reitera the Liquifaction or lution in this our di Water, is changed duced into fixed Sp and fixed Argent Vi

VI. Thus the per dy of Sol, resumeth life

vit, vivificatur, inspiratur, & multiplicatur in us specie, sicut res cæteræ.

this Water; it is revived, inspired, grows, and is multiplied in its kind, as all other things are.

II. Nam in ipsa aqua cor-
respondibus corporibus Solis &
lunæ sit, ut infletur, tumeat,
gesettetur, elevetur, & cres-
ticipiendo substantiam &
etiam animatam & vege-
tam.

VII. For in this Water, it so happens, that the body compounded of two bodies, viz. Sol and Luna, is puffed up, swells, putrefies, is raised up, and does increase by receiving from the Vegetable and animated Nature and Substance.

III. Nostra etiam Aquæ,
cetum supradictum, est
in montium, id est, Solis
lunæ, & ideo miscetur
per Lunæ, illisq; adhæ-
perpetuum, ac corpus ab-
scipit tinturam albedi-
& splendet cum ea fulgore
mabili.

VIII. Our Water also, or Vinegar aforesaid, is the Vinegar of the Mountains, i. e. of Sol and Luna; and therefore it is mixed with Gold and Silver, and sticks close to them perpetually; and the body receiveth from this Water a white Tincture, and shines with an inestimable brightness.

I. Qui sciverit igitur con-
tra corpus in Argentum
medicinale, facile dein-
oterit convertere per
Aurum album, omnia
a imperfecta in opti-
mum Argentum finum.

IX. Who so therefore knows how to convert, or change the body into a medicinal white Gold, may easily by the same white Gold, change all imperfect Metals into the best and finest Silver.

X. Et istud Aurum album dicitur à Philosophis Luna alba Philosophorum, Argentum vivum album fixum, aurum Alchymiae, & fumus albus. Ergo sine illo aceto nostro Antimoniali, Aurum album Alchymiae non fit.

XI. Et quia in aceto nostro est duplex substantia Argenti vivi, una ex Antimonio, altera ex Mercurio sublimato, & ideo dat duplex pondus & substantiam Argenti vivi fixi, & etiam augmentat in eo suum nativum colorem, pondus, substantiam, & tincturam.

X. And this white G is called by the Philosophers Luna alba Philosophorum, Argentum vivum album fixum, aurum Alchymiae, and fumus albus: And therefore without this our Antimonial negar, the Aurum album the Philosophers cannot be made.

XI. And because in Vinegar, there is a double substance of Argentum vivum, the one from Antimony, the other from Mercury Sublimate; it does a double weight and substance of fixed Argentum vivum, and also augments the native colour, weight, substance, and tincture thereof.

CHAP. V.

Of other Operations of our secret Mirror Water, and its Tincture.

I. **N**ostra igitur Aqua disolutiva portat magnam Tincturam, magnamque fusionem, propterea quod quan-

OUR dissolving water therefore carries with it a great Tincture, and great melting or dissolution.

sensit ignem communem, si ea est corpus perfectum. Sol vel Lunæ, subito illud facit & liquefieri, & converti in suam substantiam aam, ut ipsa est, & addit corem, pondus & Tincturam coori.

I. Est etiam solutiva nium liquabilem, & est aqua ponderosa, viscosa, præciosa & honoranda, resolvens omnia corpora cruda in eorum nam Materia; hoc est, in Aram & pulvèrem viscosum; est; in Sulphur & Argentum vivum.

II. Si ergo posueris in illa quodcumque Metallum, latum vel attenuatum, & hinc per tempus in calore ea dissolvetur totum, & verseris in aquam viscosam, sive Olio album, ut dictum est.

V. Et sic mollificat cor- & preparat ad fusionem & liquefactionem, imò facit omnia fusibilia, id est, lapides

because that when it feels the vulgar Fire, if there be in it the pure or fine bodies of Sol or Luna, it immediately melts them, and converts them into its white Substance, such as it self is, and gives to the Body colour, weight, and tincture.

II. In it also is a power of liquifying or melting all things that can be melted or dissolved; it is a Water ponderous, viscous, precious, and worthy to be esteemed, resolving all crude Bodies into their *prima Materia*, or first Matter, *viz.* into Earth and a viscous Pouder; that is, into Sulphur, and Argentum vivum.

III. If therefore you put into this Water, Leaves, Filings, or Calx of any Metal, and set it in a gentle Heat for a time, the whole will be dissolved, and converted into a viscous Water, or white Oil, as aforesaid.

IV. Thus it mollifies the Body, and prepares it for fusion and liquefaction; yea, it makes all things fusible,

**Metalla, & postea illis dat
Spiritum & Vitam.**

viz. Stones and Metals, and afterwards gives them Spirit and Life.

**V. Dissolvit ergo omnia
solutione mirabili, convertens
corpus perfectum in Medicina-
nam fusibilem, fundentem, pe-
netrantem, & magis fixam,
augens pendus & colorem.**

V. And it dissolves all things with an admirable solution, transmuting the perfect Body into a fusible Medicine, melting, or liquefying, moreover fixing, and augmenting the weight and colour.

**VI. Operare ergo cum ea,
& consequeris quod desideras
ab ea. Nam est Spiritus &
anima Solis & Lunæ, Oleum,
& Aqua dissolutiva, fons, bal-
neum Mariæ, ignis contra-
naturam, ignis humidus, ig-
nis secretus, occultus, & invi-
sibilis.**

VI. Work therefore with it, and you shall obtain from it what you desire, for it is the Spirit and Soul of the Sun and Luna; it is the Oyl, dissolving Water, the Fountain, the Balneum Mare, the præternatural Fire, the moist Fire, the secret, hidden and invisible Fire.

**VII. Atque acetum acerri-
num, de quo quidam anti-
quis Philosophus dicit, Rogav-
it Dominum, & ostendit mihi
unam aquam nitidam,
quam cognovi esse purum ace-
tum, alterans, penetrans, &
digerens.**

VII. It is also the sharp acrid Vinegar, concerning which an ancient Philosopher saith, I besought the Lord, and He shewed me a pure clear Water, wch I knew to be the pure Vinegar, altering, penetrating and digesting.

**VIII. Acetum (inquam)
penetratum, & Instrumen-**

VIII. I say a penetrating Vinegar, and the incing

iu movens ad putrefaciendam, resolvendum, & reducendum aurum vel argentum in primam materiam.

X. *Et est unicum agens in toto mundo in hac arte quod uicet potest resolvere & reducere corpora metallica sub iervatione suæ speciei.*

L. *Est igitur solum medi- aptum & naturale, per debemus resolvere corpora expta Solis & Lunæ mira- & solemni solutione sub iervatione suæ speciei, & ne ulla destructione, nisi ad nūm, nobiliorem, & melio- formam, sive generatio- ne, scilicet, in lapidem perfe- philosoporum, quod est tum & arcanum eorum mi- cie.*

I. *Est autem aqua illa quædam substantia, clara ut argentum purum, quæ recipere tincturas Solis & Læ, ut congeletur & con- uatur in terram albam vi-*

Instrument for putrifying, revolving and reducing Gold or Silver into their Prima materia or first matter.

IX. And it is the only agent in the Universe, which in this Art is able to re-incrudeate Metallick Bodies with the conservation of their Species.

X. It is therefore the only apt and natural medium, by which we ought to resolve the perfect Bodies of *Sol* and *Luna*, by a wonderful and solemn dissolution, with the conservation of the species, and without any destruction, unless it be to a new, more noble, and better form or generation, viz. into the perfect Philosophers Stone, which is their wonderful Secret and Arcanum.

XI. Now this Water is a certain middle substance, clear as fine Silver, which ought to receive the Tinctures of *Sol* and *Luna*, so as they may be congealed and changed into a white and living Earth.

XII. Ita enim aqua eget corporibus perfectis, ut cum illis post dissolutionem congeletur, fixetur, & coaguletur in terram albam.

XIII. Solutio autem eorum est etiam congelatio eorum, Nam unam & eandem habent operationem, quia non solvit unum, quin congeletur & alterum: nec est alia aqua quae possit dissolvere corpora, nisi illa quae permanet cum eis, in materia & forma:

XIV. Imo permanens esse non potest, nisi sit ex alterius natura, ut fiant simul unum.

XV. Cum videris igitur aquam coagulare seipsum cum corporibus in ea solutis, ratus esto, scientiam, methodum & operationes tuas esse veras ac philosophicas, teque in arte recte procedere.

XII. For this water needs the perfect bodies, that when them after the dissolution, it may be congealed, fixed, and coagulated into a white Earth.

XIII. But their solution is also their coagulation, for they have one and the same operation, because one is not dissolved, but the other is congealed: Nor is there any other water which can dissolve the Bodies, but that which abideth with them in the matter and the form.

XIV. It cannot be permanent unless it be of the nature of the other Bodies, that they may be no one.

XV. When therefore thou see the water coagulate itself with the Bodies that are dissolved therein; be assured that thy knowledge of the way of working, and that the work it self are true in Philosophick, and that thou have done rightly according to art.

CHAP. VI.

Of what Substance Metalls are to consist in order to this work.

ERgo natura emendatur in sua consimili natura; id est, aurum & argen-
tum, in nostra aqua emendan-
& aqua etiam cum ipsis
poribus; quæ etiam dicitur
medium animæ, sine quo nihil
ere possumus in arte ista.

I. **T**Hus you see that Nature is to be amended by its own like Nature; that is, Gold and Silver are to be exalted in our water, as our water also with those Bodies; which water is called the medium of the Soul, without which nothing is to be done in this Art.

II. Et est ignis vegetabilis, imabilis, & mineralis, con-
servatus spiritus fixi Solis &
lunæ, destructor corporum ac-
tor: quia destruit, diruit,
que mutat corpora & formas
metallicas, facitque illas non
e corpora, sed spiritum fixum.

II. It is a Vegetable, Mi-
neral, and Animal fire,
which conserves the fixed
Spirits of Sol and Luna, but
destroys and conquers their
Bodies: For it destroys, o-
verturns, and changes Bo-
dies and metallick forms,
making them to be no Bo-
dies but a fixed Spirit.

III. Illasque convertit in
bstantiam humidam, mollem
fluidam, habentem ingre-
ssum & virtutem intrandi in
ia corpora imperfecta, & mi-

III. And it turns them
into a humid substance, soft
and fluid, which hath in-
gression and power to enter
into other imperfect bodies,

*Sceri cum cis per minima, &
illa tingere & perficere.*

and to mix with them their sinallest parts, and tinge them and make them perfect.

IV. *Quod quidem non poterant, cum essent corpora metallica, sicca, & dura, quæ non habent ingressum, neque virtutem tingendi & perficiendi imperfecta.*

IV. But this they cannot do while they remain in their metallick Forms: Bodies, which were dry and hard, whereby they can have no entrance into other things, so as to tinge & make perfect, what was before imperfect.

V. *Benè igitur corpora convertimus in substantiam fluidam, quia unaquæque tinctura plus in millesima parte tingit in liquida substantiæ & molli, quam in sicca, ut patet de erico.*

V. It is necessary therefore to convert the Bodie Metals into a fluid substance, for that every tincture will tinge a thousand times more in a soft and liquid substance, than when it is in a dry one, as is plainly apparent in Saffron.

VI. *Ergo transmutatio metallorum imperfectorum, est impossibilis fieri per corpora perfecta sicca, nisi prius reducantur in primam materiam mollem & fluidam.*

VI. Therefore the transmutation of imperfect Metals, is impossible to be done by perfect Bodies, while they are dry and hard: for whence cause sake, they must be brought back into their first matter, which is soft and fluid.

II. Ex his oportet, quod
tatur humidum, & re-
ve-
absconditum. Et hoc est,
udare corpora, id est, de-
re & mollire, donec pri-
corporalitate durâ &

V. Quia siccum non in-
ir nec tingit, nisi seipsum.
igitur siccum terreum
igit, nisi tingatur, quia
ctum) spissum terreum
reditur nec tingit, quia
rat, ergo non alterat.

IX. Non idcirco tingit au-
onec spiritas ejus occul-
abatur à ventre ejus per
nostram albam, & fiat
spiritualis, & albus
albus spiritus, & ani-
mabilis.

VII. It appears therefore,
that the moisture must be re-
verted, that the hidden trea-
sure may be revealed. And
this is called the reincrudation
of Bodies, which is the
decocting & softning them,
till they lose their hard and
dry substance or form ; be-
cause that which is dry does
not enter into, nor tinge
any thing besides it self.

VIII. Therefore the dry
terrene Body doth not enter
into nor tinge, except its
own body, nor can it tinge
except it be tinged ; because
(as I said before) a thick drie
earthy matter does not pe-
neterate nor tinge, and there-
fore, because it cannot enter
or penetrate it can make no
alteration in the matter to
be altered.

IX. For this reason it is,
that Gold coloureth not,
until its internal or hidden
spirit be drawn forth out
of it bowels by this our white
water, and that it be made
altogether a spiritual sub-
stance, a white Vapour, a
white Spirit, and a wonderful
Soul.

CHAP.

C H A P VII.

Of the wonderful things done by our Water
altering and changing Bodies.

I. QUARE debemus per A-
quam nostram per-
fecta corpora attenuare, alte-
rare, & mollificare, ut deinde
misceantur cæteris corporibus
imperfectis.

II. Unde si aliud beneficium
non haberemus ab illa aqua
Antirioniali, nisi quod readit
corpora subtilia, mollia, & flu-
ida ad sui naturam, sufficeret
nobis.

III. Nam reducit corpora ad
primam originem sulphuris &
Mercurii, ut ex his postea in
brevi tempore, minus quam in
hora diei, faciamus super ter-
ram, quod natura operata est
subtus in mineris terræ in mil-
libus annis, quod est quasi mi-
raculosum.

I. IT behoves us then
by this our Water
attenuate, alter, and fit
the perfect Bodies, t
Sol and Luna, that so
may be mixed with
imperfect Bodies.

II. From whence,
had no other benefit
our Antimonial water
that it rendered Bodies
subtil, soft, and fluid
according to its own nature
would be sufficient.

III. But more than
it brings back Bodies to
first original of Sulphur
Mercury, that of the
may afterwards in a
time (in less than a
time) do that above
which Nature was
sand years a doing on
ground, in the Mine of
Ea

Earth, which is a work almost miraculous.

V. Est igitur nostrum finale
tum, per aquam nostram,
cora facere volatilia & spi-
nilia, & aquam tingentem,
antem ingressum.

. Facit enim corpora me-
sse spiritum; quia ince-
orpora dura & siccata &
arata ad fusionem, id est
erit in aquam permanen-

I. Facit ergo ex corporibus
- pretiosissimum benedi-
quod est vera tinctura &
permanens alba, de natu-
calida & humida, tem-
a, subtili, & fusibili ut
quod penetrat, profundat,
& perficit.

I. Aqua ergo nostra in-
uenti solvit aurum & ar-
enm, & facit oleum incom-
ple, quod tunc potest com-

IV. And therefore our ultimate, or highest Secret is, by this our water, to make Bodies volatile, spiritual, and a Tincture, or tinging water, which may have ingress or entrance into other Bodies.

V. For it makes Bodies to be merely Spirit, because it reduces hard and dry Bodies, and prepares them for fusion, melting, or dissolving; that is, it converts them into a permanent or fixed water.

VI. And so it makes of Bodies a most precious and desirable Oyl, which is the true Tincture, and the permanent or fixed white water, by nature hot and moist, or rather temperate, subtile, fusible as Wax, which does penetrate, sink, tinge, and make perfect the Work.

VII. And this our water immediately dissolves Bodies (as Sol and Luna) and makes them into an incom-
busi-

miseri alius corporibus imperfetus.

VIII. *Nam aqua nostra convertit corpora in naturam salis fusibilis, qui dicitur Sal Albrot philosophorum, omnium salium melior & nobilior, in regimine fixus non fugiens ignem.*

IX. *Et ipse quidem est oleum de natura calida, subtilis, penetrans, profundans, & ingrediens, dictus Elixir completum, & est secretum occultum sapientum Alchimistarum.*

X. *Qui scit ergo hunc salem Solis & Luna, & ejus generationem sive præparationem, & postea ipsum commiscere & amicari cæteris corporibus imperfectis, scit profectò unum de secretis naturæ maximum & viam perfectionis unam.*

bustible Oyl, which may be mixed with other imperfect Bodies.

VIII. It also converts other Bodies into the nature of a fusible Salt, which Philosophers call *Sal Ale Philosophorum*, better and more noble than any other Salt, being in its own nature fixed, and not subject to vanish in fire.

IX. It is an Oyl indeed by nature hot, subtile, penetrating, sinking through and entering into other bodies: it is called the Perfect or Great Elixir, and hidden Secret of the Searchers of Nature.

X. He therefore knows this Salt of Sol and Luna, and its generation and preparation, and afterwards how to commix and make it homogeneous with other imperfect Bodies in truth knows one of the greatest Secrets of Nature and the only way that leads to perfection.

CHAP. VIII.

the Affinity of our Water, and other wonderful things done by it.

Hæc corpora sic soluta per aquam nostram dicungentum vivum, quod non e sulphure, nec sulphura luminarium, quia ria sunt principalia me forma, per quæ natura perficiendo & complendo generationem.

Et istud argentum vivum vocatur sal honoratum, & prægnans, cum non sit nisi ignis; is, nisi sulphur; nec sul nisi argentum vivum, um à Sole & Luna per nostram, & reductum alii pretii.

I. These Bodies thus dissolved by our water are called Argent Vive, which is not without its Sulphur, nor the Sulphur without the fixedness of Sol and Luna; because Gold and Silver are the particular means, or medium in the form through which Nature passes in the perfecting and completing thereof.

II. And this Argent Vive is called our esteemed and valuable Salt, being animated and pregnant, and our fire, for that it is nothing but Fire: yet not fire, but Sulphur; and not Sulphur only, but also Quicksilver drawn from Sol and Luna by our water, and reduced to a Stone of Great price.

III.

III. Id est, erit materia alterata luminarium & mutata de vilitate in nobilitatem.

IV. Nota, quod sulphur illud album, est pater metallorum, ac mater illorum; Mercurius noster, & minera auri, & anima, & fermentum, & virtus mineralis, & corpus vivum, & medicina perfecta, & sulphur, & argentum vivum, nostrum; id est, sulphur de sulphure, & argentum vivum de argento vivo, & Mercurius de Mercurio.

V. Proprietas ergo aquæ nostræ est, quod liquefacit aurum & argentum, & augmentat in eis nativum colorem.

VI. Convertit enim corpora à corporalitate in spiritualitatem, & ipsa est quæ immittit in corpus fumum album, qui est anima alba, subtilis, calida, multæ igneitatis.

III. That is to say, is the matter or substance Sol and Luna, or Silver and Gold, altered from Vice to Nobility.

IV. Now you must know that this white Sulphur is the Father and Mother of all Metals; it is our Mercury and the Mineral of Gold, also the Soul, and the Element; yea, the Mineral Virtue, and the living Blood of our Sulphur, and our Quicksilver; that is, Sulphur, Sulphur; Quicksilver, Quicksilver, and Metal of Mercury.

V. The Property therefore of our Water is, that it melts or dissolves Gold and Silver, and encreases the native Tincture or Color.

VI. For it changes the Bodies from being Corporeal, into a Spirituality; and it is this water which turns the Bodies, or corporeal substance into a white vapor, which is a Soul that is whiteness it self, subtile, hot, and full of fire.

VI. Hæc aqua dicitur eti-
m̄pis sanguinalis, est etiam
spiritualis sanguinis sine
solit fit, & subjectum omni-
m̄ quabilium, & liquefacti-
us quod multum Soli & Lu-
næ nvenit & adhæret, nec
partitur ab eis semper.

VII. Est ergo affinis Soli
Inæ, sed magis Soli quam
luna; nota bene.

I. Dicitur etiam medium
congiandi tincturas Solis &
cum metallis imperfectis,
qua illa convertit corpora
am tincturam ad tingem-
tum imperfecta, & est
næ dealbat, ut est alba;
avificat, ut est anima;
in citò corpus suum ingre-
dit Philosophus.

VII. This water is also
called the tinging or blood-
colour-making stone, being
the virtue of the Spiritual
Tincture, without which
nothing can be done: and
it is the subject of all things
that may be melted, and of
liquefaction it self, which
agrees perfectly, and unites
closely with Sol and Luna,
from which it can never be
separated.

VIII. For it is joyned in
affinity to the Gold and Sil-
ver, but more immediately
to the Gold than to the Sil-
ver: which you are to take
special notice of.

IX. It is also called the
medium of conjoining the
Tinctures of Sol and Luna
with the inferior or imper-
fect Metals; for it turns the
Bodies into the true Tinc-
ture, to tinge the said other
imperfect Metals: also it is
the water which whiteth,
as it is whiteness it self;
which quickeneth as it is a
Soul; and therefore (as the
Philosopher saith) quickly
entreth into its Body.

X.

X. Nam est aqua viva quæ venit suam irrigare terram ut germinet, & fructum producat in tempore suo, nam ex roratu omnia generantur ex terra nascientia:

X. For it is a living water which comes to moisten the Earth, that it may spring out, and in its season bring forth new fruit; for all things springing from the Earth, are produced through Dew or moisture.

XI. Terra ergo non germinat absque irrigatione & humiditate, aqua roris Maij ipsa abluit corpora, tanquam pluviali penetrat, & dealbat, ac facit corpus novum ex duobus corporibus.

XI. The Earth therefore springeth not forth without watering and moisture; is the water proceeding from May Dew, that cleaseth the Body; and like Rain penetrates them, and maketh one new Body of two dies.

XII. Aqua illa vitæ gubernata cum corpore, ipsum dealbat, convertens ipsum in suum colorem album.

XII. This Aqua Vitæ, Water of Life, being run into the body, it whiteth and converts or changes it into its white colour.

XIII. Illa namque aqua, fumus albus est, ideo cum illa dealbatur corpus.

XIII. For this water is white vapour, and before the Body is whited with it.

XIV. Oportet ergo dealbare corpus, & rumpere libros, & inter illa duo, id est, inter cor-

XIV. It behoves you therefore to whiten the Body, and open its infoldings.

& aquam est libido & se-
as ut Maris & Fæmina,
ter natura similis propin-
atem.

V. Nam Aqua nostra
secunda, dicitur Azot
us Letonem, id est, Cor-
compositum ex Sole &
per Aquam nostram
um, dicitur etiam Anima-
rum solutorum quorum a-
s jam simul ligavimus,
rviant Sapientibus Phi-
is.

VI. Quantum ergo pre-
& magnifica hæc A-
Namque absque illa O-
n posset perfici. Dicitur
vas naturæ, uterus,
, receptaculum tincturæ,
& nutrix.

XII. Et est Fons in quo
nt Rex, & Regina, &
quam oportet ponere &
e in ventre sui infantis,
Sol qui ab ea processit

for between these two, that
is, between the Body and
the Water, there is a desire
and friendship, like as be-
tween the Male and Fe-
male, because of the pro-
pinquity and likeness of their
Natures.

XV. Now this our second
and living water is called
Azoth, the Water washing
the Laten, viz. the Body
compounded of Sol and
Luna by our first Water:
It is also called the Soul of
the dissolved Bodies, which
Souls we have even now tied
together, for the use of the
wise Philosopher.

XVI. How precious then,
and how great a thing is
this Water! For without it
the Work could never be
done or perfected: It is al-
so called the *Vas Naturæ*, the
Belly, the Womb, the Re-
ceptacle of the Tincture,
the Earth, the Nurse.

XVII. It is the Royal
Fountain in which the King
and Queen bathe them-
selves; and the Mother
which must be put into, and
H h

& ipsum parturiit. ideo sese
mutuo amant & diligunt ut
Mater & Filius, & conjun-
guntur simul, quoniam ab u-
na & eadem radice venerunt,
& ejusdem substantia & na-
ture.

sealed up within the belly
her Infant; and that is
himself, who proceed
from her, and whom
brought forth; and the
fore they have loved one
nother as Mother and S
and are conjoyned togeth
because they come from
and the same Root, and
of the same Substance
Nature.

XVIII. Et quoniam Aqua
ista, est Aqua vitæ Vegetabi-
lis, ideo ipsa dat vitam, &
facit vegetare, crescere & pul-
lulare ipsum Corpus mortuum,
& ipsum resuscitare de morte
ad vitam solutione & subli-
matione.

XVIII. And because
Water is the Water of
Vegetable Life, it causes
dead Body to vegetate,
crease, and spring forth,
to rise from Death to li-
by being dissolved first,
then sublimed.

XIX. Et in tali operatione
vertitur Corpus in Spiritum, &
Spiritus in Corpus, & tunc
facta est amicitia, pax, con-
cordia, & unio contrariorum,
id est, Corporis & Spiritus,
qui mutant invicem naturas
suas quas recipiunt, & sibi
communicant per minima.

XIX. And in doing
the Body is converted in
a Spirit, and the Spirit
(towards) into a Body
then is made the Amit
Peace, the Concord,
the Union of the Cor-
ries, to wit, between
Body and the Spirit, vi
reciprocally, or mutal
change their Natures vi
they receive, and com-
cate one to another throu
their most minute part.

X. Sic quod calidum minor frigido, & siccum humi-
& durum molli, & hoc fit mixtio naturarum
naturarum frigidis scilicet cum
calore, & humidi cum siccо,
est admirabilis inter inimi-
cinnexio.

XX. So that that which is hot, is mixed with that which is cold, the dry with the moist, and the hard with the soft; by which means there is a mixture made of contrary Natures, viz. of cold with hot, and moist with dry, even a most admirable Unity between Enemies.

CHAP. IX.

Sublimation; Or, the separating of the Pure, from the Impure, by this Water.

Nostra ergo dissolutio
Corporum quae fit in
prima Aqua, non est, ni-
tificatio humidi cum sic-
cidium vero coagulatur
cum.

Quia humiditas tan-
siccitate continetur, ter-
minatur, ac coagulatur in Cor-
pus in terram.

I. OUR Dissolution then of Bodies, which is made such in this first Water, is nothing else, but a destroying or overcoming of the moist with the dry, for the moist is coagulated with the dry.

II. For the moisture is contained under, terminated with, and coagulated in the dry Body, to wit, in that which is Earthy.

III. Corpora igitur dura & sicca, ponantur in nostra prima Aqua in vase bene clauso, ubi maneant donec solventur, & ascendant in altum, quæ tunc dici possunt novum Corpus, aurum album Alchimiæ, & Lapis albus, & Sulphur album non urens, & Lapis Paradisi, hoc est, convertens Metalla imperfecta in Argentum album finum.

III. Let therefore the hard and the dry Bodies be put into our first Water i.e. Veisel, which close well, there let them abide till they be dissolved, and ascend to the top ; then let them be called a new Body, the white Gold made by Art, the white Stone, the white Sulphur, not infusible, the Paradisical Stone viz. the Stone Transmuting imperfect Metals, into white Silver.

IV. Tunc etiam habemus simul, Corpus, Animam & Spiritum, de quo Spiritu, & Anima dictum est, quod non possunt extrahiri à Corporibus perfectis, nisi per conjunctionem nostræ Aquæ dissolutivæ.

IV. Then have we the Body, Soul, and Spirit altogether ; of which Body and Soul it is said, That they cannot be extracted from the perfect Bodies, but by the help or conjunction of our dissolving Water.

V. Quia certum est, quod res fixa non potest elevari, nisi per conjunctionem rei volatilis.

V. Because it is certain, that the thing fixed cannot be lifted up, or made to ascend, but by the conjunction or help of that which is volatile.

VI. Spiritus igitur mediante Aqua & Anima, ab ipsis Corporibus extrahitur &

VI. The Spirit therefore, by the help of the Vat, and the Soul, is drawn out

uitur Corpus non Corpus,
ut statim Spiritus cum Ani-
Corporum sursum ascendit
superiori parte, quæ est per-
Lapidis, & vocatur
ulmatio.

from the Bodies themselves,
and the Body thereby is
made Spiritual; for that at
the same instant of time, the
Spirit, with the Soul of the
Bodies, ascend on high to
the superiour part, which is
the perfection of the Stone,
and is called Sublimation.

II. Hæc sublimatio, in
Florentius Cathalanus,
er res accidas Spirituales,
soliles, quæ sunt de natura
burea & viscosa, quæ
vunt, & faciunt elevari
ora in Aeram, in Spi-

VII. This Sublimation,
saith *Florentius Cathalanus*, is
made by things Acid, Spi-
ritual, Volatile, and which
are in their own nature Sul-
phurous and Viscous, which
dissolve Bodies, and make
them to ascend, and be
changed into Air and Spirit.

III. Et in hac Sublima-
pars quedam dictæ A-
primæ, ascendit cum Cor-
pus simul se jungendo, af-
tem, & jublimando in unam
am substantiam, quæ te-
nere natura duorum, scilicet
Cororum & Aquæ.

VIII. And in this Subli-
mation a certain part of our
said first Water ascends with
the Bodies, joyning it self
with them, ascending and
subliming into one neutral
or complex Substance, which
contains the nature of the
two, viz. the nature of the
two Bodies, and of the Wa-
ter.

X. Proinde dicitur Cer-
pore & Spirituale Compositum
Corjusle, Cambar, Ethelia,
Zandarith, Duenech he-

IX. And therefore it is
called the Corporeal and
Spiritual Compositum, Cor-
jusle, Cambar, Ethelia, Zan-
arith, Duenech he-

*nus; sed proprie, tantum no-
minatur Aqua permanens, quia
non fugit in igne.*

darith, Dueneck, the Go-
but properly it is called t-
permanent or fixed Wat-
only, because it flies not
the Fire.

X. *Perpetuò adhærens Cor-
poribus commixtis, id est, Soli
& Lunæ, illisque communicans
Tincturam vivam, incom-
bustibilem, ac firmissimam,
præcedenti nobilicrum & pretio-
sorem.*

X. But it perpetually a-
heres to the commixed
compounded Bodies, that,
to Sol and Luna, and co-
municates to them the li-
ving Tincture, incombu-
stable and most fixed, mu-
more noble and precious
than the former which the
Bodies had.

XI. *Quia potest currere de-
hinc hæc Tinctura, sicut Ole-
um, omnia perforando & pe-
netrando cum fixione mirabili,
quoniam hæc Tinctura est Spi-
ritus, & Spiritus est Anima,
& Anima Corpus.*

XI. Because from hen-
forth this Tincture runs like
Oil, running through, all
penetrating the Bodies, all
giving to them its won-
derful Fixity; and this Tincture
is the Spirit, and the Spirit
is the Soul, and the Souls
the Body..

XII. *Quia in hac operati-
one Corpus efficitur Spiritus,
de natura subtilissima, & pa-
riter Spiritus incorporatur, &
fit de natura Corporis cum
Corporibus, & sic Lapis noster
continet Corpus, Animam, &
Spiritum.*

XII. For in this operati-
on the Body is made a Spirit,
of a most subtle nature;
and again, the Spirit is incor-
porated and changed into
the nature of the Body, so
the Bodies, whereby the
Stone consists of a Body, a
Soul, and a Spirit.

III. O Natura, quomodo
veis Corpus in Spiritum!
qu! non fieret si Spiritus
no incorporaretur cum Corpo-
ris, & Corpora cum Spiritu
fierent volatilia, & postea per-
manentia.

IV. Transivit igitur unus
in alterum, & sese invicem
cversi sunt per Sapientiam.
O Sapientia! quomodo facis
Aum esse volatile, ac fugi-
tum, etiam si naturaliter fix-
issimum esset!

XV. Oportet igitur dissol-
re & liquefacere Corpora
per Aquam nostram, &
in facere Aquam permanen-
ti, Aquam auream sublima-
ti, relinquendo in fundo
glum, terrestreum & super-
fim siccum.

XVI. Et in ista Sublima-
tie ignis debet esse latus, quia
per hanc Sublimationem in
lente, Corpora purificata

XIII. O God, how thro'
Nature dost thou change a
Body into a Spirit! Which
could not be done, if the
Spirit were not incorpora-
ted with the Bodies, and
the Bodies made volatile
with the Spirit, and after-
wards permanent or fixed.

XIV. For this Cause sake,
they have passed over into
one another, and by the
Influence of Wisdom are
converted the one into the
other. O Wisdom! How
thou makest the most fix'd
Gold to be volatile and fu-
gitive, yea, though by na-
ture it is the most fixed of
all things in the World!

XV. It is necessary there-
fore to dissolve and liquifie
these Bodies by our Water,
and to make them a perma-
nent or fixed Water, a pure
golden Water, leaving in the
bottom the gross, earthy,
superfluous and dry Matter.

XVI. And in this Subli-
ming, making thin and pure,
the Fire ought to be gentle;
but if in this Sublimation

non fu rint & grossiores ejus
partes [nota bene] terrestres
separatae à Mortui immunditia.
impeditur quominus ex his pos-
sis perficere Opus.

with a soft Fire, the Bodys
be not purified, and the
gross or earthly parts ther-
of, [note this well,] be-
separated from the impur-
tie, of the Dead you sh-
not be able to perfect
Work.

XVII. Non indiges enim
nisi temui, & subtili naturâ
Corporum dissolutorum, qu' m-
tibi dabit Aqua nostra silento
Igne procedis, separando be-
terogenea ab homogeneis.

XVII. For thou need-
nothing but that thin
subtil part of the dissol-
Bodies, which our Wa-
will give thee, if thou p-
ceedest with a slow or g-
de Fire, by separating
things heterogene, from
things homogene.

C H A P. X.

Of the Separation of the pure Parts from Impure.

I. **R**ecipit ergo compositum,
mundationem per Ig-
nem nostrum humidum, dissol-
vendo scilicet & sublimando
quod purum & album est,
ejectis fœcibus ut vomitus qui
sponte fit, (inquit Azinabam.)

I. **T**HIS Compositum t-
has its mundifica-
or cleansing, by our m-
Fire, which (as Azina
saith) by dissolving
subliming that which is p-
and white, it casts forth
rejects its fœcis or filth,
a voluntary Vomit.

I. Nam in tali dissoluti-
sublimatione naturali
uentorum deligatio mun-
& separatio puri
nuro.

Ita ut purum & album
sursum, & impurum
treum fixum remaneat
Aqua & vasis.

Quod est dimittendum
ovendum, quoniam nul-
valoris, recipiendo so-
ledam substantiam al-
quentem, & fundentem,
ittendo terram fœculen-
quæ remansit inferius in

Ex parte præcipue A-
quæ est scoria & Terra
nitida, quæ nihil valet,
quam aliquid boni præ-
toret, ut illa clara Ma-
alba, pura, & nitida;
solam debemus accipere.

II. For in such a dissolu-
tion and natural Sublima-
tion or lifting up, there is a
loosening or untying of the
Elements, and a cleansing
and separation of the Pure,
from the Impure.

III. So that the pure and
white substance ascends up-
wards, and the impure and
earthy remains fixed in the
bottom of the Water and the
Vessel.

IV. This must be taken
away and removed, because
it is of no value, taking on-
ly the middle white sub-
stance, flowing, and mel-
ted or dissolved, rejecting
the fœculent Earth, which
remains below in the bot-
tom.

V. These Fœces were se-
parated partly by the Water,
and are the Drofs and Terra
damnata, which is of no va-
lue, nor can do any such
service as the clear, white,
pure and clean Matter,
which is wholly and only
to be taken and made use
of.

VI. Et ad hunc Caphareum Scopulum saepe numero navis atque scientia discipulorum Philosophicæ, (ut mibi etiam aliquando accidit) imprudenterissimè colliditur, quia Philosophi saepissimè centrarium asserturunt.

VI. And against this pharean Rock, the Ship Knowledge, or Art (as it happened also sometimes,) dasht to pieces, or destroyed the most part speak contraries.

VII. Nempe, nihil removendum, præter humiditatem, id est, nigredinem, quod tamen dicunt ac scribunt tantum, ut possint decipere incavatos, qui absque Magistro, aut indefatigabili lectura, & oratione ad Deum omnipotentem, aureum hoc vellus avellere cipiunt.

VII. That is to say, nothing must be removed or taken away, except moisture, which is blackness; which notwithstanding they speak a write only to the untaught, who without a Master, indefatigable Reading humble supplications to the Almighty, would ravish away the Golden Fleece.

VIII. Notate igitur, quod separatio, diviso & sublimatio ista absque dubio est Clavis totius Operis.

VIII. It is therefore observed, That this separation, division, and sublimation, is (without doubt) the Key of the whole Work.

IX. Igitur, post putrefactionem & dissolutionem horum Corporum, Corpora nostra se elevant in altum, usque ad superficiem Aquæ dissolventis,

IX. After the putrefaction and dissolution of these Bodies, our Bodies so ascend up to the heaven to the surface of the

*corem albedinis, & hæc
edest vita.*

X. *Nam in illa albedine
Antimonialis, & Mer-
curialis, infunditur cum spiri-
tis & Lunæ nutu na-
turali separat subtile ab
grossu, & purum ab impuro.*

II. *Elevando paulatim
subtilem Corporis à suis
fæccis, donec totum purum
erit & elevetur.*

X. *Et in hoc completur
sublimatio philosophica
naturalis.*

XI. *Et cum hæc albe-
dine infusa est in Cœpore A-
natomiæ est, virtus minera-
lis subtilior est Igne, cum
qua quinta essentia, &
qua nasci appetit, &
oliare à grossis fæcibus
rejicit, qua illi advene-*

dissolving Water, in a white-
ness of colour, which white-
ness is Life.

X. And in this whiteness
the Antimonial and Mercurial
Soul, is by a natural
compact infused into, and
joyned with the Spirits of
Sol and Luna, which sepa-
rate the thin from the thick,
and the pure from the im-
pure.

XI. That is, by lifting
up by little and little the
thin and pure part of the
Body, from the Fæces and
Impurity, until all the pure
parts are separated and as-
cended.

XII. And in this work is
our natural and philosophi-
cal Sublimation comple-
ted:

XIII. Now in this white-
ness is the Soul infused into
the body, to wit, the mi-
neral virtue, which is more
subtil than Fire, being in-
deed the true Quintessence
and Life, which desires or
hungers to be born again,

ranc

rant ex parte menstrualis, & corruptionis.

& to put off the defile and be spoiled of its earthly Fœces, which taken from its Womb, and corrupt of its original.

XIV. *Et in hoc est nostra philosophica sublimatio, non in vulgari iniquo Mercurio, qui nullas habet qualitates similes illis quibus ornatur Mercurius noster extractus à cavernis suis vitriolicis, sed redeamus ad sublimationem.*

XIV. And in this is our Philosophical Sublimation in the impure, corrupt vulgar Mercury, which has no properties or qualities like to those, with which our Mercury (drawn from its vitriolic Cavern) adorned. But let us return to our Sublimation.

C H A P. XI.

Of the Soul which is extracted by our Water, and made to ascend.

I. **C**ertissimum igitur est in arte ista, quod Anima hæc extracta à Corporibus, elevari non potest, nisi per appositionem rei volatilis, quæ est sui generis.

II. *Per quam Corpora redunduntur volatilia & spiritualia,*

I. **I**t is most certain before in this Art, that this Soul extracted from Bodies, cannot be made to ascend, but by adding of some volatile Matter, which is of its own kind.

II. *By which the bodies will be made v*

*expando, subtiliendo, &
lendo, contra naturam
primum, corpoream, gravem
puderosam.*

II. *Et hoc modo fiunt non
corporis, & quinta essentia, de
spiritu, quae vocatur
Hermetis, & Mercurius
ratus a servo rubeo.*

IV. *Et sic remanent inferi-
ores terrestres, aut potius
Corporum, quae per-
nè non possunt solvi ullo
modo.*

V. *Et fumus ille albus,
illud aurum, id est,
intellentia, dicitur etiam
magna composita quae conti-
Homo, vel composita est
imo, ex Corpore, Anima,
iritu.*

VI. *Corpus ejus est terra
solis fixa, plusquam subtilis-*

and spiritual, lifting themselves up, subtilizing and subliming themselves, contrary to their own proper nature, which is corporeal, heavy, and ponderous.

III. And by this means they are unbodied, or made no bodies, to wit, incorporeal, and a Quintessence of the nature of a Spirit, which is called *Avis Hermetis*, and *Mercurius Extractus*, drawn from a red Subject or Matter.

IV. And so the terrene or earthy parts remain below, or rather the grosser parts of the Bodies, which can by no Industry or Ingenuity of Man be brought to a perfect dissolution.

V. And this white Vapor, this white Gold, to wit, this Quintessence, is called also the *Compound Magnesia*, which like Man does contain, or like Man is composed of a Body, Soul, and Spirit.

VI. Now the Body is the fixed solar Earth, exceeding sima,

*sima, per vim Aquæ nostræ
divinæ ponderositer elevata.*

VII. *Anima ejus est Tin-
ctura Solis & Lunæ, proce-
dens excommunicatione horum
duorum.*

the most subtle M^te,
which by the help co
divine Water is with
culty lifted up or se
ted.

VII. The Soul is the
cture of Sol and Luna
ceeding from the co
ction, or communic
of these two, (to wit
Bodies of Sol and Luna
our Water.)

VIII. And the Spi
the mineral power, or
tue of the Bodies, and c
Water which carries the
or white Tincture is
upon the Bodies, and l
out of the Bodies; lili
the Tinctures or Colou
Dying Cloth are by h
Water put upon, and di
sed in and through h
whole Cloth.

IX. *Et ille spiritus Mer-
curialis, est vinculum animæ
Solaris, & corpus Solare, est
corpus fixioris continens cum
Luna spiritum, & animam.*

IX. And this Merca
Spirit is the Chain or E
of the solar Soul; and
solar Body; is that Bi
which contains the Spir &
Soul, having the powe
fixing in it self, being joyed
with Luna.

X. *'piritus ergo penetrat,
us fit, anima copulat,
it & dealbat.*

X. The Spirit therefore penetrates, the Body fixes, and the Soul joyns together, tinges and whitens.

XI. *Ex his tribus simul
isit lapis noster, id est,
Sol, Luna & Mercurio.*

XI. From these three united together, is our Stone made; to wit, of Sol, Luna, and Mercury.

XII. *Cum ergo aqua nostra
extra habitur natura om-
nipotens naturam, ideo-
m corpora per aquam hanc
atur, imbibantur, teran-
t & diligenter regan-
nec ab spissitudine ab-
tur, & in tenuem spi-
& impalpabilem ver-
vacuus est labor.*

XII. Therefore with this our Golden-Water, a natural Substance is extracted, exceeding all natural Substances; and so, except the Bodies be broken and destroyed, imbibed, made subtile and fine, thriftily and diligently managed, 'till they are abstracted from, or lose their grossness or solid Substance, and be changed into a thin and subtil Spirit, all our Labour will be in vain.

XIII. *Quia nisi corpora
aur in non corpora, id
Mercurium Philosopho-
rum operis regula in-
ast.*

XIII. And unless the Bodies be made no Bodies, or incorporeal, that is, be converted into the Philosophers Mercury, there is no Rule of Art yet found out to work by.

XIV. *Et illud ideo quoni-
mossible est illam tenuis-*

XIV. The reason is, because it is impossible to
simam

*simam animam omnem in se
tincluram habentem à corpori-
bus extrahere, nisi prius resol-
vantur in aqua nostra.*

XV. Solve ergo corpora in
aurea aqua, & decoque quous-
que tota egrediatur tinctura per
aquam in colorem album sive
in oleum album, cumque vide-
ris illam albedinem super aquam,
scias tunc corpora esse lique-
facta.

XVI. Continua ergo decoctio-
nem donec pariant nebulam
quam conceperunt tenebrosam.
nigrum & album.

draw out of the Bod-
ies that most thin and
Soul, which has in it
the Tincture, except
first resolved in our

XV. Dissolve the
Bodies in this our Go-
dly water, and boil them
all the Tincture is bro-
ught forth by the Water, in
white Colour, and a fine
Oil; and when you see
whiteness upon the Water
then know that the H-
are melted, liquified
dissolved.

XVI. Continue their
boiling, till the dark, &
and white Cloud is bro-
ught forth, which they have
ceived.

C H A P. XII.

Of Digestion, and how the Spirit is made
thereby.

I. PONE ergo corpora perfe-
cta in aqua nostra, in
vase Hermetice sigillato, super

I. PUT thereforē
perfect Bodie
Metals, to wit, Sol and u-

*lenem, & coque continuo
perfectè resolvantur in
preciosissimum.*

I Coque [inquit Adfar]
enī sicut per ovorum nu-
rem, donec solvantur cor-
& eorum tinctura con-
fissima [nota] extrahatur.

II Non autem extrahitur
animul, sed parum ad pa-
ngreditur, omni die, omni
donec in longo tempore
matur hujusmodi solutio-
nē, et solvitur semper petit-

I Et in tali dissolutione
visis lenis, & continuo,
me in aquam viscosam sol-
vam impalpabilem, & tota
reatur tinctura in colore vi-
redis primum, quod est sig-
num eræ solutionis.

na, into our Water in a
Vessel, Hermetically sealed,
upon a gentle Fire, and di-
gest continually, 'till they
are perfectly resolved into
a most precious Oyl.

II Digest (saith Adfar)
with a gentle Fire, as it
were for the hatching of
Chickens, so long, 'till the
Bodies are dissolved, and
their perfectly conjoyned
Tincture (mark this well)
is extracted.

III. But it is not extra-
cted all at once, but it is
drawn out by little and lit-
tle, day by day, and hour
by hour, till after a long
time the Solution thereof is
compleated, and that which
is dissolved, always swims
a top.

IV. And while this disso-
lution is in hand, let the
Fire be gentle and continua-
l, till the Bodies are dissol-
ved into a viscous and most
subtile Water, and the whole
Tincture be educed, in col-
our first black, which is
the sign of a true dissolu-
tion.

V. Continua deinde decoctio-
nem quoisque fiat aqua perma-
nens alba, quia in suo regens
balneo, fiet postea clara & tan-
dem deveniet, sicut argentum
vivum vulgare, scandens per
aera super aquam primam.

V. Then continue the
digestion, till it become
white fixed Water ; for
being digested in Balneo la-
riæ] it will afterward
come clear, and in the
become like to common
Argent vive, ascending
the Spirit above the
Water.

VI. Ideoquæ cum videris
corpora soluta in aquam visco-
sam, scias tunc corporis esse con-
versa in vaporem, & te habere
animas à corporibus mortuis
separatas, & in spirituum or-
dinem sublimatione delatas.

VI. When therefore
see the Bodies dissolve
the first viscous Water
know, that they are turned
into a Vapour, and that
Soul is separated from
dead Body, and by Sub-
limation, brought into
order of Spirits.

VII. Unde ambo cum parte
aque nostræ, facta sunt spiri-
tus in aera scandentes, ibique
corpus compositum ex mare &
fæmina, ex Sole & Luna, &
ex illa subtilissima natura mun-
data per sublimationem, accipit
vitam, inspiratur à suo hu-
more.

VII. Whence both
them, with a part of
Water, are made Spiriting
up into the Air ; in
there the compound body,
made of the Male and
the Female, viz. of Sol and
Luna, and of that most
tyle Nature, cleansed by
Sublimation, taketh life
and is made Spiritual by
own humidity.

III. Id est, à sua aqua,
cum homo ab aëre, quare mul-
tiplicabitur deinceps ac crescat
in sua specie, sicut res omnes
crecentur.

IV. In tali ergo elevatione,
sublimatione philosophica,
conguntur omnes ad invi-
& corpus novum inspira-
ab aëre vivit vegetabili-
quod est miraculosum.

V. Quare nisi corpora igne,
et aqua attenuentur, quoisque
celant in spiritus, & quoque
neant, ut aqua & fumus,
Mercurius, nihil fit in

VI. Illis tamen ascendentibus
re nascuntur, & in aëre
natur, fiuntque vita cum
ut numquam possint se-
parari, sicut aqua mixta

VIII. That is, by its own
Water; like as a Man is
sustained by the Air; where-
by from thenceforth it is
multiplied, and increases
in its own kind, as do all
other things.

IX. In such an ascension
therefore, and philosophical
Sublimation, all are joy-
ned one with another, and
the new Body subtilized, or
made living by the Spirit,
miraculously liveth or iplings
like a Vegetable.

X. Wherefore, unless the
Bodies be attenuated, or
made thin, by the Fire and
Water, 'till they ascend in
a Spirit, and are made, or
do become like Water and
Vapour, or Mercury, you
labour wholly in vain.

XI. But when they arise
or ascend, they are born or
brought forth in the Air or
Spirit, and in the same they
are changed, and made Life
with Life, so as they can
never be separated, but are
as Water mixt with Water.

XII. Ideoque natus in aëre sapienter dicitur, quoniam omnino spiritualis efficitur:

XIII. Ipse namque Vultur sine aliis volans, supra montem clamitat dicens, Ego sum albus nigri, & rubeus albi, & citrinus rubei filius, vera dicens non mentior.

XII. And therefore it is wisely said, That the Son is born of the Spirit, because it is altogether Spiritual.

XIII. For the Vulture himself flying without Wings cries upon the top of Mountain, saying, I am white, brought forth from the black, and the red brought forth from the white, the citrine Son of the red; I speak the Truth, and lie not.

C H A P. XIII.

Of the beginning of the Work, and a Summary of what is to be done.

I. **S**ufficit ergo tibi corpora in vase, & in aqua semel ponere, & diligenter claudere vas, quousque vero separatio sit facta.

I. **I**T sufficeth thee therefore to put the Bodies into the Vessel, and into the Water once for all, and to close the Vessel well, until a true separation be made.

II. Quæ vocatur ab invidis conjunction, sublimatio, assatio, extractio, putrefactio, ligatio,

II. This is the Obscure Art which calls Conjunction, Sublimation, Assilation, Extraction, Putrefaction, Ligation,

*insatio, subtilatio, gene-
ratione, &c.*

Putrefaction, Ligation, Def-
ponstation, Subtilization,
Generation, &c. -

I. Et tetum perficiatur
vasterium, Fac igitur sicut
generationem hominis, &
vegetabilis, imponito se-
matrici semen, & bene
mice.

V. Vides ergo quomodo plu-
rebus non indiges, &
opus nostrum magnas non
ret expensas, quoniam unus
pis, una medicina, unum
unum regimen, una di-
positio ad album, & rubeum
successivè faciendum.

Et quamvis dicamus in
tus locis ponito hoc, ponito
tamen non intelligimus
pportere, nisi unam rem
ere, & semel ponere, &
ere vas usque ad operis
lementum.

I. Quia hæc tantum po-
natur à philosophis invidis,
ecipient, ut dictum est,
incitos. Nunquid enim etiam
hæc ars est Cabalistica? arca-

III. Now that the whole
Magistry may be perfected,
Work, as in the Generation
of Man, and of every Ve-
getable; put the Seed once
into the Womb, and shut it
up well.

IV. Thus you may see,
that you need not many
things, and that this our work
requires no great Charges,
for that as there is but one
Stone, there is but one Me-
dicine, one Vessel, one or-
der of working, and one
successive Disposition to the
White and the Red.

V. And altho we say in
many places, take this, and
take that; yet we under-
stand, that it behoves us to
take but one thing, and put
it once into the Vessel, until
the Work be perfected.

VI. But these things are
so set down by the Obscure
Philosophers, to deceive the
unwary, as we have before
spoken; for is not this Ars

*nis plena? & tu fatue credis
nos docere apertè arcana arca-
norum, verbaque accipis secun-
dam sonum verborum?*

Cabalistica, or a secret &
hidden Art? Is it not
Art full of Secrets? Al-
believest thou O Fool t:
we plainly teach this Sec-
of Secrets, taking out Wo-
according to their litt-
Signification?

VII. *Scito verè, [nullo mo-
do sum ego invidus ut cæteri]
qui verba aliorum philosopho-
rum accipit secundum prolationem,
ac significationem vulga-
rem nominum, jam ille absque
filo Ariadnæ, in medio amfra-
etuam Labyrinthe multipliciter
errat, pecuniamque suam desti-
navit perditioni.*

VII. Truly, I tell th:
(that as for my Self I am
ways self-seeking or envy-
as others are ; but) he i:
takes the Words of the oth:
Philosophers, accordinge
their common Significati:
he even already (having
Ariadnes clue of Threa:
wanders in the midst of
Labyrinth, multiplies Err:
and casts away his Mo:
for nought.

VIII: *Ego vero Artephius
postquam adeptus sum veram
ac completam sapientiam in li-
bris veridici Hermetis, fui ali-
quando invidus cæteri om-
nes.*

VIII. And I Artephius, f:
ter I became an Adept, i:
had attained to the true
compleat Wisdom, by
dying the Books of the m:
faithful *Hermes*, the spea:
of Truth, was sometimes
scure also, as the others w:

IX. *Sed cum per mille an-
nos, aut circiter [qua] jam
transferunt super me à nativi-
tate mea, gratia Soli Dei om-*

IX. But when I had o:
the space of a Thou:ic
Years, or there abit
(which are now passed de:
nipote is.

lantis, & usu hujus mirabilis vintæ essentiae.]

my Head, since the time I was born to this day, through the alone goodness of God Almighty, by the use of this wonderful Quintessence.)

X. Cum per hæc, inquam, magna tempora, viderem nemo magisterium Hermeti in itinere posse, propter obscuritatem verborum philosophorum.

X. Pietate motus ac probatissimi viri, decrevi in his temporibus vite meæ, non scribere sincere ac vera ut nihil ad perficiendum opus philosophorum possis deferre.

XI. (Dempto aliquo, quod tamen licet scribere, quia revelatur per Deum, aut magistrum, & tamen in hoc libro, ille cui non erit duræ cervicis, summa experientia faciliter datur.)

X. When I say for so very long a time (as a Thousand Years) I found no Man that had found out or obtained this Hermetick Secret, because of the obscurity of the Philosophers Words.

XI. Being moved with a Generous Mind, and the integrity of a good Man, I have determined in these latter days of my Life, to declare all things truly and sincerely, that you may not want any thing for the perfecting of this Stone of the Philosophers.

XII. (Excepting one certain thing, which is not lawful for me to discover to any, because it is either revealed or made known, by God himself, or taught by some Master, which notwithstanding he that can bend himself to the search of, by the help of little Experience, may easily learn in this Book.)

XIII. Scripsi ergo in hoc libro nudam veritatem, quia paucis coloribus vestivi, ut omnis bonus & sapiens, mala Hesperidum mirabilia feliciter posset ex arbore hac philosophica decerpere.

XIV. Quare laudetur Deus altissimus, qui posuit in anima nostra hanc benignitatem, & cum senectute longinquissima dedit nobis veram cordis dilectionem, qua omnes simul homines (ut mibi videatur) amplector, diligo & vere amo.

XV. Sed ad artem redendum Sane opus nostrum citò perficitur, nam quod calor Solis in 100. annis coquit in minerijs terræ ad generandum unum metallum (ut sepissime vidi) Ignis noster secretus, id est, aqua nostra ignea, sulphurea, quæ dicitur Balneum Mariæ, operatur brevi tempore.

XIII. And in this Bo; have therefore written ie naked Truth, altho cloed or disguised with a few colours; yet so that every good and wise Man may haply gather those desirable p[er]E[st]yles of the Hesperides from this our Philosopers Tre

XIV. Wherefore P[ro]p[ter]e be given to the most high God, who has poured into our Soul of his goodness through a good old Age, given an almost infinite number of Years, has truly possessed our Heart with his Love it which (methinks) I embrace, cherish, and truly love all Mankind together.

XV. But to return to busyness. Truly our Work is presently performed; so that which the heat of the Sun is an hundred Years in doing, for the Generation of the Metal in the bowels of the Earth; our Secret Fire, that is, our Fiery and Sulphurous Water, which is called Balneum Mariæ, doth (as I have often seen) in a very short time.

C H A P XIV.

*the Easiness and Simplicity of this Work,
and of Our Philosophick Fire.*

*T' hoc opus non est gra-
vis laboris illi qui scit
elligit, atque non est mai-
llius tam chara (cum
quantitas sufficiat) quod
uri quis possit ut ab opere
en suspendat.*

*I Quia est adeo breve &
ut meritò dicatur opus
um, & ludus puerorum.*

*I. Age ergo gnaviter, fili-
ra Deum, lege assidue li-
ber enim librum ape-
ogita profunde, fuge res-
centes in igne, quia non
ab intentum tuum in his re-
sustilibus, sed tantum*

I. **N**OW this Operation or Work is a thing of no great Labour to him that knows and understands it; nor is the Matter so dear, (considering how small a quantity does suffice) that it may cause any Man to withdraw his hand from it.

II. It is indeed a Work so short and easie, that it may well be called a Womans Work, and the Play of Children.

III. Go to then, my Son, put up thy Supplications to God Almighty; be diligent in searching the Books of the Learned in this Science; (for one Book openeth another;) think and meditate of these in

*in decoctione aquæ tua ex lumi-
naribus extractæ.*

things profoundly; an void all things which val in, or will not endure h Fire; because from those le stible, perishing or consum things, you can never a to the perfect matter, whi is only found in the dige of your Water, extract from Sol and Luna.

IV. Nam ex ista aqua color, & pondus adducitur usque ad infinitum, & hæc aqua est fumus albus, qui in corporibus perfectis veluti anima defluit, & eorem nigredinem & im munditatem ab eis penitus auffert, & corpora in unum consolidat, & eorum aquam multiplicat.

IV. For by this V Colour and Ponderosit Weight, are infinitely p to the matter; and this ter is a white Vapor, wi like a Soul, flows thr the perfect Bodies, ta wholly from them t blackness, and impuriti ting the two bodies in and increasing their We

V. Et nihil est quod à cor poribus perfectis, id est, a Sole & Luna colore posse auffere nisi Azoth, id est, nostra aqua quæ colorat, & album reddit corpus rubrum secundum regi nina sua:

V. Nor is there any h thing than Azoth, to this our Water, which c take from the perfect b of Sol and Luna, the n tural Colour, making the red Body white, accordin to the Disposition there.

VI. Sed loquamur de igni bus. Ignis ergo noster minera lis est, æqualis est, continuus est, non vaporat, nisi nimium

VI. Now let us spek the Fire. Our Fire tln Mineral, equal, continu it fumes not, unless it bto

ter, de sulphure participat, sumitur quam à materia diruit, solvit, concreta calcinat, & est artificia ad inveniendum.

much stirred up, participates of Sulphur, and is taken from other things than from the Matter ; it over-turns all things, dissolves, congeals, and calcines, and is to be found out by Art, or after an Artificial manner.

V. *Et compendium sine etiam saltem parvo, est humidus, vaporosus, digestus, alterans, penetrans, subtilis, aëreus, non violentus, urens, circundans, conunicus.*

VII. It is a compendious thing, gotten without cost or charge, or at least without any great purchase ; it is humid, vaporous, digestive, altering, penetrating, subtle, spirituous, not violent, incombustible, circumspective, continent, and one only thing.

II. *Et est fons aquæ vivæ circuit & continet locum blutionis Regis & Reginae in toto opere ignis iste humus tibi sufficit, in principio, & fine, quia in ipso totum consistit.*

VIII. It is also a Fountain of living Water, which circumvolveth and containeth the place in which the King and Queen bathe themselves ; through the whole Work this moist Fire is sufficient ; in the beginning, middle, and end, because in it, the whole Art does consist.

X. *Et est ignis naturalis, a naturam, in naturalis, sine adiunctione, & pro certo modo est ignis calidus, siccus, bridus, & frigidus, cogitate*

IX. This is the natural Fire, which is yet against Nature, not natural, and which burns not ; and lastly, this Fire is hot, cold, dry, super

super hæc, & facite recte absque
natura extranea.

moist ; meditate on
things, and proceed di-
without any thing of
reign Nature.

X. Quod si hos ignes non in-
telligitis, audite hæc ex abstru-
fiori, & occulta antiquorum
de ignibus cavilatione, nun-
quam in libris hucusque
scripta.

X. If you understa-
these Fires, give ear to
I have yet to say, ne-
yet written in any book
drawn from the mo-
struse and occult Rite
the Ancients.

C H A P . X V .

Of the three kinds of Fires of the Philoso-
in particular.

I. T R E S proprie habemus
ignes, sine quibus ars
non perficitur, & qui absque
illis laborat in unum ciras sus-
cipit.

I. W E have pr-
three Fires
out which this our Ar-
not be perfected ; and
foever works without
takes a great deal of L
in vain.

II. Primus est lampadis, &
is continuus est, humidus, va-
porosus, aereus, & artificialis
ad inveniendum.

II. The First Fire it
of the Lamp, which is con-
tinuous, humid, vaporous
Spiritous, and found at
Art.

Nam lampas debet esse
nata ad clausuram, &
tendum est magno ju-
iod non pervenit ad ar-
ura cervicis.

Quia si ignis lampadis
geometricè & debitè
natus, aut per defe-
coris non videbis signa-
re designata, atque præ-
ora, expectatio aufu-
aut præ ardore nimio-
ri comburentur, &
ntuum iniquè deflebis.

scundus ignis est cine-
quibus vas recluditur
sigillatum, aut poti-
lor ille suavissimus qui
temperato lampadis,
qualiter vas.

III. This Lamp fire ought
to be proportioned to the
enclosure ; wherein you
must use great Judgment,
which none can attain to,
but he that can bend to the
search thereof.

IV. For if this Fire of the
Lamp be not measured, and
duly proportioned or fitted
(to the Fornace) it will be,
that either for want of heat
you will not see the expect-
ed Signs, in their limited
times, whereby you will
lose your hopes and expe-
ctation by a too long delay :
Or else, by reason of too
much heat, you will burn
the Flores Auri, the Golden
Flowers, and so foolishly be-
wail your lost Expence.

V. The Second Fire is Ig-
nis Cinerum, an Ash heat,
in which the Vessel herme-
tically sealed is recluded, or
buried : Or rather, it is that
most sweet and gentle heat,
which proceeding from the
temperate Vapours of the
Lamp, does equally surround
your Vessel.

VI. *Hic violentus non est, nisi nimium excitetur, digerens est, alterans est, ex alio corpore quam à materia sumitur, unicūs est, est etiam humidus, & innaturalis, &c.*

VI. This Fire is violent or forcing, exceeding too much excited red up; it is a Fire digester, alterative, and takes another body than the other; being but one moist also, and natural.

VII. *Tertius est ignis ille naturalis aquæ nostræ, quæ vocatur etiam contra naturam, quia est aqua, & nihilominus ex auro facit merum spiritum, quod ignis communis facere non potest.*

VII. The Third is the natural Fire of water, which is also called Fire against nature, because it is Water; and yet nevertheless, it makes a mere merit of Gold, which common Fire is not able to do.

VIII. *Hic mineralis est, æqualis est, de sulphure participat, omnia diruit, congelat, solvit, ac calcinat, hic est penetrans, subtilis, incomburens & est fons aquæ vivæ in quo se lavant Rex & Regina, quo indigemus in toto opere, in principio, medio, & fine.*

VIII. This Fire is equal, equal, and participant of Sulphur; it overthrows, destroys, congeals, dissolves, and calcines; it is penetrating, subtil, incombustible, and not burning, and fountain of Living water wherein the King and Queen bathe them whose help we stand in need of, through the whole operation, through the beginning middle and end.

*Aliis vero duobus su-
itis, non, sed tantum ali-
o, &c.*

*Conjunge ergo in legendis
philosophorum, hos tres
& proculdubio intel-
eorum de ignibus non te*

IX. But the other Two above-mentioned, we have not always occasion for, but only at some times.

X. In reading therefore the books of Philosophers, conjoin these Three Fires in your Judgment, and without doubt, you will understand whatever they have wrote of them.

CHAP. XVI.

the Colours of Our Philosophick Tincture, or Stone.

I. *Uoad Colores, qui non
nigrefacit, dealbare
est, quia nigredo est al-
principium, & signum
rectienis, & alterationis,
q d corpus penetratum &
statum jam est.*

II. *Ergo in hac putrefactione
h: aqua, primò appetet*

I. **N**O W as to the Colours, that which does not make black cannot make white, because blackness is the beginning of whiteness, and a sign of Putrefaction and Alteration, and that the body is now penetrated and mortified.

II. From the Putrefaction therefore in this Water, there *nigredo,*

nigredo, sicut brodium saginatum piperatum.

first appears blackness, unto Broth wherein bloody thing is boyled

III. Secundò terra nigra continuò decoquendo, dealbatur, quia anima horum supernatat ut tremor albus, & in hac albedine uniuertuntur omnes spiritus sic quod denuò aufugere non possunt.

III. Secondly, The Earth by a continual decoction is whitened, because Soul of the Two is swims above upon the water, like white Cream in this only whiteness, Spirits are so united they can never flie one another.

IV. Et ideo dealbandus est laton, & rumpendi libri nec corda nostra rumpantur, quia haec albedo est lapis perfectus ad album & corpus nobile necessitate finis, & tintura albedinis exuberantissimæ reflexionis & fulgidi splendoris, quæ non recedit à commixto corpore.

IV. And therefore often must be whitened its leaves unfolded, i body broken or opene we labour in vain ; for whiteness is the perfect for the white work, body ennobled in ord that end ; even the Tint of a most exuberant and shining bright which never departs the body it is once jo with.

V. Nota ergo hic, quod spiritus non figuntur nisi in albo colore, qui ideo nobilior est cæteris, & semper desiderabiliter expetenda, cum sit totius

V. Therefore you note here, that the Spirit are not fixed, but in the white Colour, which is more noble than the other.

quodammodo complemen-

lours, and is more vehemently to be desired, for that it is as it were the Complement or Perfection of the whole work.

I. Terra enim nostra pu-
in nigrum, deinde mun-
in elevatione, postea
sita, nigredo recedit, &
dealbatur & perit tene-
n dominium humidum
ris, tunc etiam fumus
penetrat in corpus novum,
iritus constringuntur in

VI. For our Earth puti-
fies and becomes black, then
it is purified in lifting up or
Separation; afterwards be-
ing dried, its blackness goes
away from it, and then it is
whitened, and the feminine
dominion of the darkness
and humidity perisheth; then
also the white Vapor
penetrates through the new
Body, and the Spirits are
bound up or fixed in the
dryness.

VII. Atque corrumpens,
fenatum, & nigrum ex-
lo, evanescit, tunc etiam
novum resuscitat clarum,
, ac immortale, ac vi-
m ab omnibus inimicis
at.

VIII. And that which is
corrupting, deformed and
black through the moisture,
vanishes away; so the new
body rises again clear, pure,
white, and immortal, ob-
taining the Victory over all
its Enemies.

II. Et sicut calor agens
mido generat nigredinem
rum colorem, sic decoquen-
temper, calor agens in
generat albedinem secun-
dum colorem, & deinde citri-

VIII. And as heat work-
ing upon that which is moist,
causeth or generates black-
ness, which is the prime or
first Colour; so always by
decoction, more and more

*nitatem & rubedinem agens
in mero secco, & satis de colo-
ribus.*

heat working upon
which is dry, begets white-
ness, which is the second
Colour; and then works
upon that which is pink
and perfectly dry, it pre-
ceth Citrinity and Red.
Thus much for Colours.

IX. *Sciendum igitur nobis
est, quod res quæ habet caput
rubeum & album, pedes vero
albos & postea rubeos, & oc-
culos antea nigros, hæc res tan-
tum est magisterium.*

IX. We must know there-
fore, that the thing which
has its Head red and white,
but its Feet white and afterwards
red; and its Eyes before hand black, that
thing, I say, is the main
matter of our Magisterium.

C H A P. XVII.

*Of the perfect Bodies, their Putrefaction,
ruption, Digestion, and Tincture.*

I. **D**issolve ergo Solem &
Lunam in aqua no-
stra dissolutiva, quæ illis est
familiaris & amica, & de eo-
rum natura proxima, illisque
est placabilis, & tanquam ma-
trix, mater, origo, principium,
& finis vitæ.

I. **D**issolve then Soli
Luna in our dissolu-
ting Water, which is
familiar and friendly, and
next in nature unto them
and is also sweet and
sant to them, and as it
a Womb, a Mother &
Original, the beginning
the end of their Life.

I. Et ideo emendantur in aqua, quia natura lætatur a re, & natura naturam net, & vero matrimonio antur ad invicem & fiunt natura, unum corpus novum, resuscitatum immortale.

II. And that is the very Reason why they are meliorated or amended in this Water, because like nature rejoiceth in like nature, and like nature retains like nature, being joined the one to the other, in a true Marriage, by which they are made one Nature, one new Body, raised again from the dead, and immortal.

I. Sic oportet conjungere, sanguineos, cum consanguinitate istæ naturæ sibi ob-
t, & se prosequuntur ad in-
n, se putrefaciunt, gene-
& gaudere faciunt, quia
a per naturam regitur
mam & amicam.

III. Thus it behoves you to join Consanguinity, or sameness of kind, with sameness of kind, by which these natures, will meet and follow one another, purifie themselves, generate, and make one another rejoice ; for that like nature, now is disposed by like nature, even that which is nearest, and most friendly to it.

I. Nostra igitur aqua (in Danthin) est fons pulcher,
ius, & clarus, præparatus
modo pro Rege & Regina
ipse optimè cognoscit, & bi-

IV. Our Water then (saith Danthin) is the most beautiful, lovely, and clear Fountain, prepared only for the King, and Queen, whom it knows very well, and they it.

I. Nam ipsos ad se attra-

V. For it attracts them to
K k 2 hit

bit & illi ad se lavandum in illo fonte remanent duos aut tres dies, id est menses, & hoc juvenescere facit, & reddit formosos.

VI. Et quia Sol & Luna sunt ab illa aqua matre, ideo oportet ut iterum ingrediantur uterum matris, ut renascantur denuo, & fiant robustiores, nobiliores & fortiores.

VII. Id circa nisi hi mortui, conversi fuerint in aquam, ipsi soli manebunt, & sine fructu, si autem mortui fuerint & resoluti in nostra aqua, fructum centesimum dabunt, & ex illo loco ex quo videbantur perdisse quod erant, ex illo apparet quod antea non erant.

VIII. Cum Sole ergo & Lu-

its self, and they abide therein for two or three days or wit, two or three month to wash themselves therewith, whereby they e made young again and beautiful.

VI. And because Sol & Luna have their Origin from this Water their Mother; it is necessary therefore that they enter into again, to wit, into the Mothers Womb, that they may be regenerate or born again, and made more healthy, more noble, and more strong.

VII. If therefore these not die, and be conveyed into Water, they remain alone (or as they were) without Fruit; but if they die, and are resolved into Water, they bring forth Fruit, an hundred-fold; he from that very place in which they seem'd to perish from thence shall they appear to be that which they were not before.

VIII. Let therefore the Spirit of our living Water be

*spitus aquæ nostræ vivæ,
qui bi in naturam aquæ con-
vi, moriuntur, & mortuis
siles videntur, inde postea
mirati vivunt, crescunt, &
multiplicantur, sicut res omnes
vtabiles.*

(with all care and industry) fixed with Sol and Luna; for that they being converted into the nature of Water become dead, and appear like to the Dead; from whence afterwards, being revived, they encrease and multiply, even as do all sorts of Vegetable Substances.

X. *Sufficiat ergo tibi ma-
m sufficenter disponere ex-
ecus, quoniam ipsa suffici-
intrinsecus operatur ad
erfectionem.*

IX. It suffices then to dispose the Matter sufficiently without, because that within, it sufficiently disposes it self for the Perfection of its own work.

. *Habet enim motum sibi
rentem secundam vēram
, & verum ordinem me-
n quam possit ab homine
uitari.*

X. For it has in it self a certain and inherent motion, according to the true way and Method, and a much better order than it is possible for any Man to invent or think of.

I. *Ideo tantum præpara-
atura perficiat, quia nisi
natura fuerit impedita in con-
traum, non præteribit motum
certum, tam ad concipi-
m, quam ad parturiendum.*

XI. For this Cause it is, that you need only to prepare the matter, Nature her self alone will perfect it; and if she be not hindred by some contrary thing, she will not over-pass her own certain motion, neither in conceiving or generating, nor in bringing forth.

XII. Cave quocirca tan-tum [post materiæ præparationem] ne igne nimio balneum incendatur; Secundo ne spiritus exhalet, quia læderet laborantem, id est, operationem destrueret, & multas infirmitates induceret, id est, tristias, ac iras.

XII. Wherefore, the preparation of the latter, beware only, lest too much heat or fire, inflame the Baths, or make it too hot. Secondly heed, lest the Spirit should exhale, lest it hurts the operator, to wit, lest it deface the work, and induces many infirmities, as sadness, trouble, vexation, & discontent.

XIII. Ex jam dictis patet hoc axioma, nempe cum excursu naturæ ignorare necessarium constructionem metallorum, qui ignorant destructionem.

XIII. From these things which have been spoken this Axiom is manifest, that he can never know the necessary course of nature in the making or creating of Metals, who is ignorant of the way of destroying them.

XIV. Oportet ergo conjungere consanguineos, quia naturæ reperiunt suas consimiles naturas, & se putrefaciendo miscentur in simul, atque se mortificant.

XIV. You must therefore join them together than of one consanguinity or kindred; for like natures find out and join with other like natures, and by profiting themselves, together are mixed together and profit themselves.

XV. Necesse est ideo hanc cognoscere corruptionem & ge-

XV. It is needful therefore to know this Corruption,

onem, & quemadmodum
aturre amplectiuntur, &
antur in igne lento, quo-
natura lætetar natura,
atura naturam retineat,
rvertat in naturam al-

on and Generation, and how
the natures do embrace one
another, and are brought to
a fixity in a slow or gentle
fire; how like nature re-
joiceth with like nature;
how they retain one another,
and are converted into a
white subsistencia.

VII. Quod si vis rubificare,
et coquere album istud in
sicco continuo donec rubifi-
cat sanguis, qui nihil erit
quam aqua ignis, & tin-
vera.

XVI. This white sub-
stance, if you will make it
Red, you must continually
decoct it in a dry Fire, till it
is rubified, or becomes red
as blood, which is then no-
thing but water, fire, and
the true tincture.

VIII. Et sic per ignem sic-
continuum emendatur al-
bitrinatur & acquirit ru-
dem & colorem verum

XVII. And so by a conti-
nual dry fire, the whiteness is
changed, removed, perfe-
cted, made citrine, and still
digested till it comes to a
true red and fixed colour.

IX. Quare oportet igne
& calcinatione sicca, abs-

XVIII. And consequently
by how much more this red
is decocted in this gentle heat
by so much the more it is
heightned in Colour, and
made a true Tincture of per-
fect Redness.

XIX. Wherefore with a
dry Fire, and a dry Calci-

que humore compositum coquere, donec rubicundissimo vestiatur colore, & tunc erit perfectum Elixir.

nation, (without any sture) you must decoct Compositum, till it be ested with a most perfect Colour, and then it wi the true and perfect Elix

C H A P. XVIII.

Of the Multiplication of the Philosophic Tincture.

I. **S**I postea velis illum multiplicare, oportet iteratò resolvere illud rubeum in nova aqua dissolutiva, & iterato coctione dealbare, & rubificare per gradus ignis, reiterando primum regimen.

I. **N**O W if afterward you would multiply your Tincture, you must again resolve that Red new or fresh dissolving later, and then by decoct first whiten, and then refine it again, by the degree of Fire, reiterating the method of operation in your Work.

II. Solve, gela, reitera, claudendo, aperiendo, & multiplicando in quantitate & qualitate at tuum placitum.

II. Dissolve, coagule and reiterate the closing parts, the opening and multiplying in quantity and quality at your own pleasure.

III. Quia per novam corruptionem & generationem, iterum introducitur novus motus.

III. For by a new Corruption and Generation there is introduced a new Motion.

Et sic non possemus adi-
nem, si semper operari
us per reiterationem solu-
& coagulationis medi-
qua nostra dissolutiva,
dissolvendo & congelan-
dictum est per primum
m.

Et sic ejus virtus aug-
tur & multiplicatur in
tate & qualitate, ita
si in primo opere receperit
in secundo habebis
in tertio decem millia.

Et sic prosequendo ve-
rōjectio tua usque ad infi-
nitum, tingendo verè & perfe-
cte fixe, omnem quantam-
mē quantitatem.

Et sic per rem vilis
additur color virtus &
na.

IV. Thus can we never
find an end, if we do al-
ways work by reiterating
the same thing over and o-
ver again, viz. by Solu-
tion and Coagulation, by
the help of our dissolving
Water, by which we dis-
solve and congeal, as we
have formerly said, in the
beginning of the work.

V. Thus also is the virtue
thereof increased and mul-
tiplied, both in quantity
and quality; so that, if af-
ter the first course of Ope-
ration you obtain an hun-
dred-fold; by a second
course, you will have a
thousand-fold; and by a
third, ten thousand-fold in-
crease.

VI. And by persuing
your work, your projection
will come to infinity, tin-
ging truly and perfectly,
and fixing the greatest quan-
tity how much soever.

VII. Thus by a thing of
an easie or small price, you
have both colour, goodness,
and weight.

VIII. Ignis ergo noster & Azoth tibi sufficiunt, coque, coque, reitera solve, gela, & sic continua, ad tuum placitum multiplicando, quantum volueris, & donec medicina tua fiat fusibilis, ut cera & habeat quantitatem, & virtutem optatam.

VIII. Our Fire then & Azoth, are sufficient for you: Decoet, decoct, re-rate, dissolve, congeal, & continue this course, according as you please, multiplying it as you think good, until your Medicine is as fusible as Wax, and has attained the quantity & goodness or fixity and colour you desire.

IX. Est ergo totius operis si-
ve lapidis secundi, nota bene,
complementum, ut sumatur
corpus perfectum, quod ponas
in nostra aqua in domo vitrea
benè clausa & obturata cum
cemento, ne aër intret, aut hu-
miditas introclusa exeat.

IX. This then is the comple-
menting of the whole work
of our second Stone
(serve it well) that you
the perfect Body, and
it into our water in a
Vesica or Body well closed
with Cement, lest the
get in, or the inclosed
humidity get out.

X. In digestione lenis coloris
veluti balnei, vel fimi tempe-
ratissima, & cum operis in-
stantia assiduetur per ignem
super ipsum perfectio decoctionis.

X. Keep it in digestion
in a gentle heat, as it is
of a balneum, or the
temperate Horse-dung, &
assiduously continue the
operation or work upon the
fire, till the decoction
digestion is perfect.

XI. Quusque putrefact &
resolvatur in nigrum, & po-

XI. And keep it in
digestion of a gentle heat

*ia vetur & sublimetur per
ua, ut mundetur per hoc
ii nigredine & tenebris
idealbetur & subtilietur,*

until it be putrified and resolved into blackness, and be drawn up and sublimed by the water, and is thereby cleansed from all blackness and impurity, that it may be white and subtil.

X. Donec in ultima sub-nonis puritate deveniat, uno volatile fiat, & al-meddatur intus & extra, ultiur in aere sine aliis clamavit ut possit ire montem, id est, super iugum, super quam spiritus fertur.

XII. Until it comes to the ultimate or highest purity of sublimation, and the utmost volatility, and be made white both within and without : For the Vulture flying in the air without Wings, crys out, that it might get up upon the Mountain, that is upon the waters upon which the *Spiritus albus*, or Spirit of whiteness is born.

XI. Tunc continua ignem ruentem, & spiritus ille, subtilis substantia cor & Mercurii, ascendet aquam, quæ quinta est nive candidior.

XIII. Continue still a fitting fire, and that Spirit, which is the subtil being of the Body, and of the Mercury will ascend upon the top of the water, which quintessence is more white than the driven Snow.

XIV. Et in fine continua db, & fortifica ignem, ut spirituale penitus ascen-

XIV. Continue yet still, and toward the end, encrease the fire, till the whole spiritual subsistence ascend to the top.

XV. Scitote namque quod illud quod est clarum, purum, & spirituale, ascendit in altum in aera in modum fumi albi, quod lac Virginis appellatur.

XV. And know well whatsoever is clear, and spiritual, ascends to the top of the wa the substance of a wh por, which the Philos call their Virgins Milk

C H A P. XIX.

Of Sublimation in particular, and Separation of the pure from the impure.

I. **O**portet ergo ut de terra [inquietabat Sybilla] exaltetur filius Virginis, & quinta substantia alba post resurrectionem elevetur versus caelos, & in fundo vasis, & aquæ, remaneat grossum & spissum.

I. IT ought to be ther said) that the Son o Virgin be exalted from Earth, and that the Quintessence after its out of the dead Earth raised up towards Hea the gross and thick reming in the bottom oft Vessel and of the Wat.

II. Vase de hinc infrigidato, reperies in fundo ipsius fæces nigras, ardas, & combustas, separatas ab spiritu, & quintaeffentia alba, quas projice.

II. Afterwards the V being cooled, you will in the bottom the Fæces, scorcht and which separate from the Spirit and Quintessenc

Whiteness, and cast them away.

II. In his temporibus ar-
vivum pluit ex aëre
super terram novam,
ocatur argentum vi-
aëre sublimatum, ex
suaqua viscosa. munda,
al.

V Quæ est vera tinctura
ab omni fæce nigra,
s nostrum regitur cum
ostra, purificatur, &
ore decoratur.

Quæ dealbatio non fit
dictione, & aquæ coa-
gulatione. Decoque ergo con-
taminata nigredinem à la-
te manu, sed lapide,
sive aqua Mercuri-
a secunda, quæ est ve-
ura.

Nam non manibus fit
aratio puri ab impuro,
natura sola, circula-
l perfectionem operan-

III. Then will the Argent
vive fall down from our
Air or Spirit, upon the new
Earth, which is called Ar-
gent vive sublimed by the
Air or Spirit, whereof is
made a viscous Water, pure
and white.

IV. This Water is the true
Tincture separated from all
its black Fæces, and our
Brass or Latten is prepared
with our Water, purified,
and brought to a white Co-
lour.

V. Which white Colour
is not obtained but by de-
coction, and coagulation of
the Water : Decoet there-
fore continually, wash away
the Blackness from the Lat-
ten, not with your Hands,
but with the Stone, or the
Fire, or our second Mer-
curial Water, which is the
true Tincture.

VI. This separation of the
pure from the impure is not
done with hands; but Na-
ture her self does it, and
do,

do, verè perficit.

VII. Ergo patet quod hæc compositio non est manualis operatio, sed naturarum mutatio, quia nature seipsum dissoluit & copulat, seipsum sublimat elevat, & albescit, separatis facibus.

VIII. Et in tali sublimatione conjunguntur partes subtiliores magis puræ & essentiales; quia natura ignea cum elevat partes subtiliores, magis puras semper elevat, ergo dimittit grossiores.

IX. Quare oportet igne mediocri continuo in vapore sublimare, ut inspiretur ab aëre & possit vivere.

X. Nam omnium rerum natura, vitam ex aëris inspiratione recipit, sic etiam totum magisterium nostrum constitutum in vapore, & aquæ sublimatione.

brings it to perfection y circular Operation.

VII. It appears then h
this Composition is it
work of the Hands, t
change of the Natures b
cause Nature dissolves i
joyns it self, sublimes
lifts it self up, and g
white, being separate c
the Fæces.

VIII. And in such a!
mation, the more b
pure, and essential par
conjoyned; for that i
the fiery nature or pro
lifts up the subtil par
separates alwaies the e
pure, leaving the gro
bottom.

IX. Wherfore you
ought to be a gentle a
continual Vapour ,
which you sublime,
the matter may be
with Spirit from the
and live.

X. For naturally all t
take Life from the i
thing of the Air ; and s
our Magistry receiv
the Vapour or Spirit, b
X

sublimation of the Water.

XI. Oportet igitur æs numer gradus ignis elevari, quæ per se sine violentia libere, ideoque nisi pugne & aqua diruatur, mutetur quoque ascendat spiritus, aut ut argentum scandens, vel etiam anima alba à corpore separata, & in spirituum sublimata, nihil fit.

XII. Eo tamen ascende, ne nascitur, & in aere nra, fitque vita cum vi omnino spirituale & ptibile.

XIII. Et sic in tali regimini fit spiritus de subtili, & spiritus incorporam-corpore, & fit unum, & in tali sublimatioijunctione, & elevatio-ria sunt alba.

XI. Our Brass or Laten then, is to be made to ascend by the degrees of Fire, but of its own accord, freely, and without violence ; except the body therefore be by the Fire and the Water broken, or dissolved, and attenuated, until it ascends as a Spirit, or climbs like Argent vive, or rather as the white Soul, separated from the Body, and by sublimation delated or brought into a Spirit, nothing is or can be done.

XII. But when it ascends on high, it is born in the Air or Spirit, and is changed into Spirit ; and becomes Life with Life, being only Spiritual and Incorruptible.

XIII. And by such an Operation it is, that the Body is made Spirit, of a subtile nature, and the Spirit is incorporated with the Body, and made one with it ; and by such a sublimation, conjunction, and raising up, the whole, both Body and Spirit are made white.

C H A P. XX.

Of Digestion, Sublimation, and Separation
the Bodies, for the perfection of the W.

I. Ergo necessaria est hæc sublimatio philosophica, & naturalis, quæ componit pacem inter corpus & spiritum, quod est impossibile aliter fieri, nisi in has partes separentur.

II. Idcirco oportet utrumque sublimare ut purum ascendat, & impurum, & terrenosum descendat, in turbatione maris procellosi.

III. Quare oportet decoquere continuò, ut ad subtilem deducatur naturam, & quo usque corpus assumat & attrahat animam albam Mercurialem, quam retinet naturaliter, nec demittit eam à se separari, quia sibi compar est in propinquitate naturæ primæ,

I. THIS Philosophical and Natural motion therefore is necessary, which makes peace between (or fixes) the Body and Spirit, which is impossible to be done other than in the separation of these parts.

II. Therefore it behoves you to sublime both the pure may ascend the impure and earth descend, or be left a atom, in the perplexity troubled Sea.

III. And for this reason must be continually done, that it may be brought to a subtil property, so the Body may assume & draw to it self the Mercurial Soul, which naturally holds, and not to be separated from it.

rat simplicis.

IV Ex his oportet per de-
nunem separationem exerce-
nihil de pinguedine ani-
manteat quod non fuerit
vum & exaltatum in su-
parte, & sic utrumque
luctum ad æqualitatem
em, & ad simplicem al-
n.

Vultur ergo volans per
& Bufo gradiens per
, est magisterium.

VI Ideo quando separabis
ab aqua, id est, ab ig-
subtile ab spissò, sua-
rum magno ingenio, a-
à terra in cœlum quod
rum, & descendet in
quod erit impurum.

V. Et recipiet subtilior
superiori loco naturam

because it is like to it in the
nerenes of the first, pure,
and simple nature.

IV. From these things it is
necessary to make a separa-
tion by Decoction, till no
more remains of the purity
of the Soul, which is not
ascended and exalted to the
higher part, whereby they
will both be reduced to an
equality of Properties, and
a simple or pure Whiteness.

V. The Vulture flying
through the Air, and the
Toad creeping upon the
Ground, are the Emblems
of our Magistry.

VI. When therefore gent-
ly and with much care, you
separate the Earth from the
Water, that is, from the
Fire, and the thin from the
thick, then that which is
pure will separate it self
from the Earth, and ascend
to the upper part, as it were
into Heaven, and the im-
pure will descend beneath,
as to the Earth.

VII. And the more sub-
til part in the superior place,

L I spic

spiritus, in inferiori verò naturam corporis terrei.

VIII. Quare elevetur per talem operationem natura alba cum subtiliori parte corporis, relictis fæcibus, quod fit brevi tempore.

IX. Nam anima cum sua adjuvatur socia, & per eam perficitur.

X. Mater (*inquit corpus*) me genuit, & per me gignitur ipsa, postquam autem ab ea accepi volatum, ipsa meliori modo quo potest sit pia fovens & nutriendis filium, quem genuit, donec ad statum devenerit perfectum.

will take upon it the nature of a Spirit, and that in a lower place, the nature of an earthy body.

VIII. Wherefore let the white property, with the more subtle parts of the body, be by this Operation made to ascend, leaving the fæces behind, which is done in a short time.

IX. For the Soul is perfected by her associate and fed and perfected by it.

X. My Mother (*the Body*) has begotten me, and by me, she her self begotten : now after I am taken from her her flesh, after an admirable manner becomes kind, nourishing and cherishing the whom she has begotten, he comes to be of a ripe perfect Age.

C H A P. XXI.

Of the Secret Operation of the Water and Spirit upon the Body.

Audi hoc secretum: Cum stodi corpus in aqua Mercuriali, quoque sudat cum anima alba, & um descendat ad imum, vocatur terra residua.

Tunc videbis aquam corre seipsum cum suo cor- & ratus eris scientiam eram, quia corpus suum lat humorem in siccum, coagulum agni, lac co- in caseum.

Et sic spiritus penetra- rpus, & commixtio fiet inima, & corpus attrahibi humorem suum, id, animam albam, quem- dum Magnes ferrum, prop- turæ sue propinquitatem, turam avidam, & tunc continet alterum.

I. Hear now this Secret: keep the Body in our Mercurial Water, till it ascends with the white Soul, and the earthy part descends to the bottom, which is called the residing Earth.

II. Then you shall see the Water to coagulate it self with its Body, and be assured that the Art is true; because the Body coagulates the moisture into dryness, like as the Rennet of a Lamb or Calf turns Milk into Cheese.

III. In the same manner the Spirit penetrates the body, and is perfectly commixed with it in its smallest Atoms, and the body draws to its self his moisture, to wit, its white Soul, like as the Loadstone draws Iron, because of the nearness and likeness of its nature; and then the one contains the other.

IV. Et hæc est sublimatio
& coagulatio nostra, omne vo-
latile retainens, quæ facit fu-
gam perire.

V. Ergo hæc compositio non
est manualis operatio, sed [ut
dixi] naturarum mutatio, &
earum frigidi cum calido, &
humidi cum sicco admirabilis
connexio: Calidum enim misce-
tur frigido, & siccum humido.

VI. Hoc etiam modo fit
mixtio, & conjunctio corporis
& spiritus, quæ vocatur con-
versio naturarum contraria-
rum, quia in tali dissolutione;
& sublimatione spiritus conver-
titur in corpus, & corpus in
spiritum.

VII. Sic etiam mixta, & in
unum redacta se invicem ver-
tunt; nam corpus incorporat
spiritum, spiritus vero, corpus
vertit in spiritum tinctum &
album.

IV. And this is our Sub-
limation and Coagulation
which retaineth every vo-
latile thing, making it
for ever.

V. This Composit
then, is not a mechan
thing, or a work of
Hands, but (as I have sa-
a changing of Natures;
a wonderful connectior
their cold with hot, and
moist with the dry: the
also is mixed with c
and the dry with the m

VI. By this means al-
made the mixtion
conjunction of body
spirit, which is called a
version of contrary Nat
because by such a d
lution and sublimation
spirit is converted into a
dry, and the body into a f

VII. So that the na-
being mingled together
reduced into one, doch
one another: and as
Body corporifies the S
or changes it into a B
So also does the Spirit
vert the Body into a
ing and white Spirit.

III. Quare ultima vice
nuam] decoque in nostra
qu' alba, id est, in Mercurio,
donec solvatur in nigredine,
deinde per decoctionem
nuam privabitur à sua
igdine, & corpus sic solu-
tum tandem ascendit cum ani-
miba.

X. Et tunc unum alteri
misceretur, & se ample-
etur, sic quod non potuerunt
in vicem amplius separari,
inc cum reali concordantia,
n r spiritus cum corpore &
unum permanens.

. Et hæc est solutio corpo-
rū coagulatio spiritus quæ-
ni, & eandem habent ope-
rātiōnēm.

XI. Qui ergo nō verit duce-
re, rægnantem facere, mortifi-
cari, putrefacere, generare,
P̄p̄os vivificare, lumen al-
lū inducere, & mundare
nūrem à nigredine, & te-

VIII. Wherefore (as the
last time I say) decoct the
body in our white water,
viz. Mercury, till it is dissol-
ved into blackness, and then
by a continual decoction,
let it be deprived of the
same blackness, and the
body so dissolved, will at
length ascend or rise with a
white Soul.

IX. And then the one
will be mixed with the o-
ther, and so embrace one
another, that it shall not be
possible any more to sepa-
rate them, but the Spirit
(with a real agreement)
will be united with the bo-
dy, and make one perma-
nent or fixed substance.

X. And this is the soluti-
on of the Body, and coa-
gulation of the Spirit which
have one and the same ope-
ration.

XI. Whoſo therefore
knows how to conjoin the
principles, or direct the
work, to impregnate, to
mortifie, to putrifie, to ge-
nerate, to quicken the Spe-
ri

*nebris, quo usque igne purgetur,
& coloretur, & à maculis ultimi-
mis purificetur, adeo majoris
dignitatis erit possessio, ut Re-
ges eum venerentur.*

cies, to make white, cleanse the Vulture from blackness and darkness, he is purged by the fire and tinged, and purified from all his spots, shall possessor of a treasure great, that even Kings themselves shall venerate him.

C H A P. XXII.

*Of the Signs of the end of the Work, and the
perfection thereof.*

I. **Q**Uare maneat corpus in aqua donec solvatur in pulverem novum, in fundo vasis & aquæ, qui dicitur cinis niger, & hæc est corruptio corporis quæ vocatur à sapientibus *Saturnus, Æs, Plumbum philosophorum, & Pulvis discontinuatus.*

I. **V**V Herefore let no body remain in the water till it is dissolved into a subtil powder in the bottom of the vessel a the water, which is call'd the black Ashes: This is Corruption of the Body which is call'd by Philosophers or Wise Men, *Saturnus, Æs, Plumbum Philosophorum, & Pulvis discontinuatus, viz. Saturn, Latte, or Bræs, the lead of the Philosophers, the disguised powder.*

II. Et in tali putrefactione,
& resolutione corporis tria signa

II. And in this putrefaction and resolution of the b-

d,

aprent, scilicet color niger,
discontinuitas partium, & o-
dofætidus qui assimilatur o-
de sepulchrorum.

II. Est igitur ille cinis de
quobilosophi tanta dixeré, qui
in feriore parte vasis reman-
st, quem non debemus vili-
cere.

III. In eo enim est Diadema
Reis, & Argentum vivum
um, immundum à quo ni-
nis debet fieri purgatio,
quendo continuò in nostra
i donec elevetur sursum in
m colorem, qui vocatur
Aer, & Pullus Hermogenis.

IV. Quia qui terram rubeam
de grat & albam reddit, ha-
bit magisterium, ut etiam ille
quiccidit vivum, & resusci-
m tortuum.

V. Dealba ergo nigrum, &
fac album, ut perficias o-

dy, three signs appear, viz.
a black color, a discontinuity
of parts, and a stinking
smell, not much unlike to
the smell of a Vault where
dead Bodies are buried.

VI. These Ashes then are
those of which the Philo-
sophers have spoken so
much, which remained in
the lower part of the Vessel,
which we ought not to un-
dervalue or despise.

VII. In them is the Royal
Diadem, and the black and
unclean Argent Vive, which
ought to be cleansed from
its blackness, by a continual
digestion in our water,
till it be elevated above in a
white Colour, which is call-
ed the Gander, and the
Bird of Hermes.

VIII. He therefore that
maketh the red Earth black,
and then renders it white,
has obtained the Magistry;
so also he who kills the liv-
ing, and revives the dead.

IX. Therefore make the
black white, and the white
black, and you perfect the
Work, L 1. 4 VII,

VII. Et cum videris albedinem apparere veram, quæ splendet sicut gladius denudatus, scias quod rubor in ista albedine est occultus.

VIII. Ex tunc non oportet illam albedinem extrahere, sed coquere tantum, ut cum siccitate, & caliditate superveniat citrinitas, & rubedo fulgentissima.

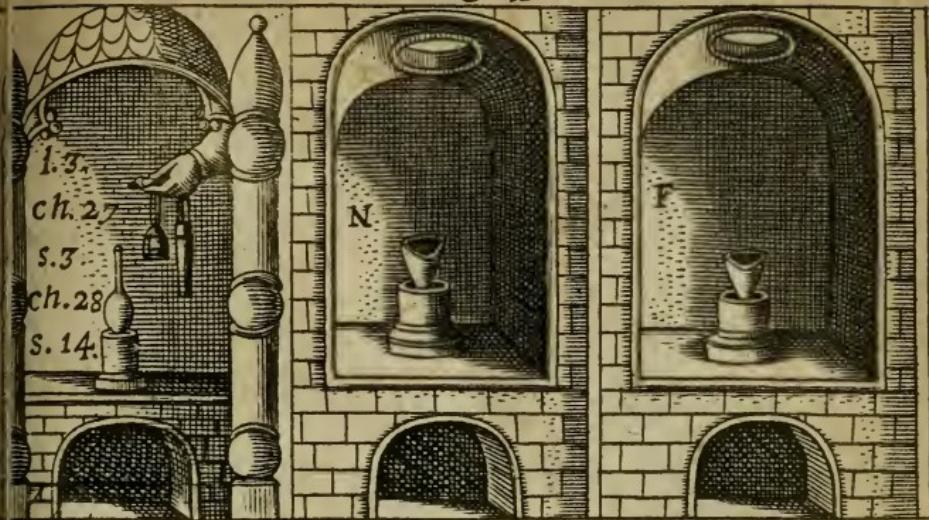
IX. Quam cum videris cum tremore maximo laudabis Deum optimum maximum, qui cui vult sapientiam dat, & per consequens divitias, & secundum iniqüitates eripit, ac in perpetuum subtrahit, detrudendo in servitutem inimicorum, cui laus, & gloria, in sæcula sæculorum. Amen.

VII. And when you see the true whiteness appear, which shineth like a bright Sword, (or polished Silver,) know that in that whiteness there is redness hidden.

VIII. But then beware that you take not the whiteness out of the Veil, but only digest it to the end, that with heat and dryness it may assume a true colour, and a most beatiful rednes.

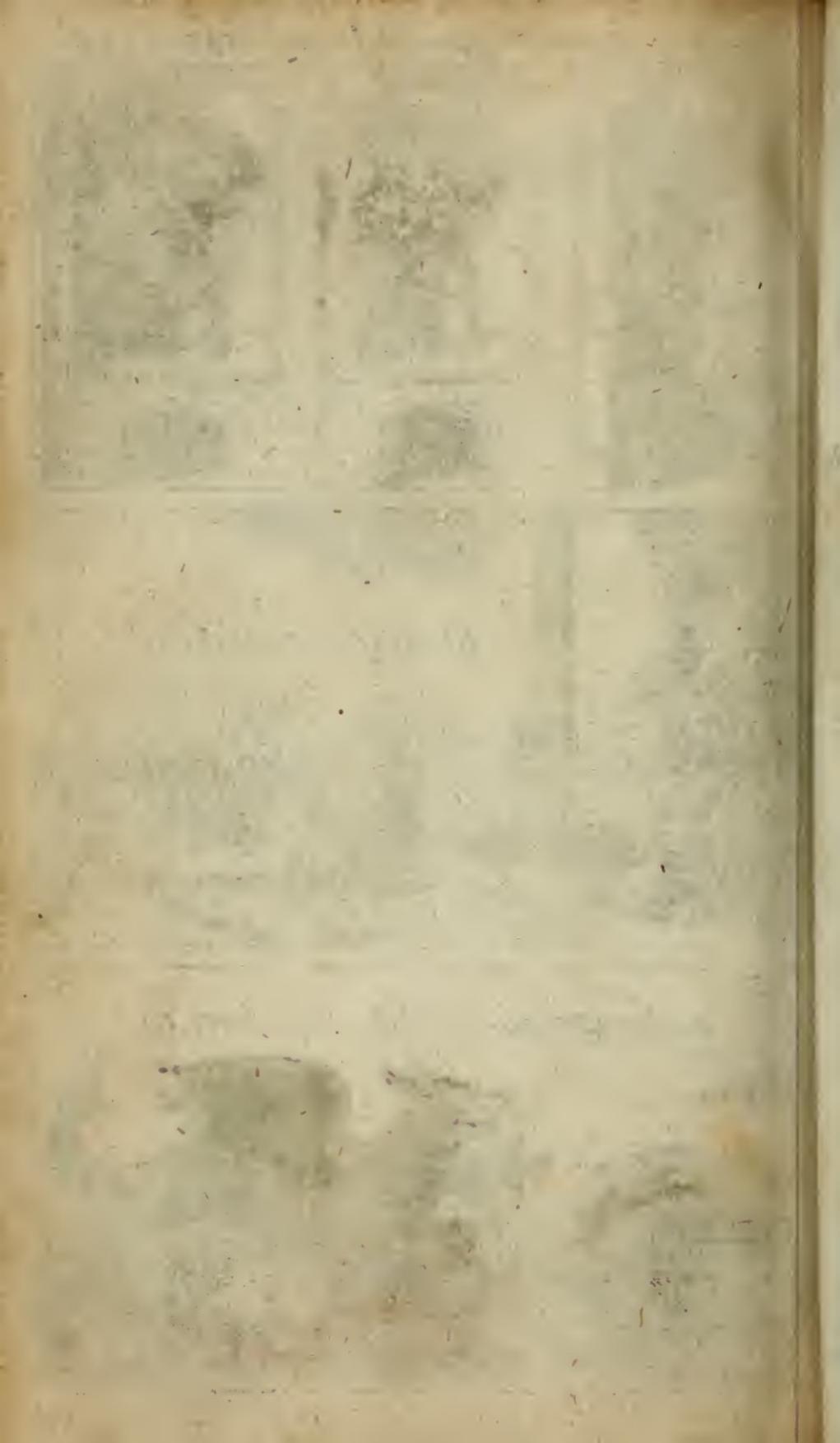
IX. Which when you see with great fear and trembling, render Praises and Thanksgiving to the most great and good God, who gives Wisdom and Riches to whom soever he pleases: And according to the wickedness of a person, to cast them away, and withdraw them for ever again, despising him even to the bottom of Hell, To him, I say, most Wise and Almighty God, be Glory to the Ages. Amen.

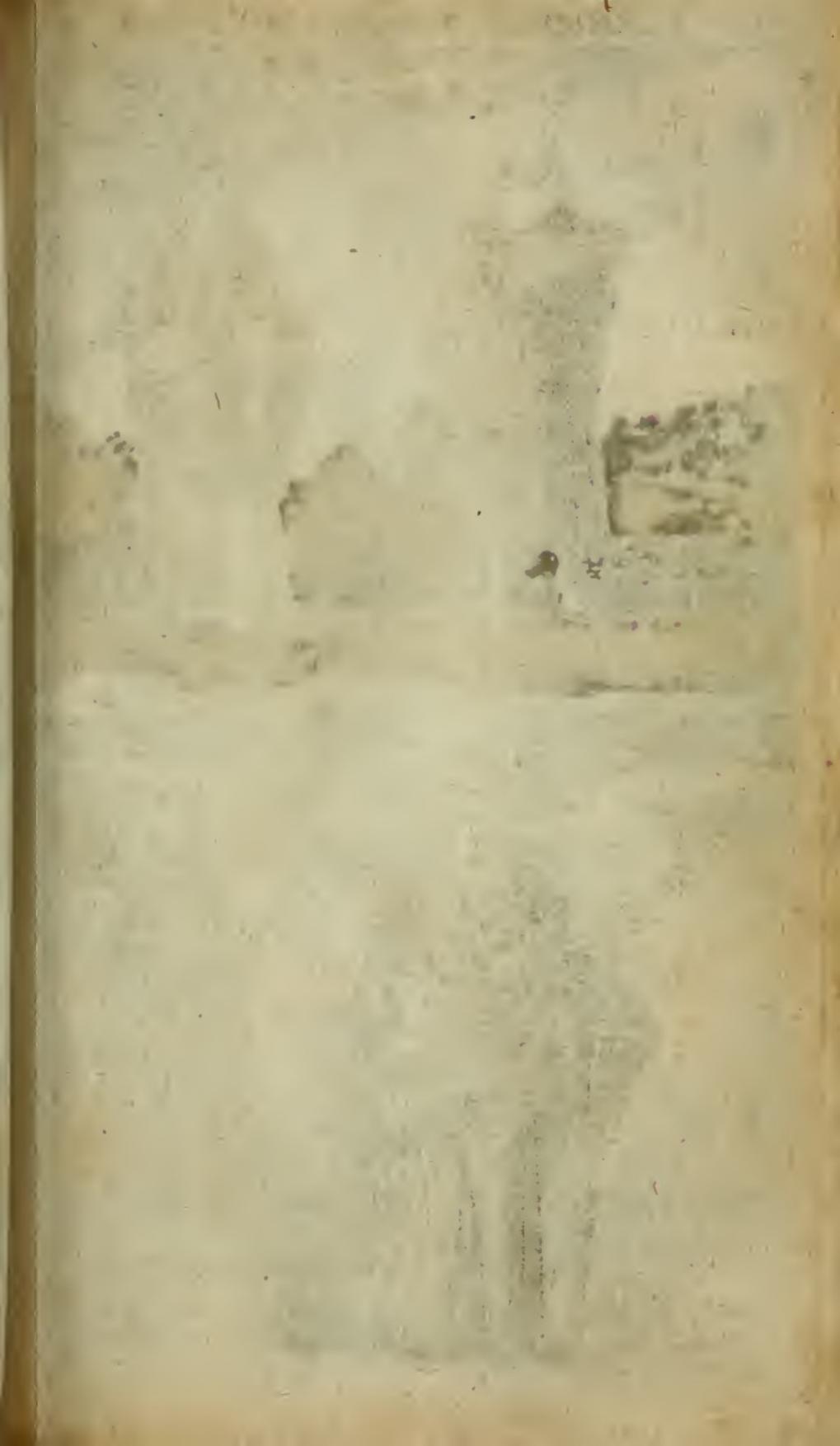
The End of Arcephius Longævus.



lib. 3. ch. 27. sect. 6: ch. 29. sect. 1. 2. &c









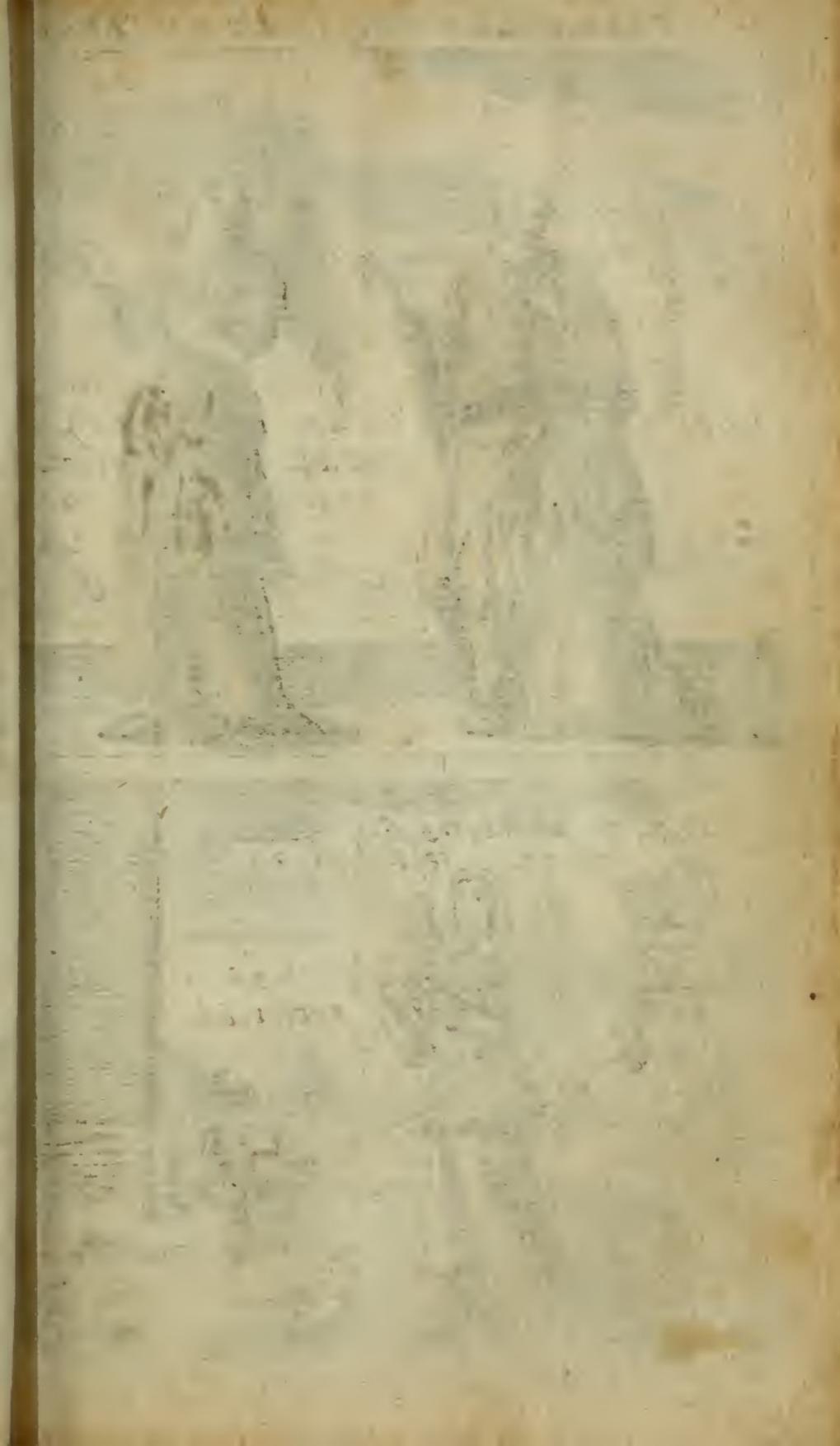
Nicholas Flammel. Perrenelle his wife







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Nicholai Flammel Hieroglyphica.

The Hieroglyphicks of Nicholas Flammel,
ewly Translated into English, and Claused,
by William Salmon, Professor of Phyfick.

CHAP. XXIII.

The beginning of Flammel's Book, which is
the Peroration of the Whole.

THe Lord God of my Life, who exalts the hum-
blen Spirit out of the most
dust, and makes the
ets of such as hope in
to rejoice, be Eternal-
aised.

. Who of his own Grace
als to the believing Soul,
springs of his bounty,
subjugates under their
the Crowns of all Earth-
elicities and Glories.

I. In him (I say) let
ilways put our Confi-

dence ; in his fear let us
place Our happiness : and
in his mercy the hope and
Glory of the restoration of
our fallen state.

IV. And in our Supplica-
tions to him let us demon-
strate, or shew forth, a faith
unfeigned and stable, an as-
furance, that shall not for
ever be shaken.

V. And thou, O Lord God
Almighty, as thou out of thy
infinite and most desirable
Goodness hast condescend-
ed to open the Earth, and
un-

unlock thy Treasures unto me, thy poor and unworthy Servant, and hast given into my possession the Fountains and Well-Springs of all the Treasures and Riches of this World.

VI. So O Lord God, out of thine abundant kindness extend thy mercies unto me, that when I shall cease to be any longer in the Land of the Living, thou maist open unto me the Cœlestia Riches, the Divine Treasures, and give me a part or portion in the Heavenly Inheritance for ever.

VII. Where I may hold thy Divine Glory, all the fulnes of thy Heavely Majesty, a Pleasure Ineffable, and a Joy Ravishing, which no Mental Man can express conceive.

VIII. This I entreat thee, O Lord, for Lord Jesus Christ well-beloved Son's sa who in the Unity of Holy Spirit, liveth w thee World without e Amen.

C H A P. XXIV.

The Explication of the Hieroglyphick Figures placed by me Nicholas Flammel, Scriven in the Church-yard of the Innocents, in the fourth Arch entring by the Great Gate Dennis-street, on the right hand: And the Book of Abraham the Jew.

I. **N**icholas Flammel, Scrivener, living in Paris Anno 1399, in the Notary-

street, near S. James of Bouchery, though I learned not much Latin, because

poorness and meanness
Parents, who notwithstanding were (by them that
me most) accounted
out and good People.

II Yet by the Blessing of God I have not wanted an understanding of the Books of Philosophers, but read them, and attained a certain kind of knowledge even of their hidden arts.

III For which cause sake, in hall not any moment in life pass, wherein regarding this so vast a good, w not upon my bare ne (if the place will per-
it) or otherwise in my ar with all the intireness of Affections, render an to this my most Good d gracious God.

Who never forsakes righteous Generation, fers the Children of t to beg their Bread, ceives their Expectation supports them with gs, who put their trust in him.

V. After the Decease of my Parents, I *Nicholas Flammel* got my living by the Art of Writing, Ingrossing Inventories, making up Accounts, keeping of Books, and the like.

VI. In this course of living there fell by chance into my hands a Gilded Book, very old and large, (which cost me only the Sum of two *Florens*, which was about 6 s. 8 d. formerly, now 10 s. English.)

VII. It was not made of Paper or Parchment, as other Books be, but of admirable Rindes (as it seemed to me) of young Trees. The Cover of it was of Brass; it was well bound, and graven all over with strange kind of Letters, which I take to be Greek Characters, or some such like.

VIII. This I know, that I could not read them, nor were they either Latin or French Letters or Words, of which I understand something.

IX. But as to the matter which was written within, it was engraven (as I suppose) with an Iron Pencil or Graver upon the said Barke Leaves; done admirably well, and in fair and neat Latin Letters, and curiously coloured.

X. It contained thrice seven Leaves, for so they were numbred in the top of each Folio. and every seventh leaf was without any writing; but in place thereof, there were several Images or Figures painted.

XI. Upon the first seventh Leaf, was depicted, 1. A Virgin. 2. Serpents swallowing her up On the second seventh, A Serpent Crucified. And on the last seventh, A Desert or Wilderness: in midst whereof was seen many fair Fountains, from whence issued out a number of Serpents here and there.

XII. Upon the first of the Leaves was written in Capital Letters of Gold, Abraham the Jew, Prince, Priest,

Levite, Astrologer and Prophator, to the Nation of the Jews, dispersed by the Will of God in France, with Health.

XIII. After which it was filled with many execrations and Curses, this word MARATHA, (which was often repeated) against any one should look into it to unmask it, except he were either Priest or Scribe.

XIV. The person sold me this Book, was ignorant of its worth, as I who bought it: I judged by it might have been sent from some of the Jewish Nation, or else found some place where they decently abode.

XV. In the second of the Book, he consol'd his Nation, and gave them pious Council, to turn from their Wickedness and ways, but above all to shew Patience for the coming of the Messiah, who concurring all the Kings' and

earnes of the Earth, should reign in Glory with his people o Eternity. Without doubt, this was a very Pious, Wise, and Understanding man.

XI. In the third Leaf, and in all the writing that followed, he taught them plain words the *transmutation* of Metals, to the end that he might help and assist these dispersed people, to pay the Tributes to the Roman Emperors, and some other things not needful here to be repeated.

XII. He painted the veils by the sides or margins of the Leaves, and diversed all the Colours as he should arise or appear, with all the rest of the Veils.

XIII. But of the Prima Materia, or first matter of it, he spake not so much a word: but only he told them, that in the fourth and fifth Leaves, he had either painted or decyphered and depicted or figured it, with admirable

Dexterity and Workmanship.

XIX. Now though it was singularly well, and materially or intelligibly figured and painted, yet by that could no Man ever have been able to understand it, without having been well skill'd in their Cabala, which is a series of old Traditions, and also to have well studied their Books.

XX. The fourth and fifth Leaf thereof was without any writing, but full of fair Figures bright and shining, or as it were enlightened, and very exquisitely depicted.

XXI. First, there was a Young Man painted, with Wings at his Ancles, having in his hand a Caducean Rod, writhen about with two Serpents, wherewith he stroke upon an Helmet covered with its Head.

XXII. This seemed in my mean apprehension, to be one of the Heathen Gods, viz. Mercury: Against him there came running and flying

ing with open Wings, a great Old Man, with an Hour-glass fixed upon his Head, and a Sithe in his hands like Death, with which he would (as it were in Indignation) have cut off the Feet of *Mercury*.

XXIII. On the other side of the fourth Leaf, he painted a fair Flower on the top of a very high Mountain, which was very much shaken with the North Wind. Its foot Stalk was blue, its Flowers white and red, and its Leaves shining like fine Gold : and round about it the Dragons and Griffins of the North made their Nests and Habitations.

XXIV. On the fifth Leaf was a fair Rose-tree flowered, in the midst of a Garden, growing up against a hollow Oak, at the foot whereof bubbled forth a Fountain of pure white water, which ran headlong down into the depths below.

XXV. Yet it passed through the hands of a great

number of people, whois ged in the Earth seekir a ter it: but by reason of e blindnes, none of et knew it, except a very who considred its weig

XXVI. On the last of the fifth Leaf, was sp ected a King with a Fau who caused his Soldie, Sf slay before him, man fants, the Mothers stan by and weeping at th of their Murtherers.

XXVII. These In blood, being gathered by other Soldiers wa into a great Vessel whi Sol and Luna came to k themselves.

XXVIII. And be this History seemed to repre sent the destruction of the Innocents by Herod, and ha I learned the chiefest p ttd in the Art in this Book ; there fore I placed in the Church-yard these Hero glyphick Figures, of that Learning, Thus have you that which was containid in the first five Leaves.

C H A P. XXV.

*is Pilgrimage into Spain, and meeting with
Jewish Priest, who in part Interpreted
the said Book to him.*

AS for what was in all the rest of the written leaves, which was wrote in bad and intelligible Latin, I must conceal, lest God offend me with me, and send his Plagues and judgments upon me: It would be a wickedness much greater, than he who wisht all Men in the World but one Head, that he cut it off at one blow.

Having thus obtained delicate and pretious I did nothing else, and night, but study it; conceiving very all the Operations it set forth, but wholly ignorant of the *Prima materia* with which I should be which made me sad discontented.

III. My Wife (whose Name was) *Perrenelle*, whom I loved equally with my self, and had but lately Married, was mightily concern'd for me, and with many words comforting me, earnestly desired to know how she might deliver me from this trouble.

IV. I could no longer keep counsel, but told her all, shewing her the very Book, which when she saw, she became as well pleased with it as my self, and with great delight beheld the admirable Cover, the Engraving, the Images, and exquisite figures thereof, but understood as little of them as I.

V. Yet it was matter of Consolation to me to discourse, and entertain my self

self with her, and to think what we should do to find out the interpretation and meaning thereof.

VI. At length, I caused to be painted within my Chamber as much to the life or original, as I could, all the Images and Figures of the said fourth and fifth Leaves.

VII. These I shewed to the greatest Scholars and most learned Men in *Paris*, who understood thereof no more than my self: I told them they were found in a Book which taught the Philosophers-Stone.

VIII. But the greatest part of them, made a mock both of me, and that most excellent Secret, except one whose Name was *Anselme*, a practiser of Physick, and a deep Student in this Art.

IX. He much desired to see my Book, which he valued more than any thing else in the World, but I always refused him; only made him a large de-

monstration of the method.

X. He told me, that first Figure represented which devours all that and that according to the number of the six white Leaves, there was required the space of six years to perfect the Stone; and said he, we must break the Glass, and see more.

XI. I told him this was not painted, but only shew and teach the *materia*, or *first Agent*, which was written in the Book. He answered me, that it was digested for six years, as it were a *second Agent*; that certainly the first Agent was there painted, which was the *White and clear water*.

XII. This without doubt was *Argent Vive*, which could not fix, i. e. cut off the feet, or take away his ability, save by that long digestion in the pure blood of young Infants.

III. For in that, this *Vive* being joyned *Sol* and *Luna*, was first ed with them, into a t, like that there paint- and afterwards by cor- sion into *Serpents*, which ents being perfectly dry- nd degeested, were made e powder of *Gold*, which e *Stone*.

IV. This strange or- reign Discourse to the ter, was the cause of my g, and that made me der for the space of one twenty years in a per- Meander, from the Ve- ; in which space of time ent through a thousand orinths or ProcesSES, but n vain; yet never with Blood of Infants, for : I accounted Wicked Villanous.

V. For I found in my book, that the Philosophers ed *Blood* the Mineral it, which is in the Me- , chiefly in *Sol*, *Luna*, *Mercury*, to which sense, lways in my own judg- nt assented; yet these In-

terpretations for the most part, were not more subtil than true.

XVI. Not finding there- fore in my operation or course of my processes the signs, at the time written in my book, I was ever to begin again.

XVII. In the end having lost all hope of ever understanding those *Symbols* or *Figures*, I made a Vow to God, to demand their interpretation of some *Jewish* Priest, belonging to some Synagogue in *Spain*.

XVIII. Whereupon with the consent of my Wife *Perrenelle*, carrying with me the Extract or Copy of the *Figures* or *Pictures*, I took up a Pilgrims Habit and Staff, in the same manner as you see me figured without the said Arch, in the said Church yard, in which I put these Hieroglyphick Figures.

XIX. Whereon also I have set on the Wall, on both hands, the Process,

representing in order all the colours of the Stone, as they arise in the operation, and go away again.

XX. This is, as it were, the very beginning of King Hercules his Book, entitled *Iris*, or the *Rain bow*, which treats of the colours of the Stone, in these words, *Operis processio multum naturæ placet*; in English, *The Process of the work is very pleasing unto Nature*.

XXI. And these words I also put there expressly, for the sakes of Great Scholars and Learned Men, who may understand to what they allude.

XXII. In this same manner, I say, I put my self upon my Journey to Spain, and so much I did, that I in short time arrived at Montjoy, and a while after at S. James, where with much devotion I accomplished my Vow.

XXIII. This done in Leon, at my return, I met with a Merchant of Boloign,

who brought me acquainted with a Physician M. Canches, a few by Nation, but now a Christian dwelling at Leon aforesaid

XXIV. I shewed him Extract or Copy of my figures, by which he was (it were) ravished with astonishment and joy, and desired immedately, if I could tell him any new of the Book from whence they were drawn.

XXV. I answered him in Latin (in which Language he asked me Question) that I doubted not of obtaining the sum of the Book, if I could meet with any one who could unfold the Enigma's.

XXVI. Hearing this, being transported with great earnestness and joy; he began to decipher unto me the beginning: To be short, he was much pleased, that he was in hopes, to hear tidings of the Book; and I as much pleased to hear him speak and interpret it.

XXVII.

XXVII. (And doubtless had heard much talk of Book, but it was (as he said) of a thing which believed to be utterly :) Upon this we resol- for our Voyage, and in *Leon*, we passed to *O-
lo*, and from thence to *San*, where we took ship- g, and went to Sea, in er to going into *France*.

XXVIII. Our Voyage s prosperous and happy ; I being arrived in the ngdom of *France*, he most ly interpreted unto me greatest part of my *Fies*, in which, even to the nts and pricks, he could cypher Great Mysteries ich were admirable to .

XXIX. Having attained *leans*, this Learned Man sick, even to death, be- ; afflicted with extream mitings, which still con ued with him, as being t caused by his Sea sick- ss : Notwithstanding uch, he was in continual r, lest I should leave or

forsake him, which was a great trouble to him.

XXX. And although I was continually by his side, yet he would be almost al ways calling for me ; at the end of the seventh day of his sickness he died, which was no small grief to me ; and I buried him (as well as my present condition would permit me) in a Church at *Orleans*.

XXXI. He that would see the manner of my Arri val, and the joy of *Perenelle*, let him look upon us two, in the City of *Paris* upon the Door of the Chappel of *James* of the *Bouchery*, close by the one side of my house, where we are both painted, kneeling, and giving thanks to God.

XXXII. For through the Grace of God it was that I attained the perfect know ledge of all that I desired. Well ! I had now the *Pri-
ma materia*, the *first prin-
ciples*, yet not their *first pre-
paration*, which is a thing most difficult, above all

other things in the World.

XXXIII. But in the end I had that also, after a long aberration, and wandring in a labyrinth of Errors, for the space of three years, or thereabouts, during which time, I did nothing but study and search, and labour, so as you see me depicted without this Arch, where I have placed my Proces.

XXXIV. Praying also continually to God, and reading attentively in my Book, pondering the words of the Philosophers, and

then trying and proving the various Operations, which I thought to my self, they might mean by their wor.

XXXV. At length I found that which I desired, which I also soon knew by the scent and odor thereof. Having this I easily accomplished the Magistery.

XXXVI. For knowing the preparations of the principal Agents, and then litteray following the Directions in my Book, I could not thereby miss the Work, if I would only

C H A P. XXVI.

Of the Projection which he and his Wife made upon Mercury, and the Hospitals, Chapels, and Churches, which they built, with other Deeds of Charity which they did.

I. **H**aving attained this, I come now to projection; and the first time I made projection was upon Mercury, a pound and

half whereof, or thereabouts, I turned into pure Silver, better than that of the Mine, as I proved by assaying of it myself, al-

causing others to assay
it or me many times.

I. This was done in the
Year of Our Lord 1382.
January 17. about Noon, be-
Monday, in my own
use, Perrenelle only being
present.

II. Again, following ex-
actly the directions in my
book, literally, and word
for word, I made projection
of the Red stone, on the like
quantity of Mercury, Perre-
nelle only being present, and
the same house; which
done in the same Year
Our Lord, viz. 1382.
Jul 25. at five in the Af-
noon.

V. This Mercury I truly
transmuted into almost as
much Gold, much better
eed than common Gold,
re soft also, and more
able.

V. I speak it in all Truth,
ave made it three times
h the help of Perrenelle,
o understood it as well
ny self, because she assi-
d me in my Operations:

And without doubt, if she
would have indeed done it
alone, she would have
brought the work to the
same, or full as great perfe-
ction as I had done.

VI. I had truly enough
when I had once done it;
but I found exceeding great
pleasure and delight in see-
ing and contemplating the
*Admirable Works of Nature
within the Vessels.*

VII. And to shew to you
that I had then done it three
times, I caused to be depi-
cted under the same Arch,
three Fornaces, like to those
which serve for the opera-
tions of this work.

VIII. I was much con-
cern'd for a long time, lest
that Perrenelle (by reason of
extream joy) shouild not
hide her felicity, which I
measured by my own, and
lest she should let fall some
words among her Rela-
tions, concerning the great
Treasure which we posse-
sed.

IX. For an extremity of Joy takes away the Understanding, as well as an extremity of Grief and Sorrow: but the goodness of the most great God, had not only given and fill'd me with this Blessing, to give me a Sober and Chaste Wife, but she was also a Wise and Prudent Woman, not only capable of Reason, but also to do what was reasonable, and was more discreet and secret than ordinarily other Women are.

X. Above all she was exceedingly Religious and devout: And therefore seeing her self without hope of Children, and now well stricken in years, she made it her business as I did, to think of God, and to give our selves to the Works of Charity and Mercy.

XI. Before the time wherein I wrote this Discourse, which was at the latter end of the Year of Our Lord 1412. (after the Death of my Faithful Companion, whose loss I can-

not but lament all the of my life:) She and I had already founded, and endowed with Revenues, Hospitals, 3 Chappels, 17 Churches, in the City of Paris, all which we have new built from the Ground, and enriched with Great Gifts and Revenues, & many Reparations in the Church-yards.

XII. We also have done at *Boloyne* about as much as we have done at *Paris*: to speak of the Charitable Acts which we both did for the particular poor people, principally to poor Widows and Orphans:

XIII. Whose Name should I divulge, with the largeness of the Charity and the way and manner of doing it, as my reward would then be only in the World, so neither could be pleasing to the persons whom we did it.

XIV. Building there these Hospitals, Chapels, Churches, and Church-yards in this City, I cated

e depicted under the fourth Arch, the most and essential Marks or of this Art, yet under Types, and Hieroglypick Covertures, in intention of those things which are contained in the said Book of Abraham Jew.

V. This representation signifie two things, according to the capacity understanding of those who may view them. First, Mysterie of the Resurrection and day of Judgment, wherein Christ Jesus our Lord, (whom I pray beseech to have mercy on us) shall come to judge the World.

VI. Secondly, It might signifie to such as have learned Natural Philosophy, all principal and necessary Considerations of the Magisteries or the true and whole Process of the Grand Alkimie.

XVII. These Hieroglyphick Figures serve also as a double way, leading to the

Heavenly Life. The first demonstrating the Sacred Mysteries of our Salvation, as shall be hereafter shewed. The other demonstrating to the Wise, and Men of Understanding, the direct and perfect way of Operation, and lineary work of the Philosophers Stone.

XVIII. Which being perfected by any one, takes away from him the root of all sin and evil, which is Covetousness, changing his evil into good, and making him Liberal, Courteous, Religious, Devout, and fearing God, how wicked soever he was before.

XIX. For from thence forward, he is continually ravished with the goodness of God, and with his Grace and Mercy, which he has obtained from the fountain of Eternal Goodness; with the profoundness of his Divine and adorable power, and with the Consideration of his Admirable Works.

XX. These are the Reasons which moved me to set these Figures and Representations in this manner, and in this place; *viz.* to the end, that if any Man obtain this inestimable Good, or becomes Master of this *Rich* and *Golden Fleece*,

XXI. He may consider with himself (as I did) not to hide this Tallent which God has bestowed upon him in the Earth, buying Houses, Lands, and Possessions, which are the Vanity and Follies of this World:

XXII. But rather, to pursue his Work, and to bestow the product with all Love and Charity, among the Poor and Needy; remembering that he learned this Secret among them that possessed nothing, to wit, among the Bones of the Dead, in which number he himself shall shortly be found.

XXIII. And that after

this Life he must render Account before a moste and mighty Judge, he will judge every one according to his Works, to whom he must render account for every vain idle word.

XXIV. Having therefore well weighed my words, and well understood to Ver my Figures, having also the knowledge of the *primaria et hinc teria*, or *first Agents*, per thou the Work to the confection of this Magister *Hermes*, for the Glory of God, and the good of uncessitous and Distressed man kind;

XXV. But more especially to those who are of the household of Faith, to scame as are truly poor and people, Aged persons Widdows, Orphans forlorn, the despised, forsaken, whom the world is not worthy of, dispersing bounteously of this your hidden Treasure, with open and Liberal, but Secret hand.

C H A P. XXVII.

Theological Interpretations given to these hieroglyphicks, according to the Mind of Flammel the Author.

Ver against one of the Pillars of the Cornel-house, which I to the Church-yard of Innocents, I caused to painted a Man all black, looks directly on these hieroglyphicks, who pronces, I see a Wonder at ch I am much amazed : three Plates of Iron Copper, on the East, st, and South, of the a-named Arch where se Hieroglyphicks are, he midst of the Churchd, representing the holy sion and Resurrection the Son of God.

I. Whose Interpretation a Theological sense is, t this Black Man pro- cums it a wonder as well see the admirable Works

of God, in the Transmutation of Metals, figured in those Hieroglyphicks, which he so attentively beholds, as to see the Reiuurrection of the Dead to the fearful and terrible Day of Judgment.

III. But the Earthen Vessel on the right hand of these Figures, within the which there is a Pen case and Ink-horn (or rather a Vessel of Philosophy, if you take away the Strings, and joyn the Pen-case near to the Ink-horn) and the other two like it, on the two sides of the Figures of Peter and Paul, in the one of which is put N. for Nicholas, and in the other F. for Flammel, have no Theological sense, but only that as they are 3. in number, so that I have done or

or performed the Magistry or Elixir three several times.

IV. So also these words *NICHOLAS FLAMMEL* and *PERRE NELLE HIS WIFE*, signify nothing more than that I and my Wife, have given that Arch.

V. As to the third, fourth, and fifth Figures, by the sides whereof is written, *How the Innocents were slain by the Commandment of Herod*. Their Theological sense is well enough known by the very words only themselves.

VI. The two Dragons depicted together, the one within the other, black and blue in colour, and a Sable Field, whereof the one has Gilded Wings, the other has none at all, signify *Sin* which is tied to our nature; the one having its original Birth from the other: of these *Sins*, some may be chased away, for they fly, having Wings: The other which has no Wings, and

signifies the *Sin against the Holy Ghost*, can never be done away.

VII. The Gold on his Wings shews that the greatest of our Sins, arise from the Ungodly hunger after Gold, to wit, Covetousness. The black and blue colours shew forth the Wicked fires which ascend unto the bottomless and dark Hell.

VIII. These two Dragons morally also represent The Legions of Evil Spirits which move always about us, and will accuse us before the Just Judge, at the dreadful Day of Judgment, whose business is to tempt and destroy us.

IX. The Man and Woman next them, of an Orange colour, in a field Azure and blue, shew that Mankind ought not to have their hope in this life: for the Orange colour, signifies hopelessness and despair: The Azure and blue on which they are depicted, demonstrate Heaven, al

Thoughts

ights of Heavenly

X And the Motto's co-
from them, (viz.
omo veniet ad Judicium
Man must come to the
ment of God. 2. Vere
ies terribilis erat ; That
will be terrible indeed ;)
to put us in mind of
things, to the end,
keeping our selves from
Dragons, which are Sins,
may shew mercy unto

I. Next after these
gs are depainted in a
d Green, two Men and
Woman rising again, of
which, one comes out
a Sepulchre, the other
of the Earth, all three
in exceeding white and
e colour, lifting up their
nds and Eyes towards
aven.

XII. Over the heads of
se are two Angels sound-
with Musical Instru-
nts, as if they had called
these Dead to the Day of
Jgment. Over these two
ngels is the Figure of Our

Lord Jesus Christ, holding
the *World* in his hand, upon
whose Head an Angel pla-
ceth a Crown, assisted by
two other Angels, which
say, *O pater Omnipotens : O*
Iesu bone.

XIII. On the right side
of this Figure is *Paul* the
Apostle, cloathed with
White and Yellow, with a
Sword ; at whose Feet is a
Man kneeling, cloathed
with a Gown of an Orange
colour, with folds of black
and white, which represents
my self to the life, from
which proceeds this Motto,
Dele mala quæ feci ; blot out
the Evils which I have done.

XIV. On the other side,
on the left hand is *Peter* the
Apostle with his Key, clo-
thed in Reddish Yellow,
holding his hand upon a
Woman kneeling, clothed
in a Gown of Orange col-
our also, which represents
Perrenelle to the life, from
whom proceeds this Motto,
Christe precor esto pius ; Christ
I beseech thee be merciful.

XV. Behind each of these there is an Angel kneeling, the one of which saying, *O Rex Sempiterne, O Eternal King:* The other saying, *Salve Domine Angelorum, Hail thou Lord of Angels.* These things represent to the Vulgar (who know nothing of our matter) the Resurrection, and future Judgment so clearly, that nothing more need be said about them.

XVI. Next after the three that are rising again, are two Angels more of an Orange colour, in a blue field saying, *Surgite mortui, Venite ad judicium Domini mei; Arise you Dead, and come to*

the Judgment of Our Lord. This is Theologically interpreted also of the Resurrection.

XVII. Then follow last Figures, a Man of Vermilion red in a blue Field, holding a Foot of a Winged Lyon a Vermillion red also opening his Throat, whereby he were to devour the naked Man, in a Lethal Sin and Wickedness, without Repentance, in that terrible day shall be delivered into the power of the Devil, signified by Red roaring Lyon, who will devour and swallow him up.

C H A P. XXVIII.

The Philosophical Interpretation, according to the Mind of Hermes.

I. **I** Pray God with all my Heart, that he who purposes to search into these Arcana of the Hi-

opers, having consider'de Idea's in his mind) th Resurrection and life to e, may first make his vantage and Gain of

II And then, having far-
lvice, that he search
the depth of my Fi-
Colours, and Motto's,
chiefly of the Motto's,
as to the matter of
they speak not Vul-

Then let him de-
why Paul the Apo-
on the right hand,
it is accustomed to
Peter the Apostle, and
on the other side in the
of Paul ?

I. Why the Figure of
is clothed in colours
and Yellow, and that
ter in Yellow and Red?
also the Man and Wo-
kneeling by their Feet,
praying to God as at
Day of Judgment are
ed in divers colours,
not naked or nothing
bones, and why in this
De of Judgment this Man

and Woman are painted as
at the Feet of the Saints,
whereas their place ought
rather to have been below
on Earth, and not in Hea-
ven ?

V. Why also the two
Angels in Orange colour,
which say, *Surgite mortui,*
venite ad judicium Domini
mei, are clad in this co-
lour, and out of their place,
for that they ought to be on
high in Heaven, with the
other two playing on In-
struments? And why they
are painted in a Field Vio-
let and Blue?

VI. But chiefly why their
Motto which speaks to the
Dead, ends in the open
Throat of the Red Winged
or Flying Lyon?

VII. After these Inqui-
ries, and many others which
may justly be made, you
ought to open the Eyes of
your Mind, and conclude,
that these things are not
thus done and ordered,
without some just and true
cause; and that under
them, as under a Veil some
great

great Secrets are hidden, which you ought to pray God to discover to you.

VIII. Then you ought farther to believe that these Figures and Explications, are not made for them who have never read the Books of the Philosophers, and who not knowing the Metallick Principles, or first matter of Metals, cannot be called Children of the Wise Men.

IX. And that if you think to understand perfectly these Figures, and yet shall be ignorant of the *Prima materia*, or *first Agents*, you will undoubtedly deceive your self, and never come to the knowledge of the thing.

X. Therefore blame me not, if you do not easily understand me; but rather blame your self, that you have not rather sought out the *first Agent*, which is the Key opening the Gate into this Learning; or initiated your self into the sacred and secret Interpretations of

the Idea's of the *Prima materia*.

XI. Without which is impossible to comprehend or understand, the Conceptions of the old Philosophers, which have skreened from view, as within a Language and not written, but Language for their own Disciples to read.

XII. Which Principles and *first Agents* of the matter, they have never really declared in any of Books, but rather left to be revealed to them by the Almighty, who opened the Secret to whom he pleased, or else by the living Mouth of some Adept or Master of this Science, who delivered it by Cabalistical Tradition, which thing naturally falls out.

XIII. Now then, my Son (and let me so call thee) not only for that I am coming into a very great Age, but also for that thou maist be a Child of this knowledge, hearken seriously to me.

pod attention to the word of my Mouth, but looked not, if thou beest ignorant of the said *Prima materia*, or first Agents; which were God to unfold unto me, or his own Honour and Glory.

XV. The Vessel of (represented in the figure) is called by the Philosophers their Triple Vessel; for which in it, there is a Flore, and upon it a Dish or Pan, (made of Earth or Clay) full of luke-warm Ashes, within the which is set the Philosophick Egg, which is a Vial, containing the *Prima materia*, or first Agents of the

XVI. That is, the Scum of the Red Sea, and the Fat Mercurial Wind, which is seated in the form of a Jar and Inkhorn.

XVII. Now this Vessel of (or rather Philosophick Fornace) is open above to put in the Dish or Pan, and the Philosophick Egg or Vial; under which

is by the open Gate, [or mouth of the Fornace] is put in the Philosophers Fire, so here you have the three-fold Vessel, which is three Vessels, viz. 1. The Fornace. 2. The Sand Vessel. 3. The Philosophick Egg.

XVII. These the obscure Philosophers have called an *Athanor*, a *Sieve*, *Horse-dung*, *Balneum Mariæ*, a *Fornace*, a *Spheare*, the *Green Lyon*, a *Prison*, a *Grave*, an *Urinal*, a *Phial* and a *Bolthead*.

XVIII. And I my self in my Summary of Philosophy, (which I wrote about four Years and two Months last past) called it the *House and Habitation of the Chicken*: and the Ashes, *Chaff*: But the Common Name is an *Oven* or *Fornace*, which I had never known if *ABRAHAM the Jew* had not painted it, together with the fire proportionable, wherein consists a great part of the Secret.

XIX. For it is as the Belly or Womb containing the true natural heat or fire,

to

to animate or give life to our Chicken, or young King: if this fire be not made Fornace like (with *Calid ben Fazichus the Persian*) If it be kindled with a Sword, with *Pithagoras*; if you set on fire your Vessel, saith *Morien* whereby it feels the naked heat, the matter will fly, and the flowers be burnt, before they ascend out of the depth of the matter.

XX. And they will come out *Red*, rather than white, whereby your work will be spoiled: and yet on the contrary, if your fire be too little or small, you can never see the end, because of the *frigid nature* of the matter, whereby there will want motion sufficient to digest them together.

XXI. The heat then of your Fire in this Vessel must be (as *Hermes* and *Rosinus* say) like the heat of the Sun in Winter [but it is to be noted, that *Hermes* liv'd in *Egypt*, a hot Country, whose Winter, is as hot as our Summer in *England*.]

XXII. Or rather according to *Diomedes*, like the heat of a Hen, with which she hatches her Chickens like the slow ascension of the Sun from the Sign of *Aries* to that of *Cancer*.

XXIII. For know the Infant in the beginning is replete with cold Fire, and a white milky substance: and that too a heat is an Enemy to cold and moisture of the *Embrion*: And that the Adversaries, viz. the Elements of heat and cold will never perfectly acceder or embrace one another.

XXIV. But by little having first long together in the midst of temperate heat of a Bath (to wit a gentle *Bath*, or sand heat) the air changed by long decoction and digestion into a combustible Sulphur.

XXV. Take care therefore, that with a just equal proportion of fire you manage these processes

naughty Natures, for
that if you should fa-
one more than ano-
they who naturally
enemies, shou'd grow
ay with you through
calusie, and by their hot
ndry cholēr despise your
our, and contemn you
our no small disadvan-

XVI. You must also
them in this temperate
perpetually or conti-
y, to wit, night and
until the time that
er, to wit, the time of
moisture of the Matters,
passed away: for they
their peace, and as
ere, joyn hands in be-
warmed and heated to-
whereas should these
find themselves but
only half an hour with-
Fire, they would be-
irreconcileable for e-

XXVII. For this cause
or reason it is said in the
Book of the *Seventy Pre-
cepts*: See that their heat or
fire continue unweariedly and
without ceasing, and that all
their days may be numbered or
accomplished.

XXVIII. And Rhasis saith,
The haste that brings with it
too much Fire, is always pro-
moted by the Devil and Er-
rour. And Diomedes saith,
When the Golden Bird shall
come just to Cancer, and
that from thence it shall move
or fly towaras Libra, then you
may augment the Fire a littlē.

XXIX. And when in like
manner, the rare Bird shall
move or fly from Libra to-
wards Capricorn, which is
the desired Autumn, then is
the time of Harvest, wherein
you shall reap, the ripe and
most desireable fruits of your
Labour.

C H A P. XXIX.

*Of the two Dragons of a yellowish blue,
black colour, like the Field.*

I. View well these Dragons, for they are the true Principles, or beginning of this, which the Philosophers and Wise men would never clearly explicate to their own Children.

II. That which is undermost without Wings is fixed, or the *Male*: That which is uppermost, and with Wings is the *Volatile* or *Female*, black, and obscure, which strives for the mastery and dominion for many Months.

III. The first is called *Sulphur*, or heat and dryness: the other, *Mercury*, *Argent Vive*, or cold and moisture: these are *Sol* and *Luna*, of a Mercurial source, a sulphurous original, which by a continual fire are adorned with Royal Habili-

ments; which being melted, and afterwards changed into a quintessence, overcome all Metallick dies, how hard and solid ever they be.

IV. These are the Dragons and Serpents which the Ancient Egyptians feigned in a Circle, the Head devouring the Tail; thereby signifying, that they proceeded from one and the same thing, and that alone was sufficient; and in its revolving and circulation, it made it self perfect.

V. These are the Dragons which the ancient Indians feigned, did watch (without sleeping) the Golden apples of the *Hesperidian* Meadows: These are they whom Jason in his ad-

for the Golden Fleece,
cast or poured the liquor
prepared by the Inchantress

Mela.

I. Of the discourse of
them, the Books of the
Philosophers are so full, that
many of them that ever
lived, but has declared
nothing concerning the
same even from the times
of the most faithful *Hermes*,
Trismegistus, *Orpheus*, *Pythagoras*,
Artephius, *Morienus*,
and others following them,
to my self.

II. These are the two
serpents given and sent by
(viz. the metallick na-
ture) which *Hercules* (viz.
a strong and wise man)
strangle in his Cradle;
that he might overcome and kill
them, and to make them
stifie, corrupt, and gene-
rall, at the beginning of his
life.

III. These are the two
serpents twined and twisted
about the *Caduceus*
Rod of Mercury, by which
he exercises his great pow-
er, and transforms himself

into all shapes as he ple-
ases.

IX. He, saith *Haly*, who
shall kill the one, shall also
kill the other, because the
one cannot die without the
other.

X. These two are those
which *Avicen* calls the *Ar-
menian Dog*, and the *Coras-
sere Bitch*; which being put
together into the Vessel of
the Sepulchre, do cruelly
bite one another, and by their
furious rage, and mighty
poison, never cease to
contend, from the very
moment that they seize
on one another (if the cold
hinder not) till both of them
become all over bloody, in
every part.

XI. And then killing
one another, they be deco-
cted and digested in their
proper Venom or poison,
which after their death,
changes them into a living
and permanent, or fixed
water.

XII. Before which time,
they by their Corruption

and putrefaction, lose their first natural forms, to assume afterwards another new one; better, more noble and excellent.

XIII. These are the two Seeds *Masculine and Feminine*, which generate (says Rhasis, Avicen, and Abram the Jew) within the Bowels or Womb of the four Elements, and compleat all their Operations.

XIV. These are the Radical moisture of the Metals, to wit, Sulphur and Mercury, or *Argent Vive*; not the *Vulgar*, which are sold by Merchants and Druggists; but *Ours* which give us these two beautiful Bodies, we so much desire.

XV. These two Seeds (saith Democritus) are not found upon the pure and uncorrupted Earth: But as Avicen saith) they are gathered from the Dung, Ordure, and Putrefaction of Sol and Luna.

XVI. Happy are they who know how to gather

this fruit: for of it an *tidote* may be made, whi has strength and power to conquer all Infirmitie Weaknesses, and Diseases and even to contend wth Death it self, lengthen Life (by the permission of God) even to the determin'd, or appointed time and withal making him triumph over the poore and wretchednes of Life, giving him an Infini of Treasure and Riches.

XVII. These two *Principles*, or Metallick Principles, will strive each to flame the other by its heat. Then if you be not careful you will see a stinking and venomous Vapour or Fume to arise, exceeding in bason, the biting of the venomous Serpent.

XVIII. The reason I depicted these two *Spirits* in the forms of *Dragons*, of those colours, is because of their virulent or venomous smell; and the Vapour or Fumes rising up in the Glass or Philosophick glass, being also of the same colour.

loss with the Painted Serpents, *viz.* black, blue, and yeow.

XIX. The power of whch, and of the Bodies dissolved, is so venomous, th: truly in the whole Wrld, there is not a more malignant poysn ; for it is at by its own strength and sad odour, to mortifie or k every thing living.

XX. The Artist is never sensible of this ill smell, un- his Vessels break, but he ages when it begins to be, b the sight, and changing colours, proceeding from putrefaction of the mat- in Digestion.

XXI. These colours, as they signifie Corruption and trefaction, so they also sage to us Generation, by gnawing and dissolving the perfect Bodies ; which solution proceeds from ternal heat, joyned with e watery fire, and the btil poysn of our *Mercury*, hich resolves into a meer loud, *viz.* into impalpable powder, whatever resists it.

XXII. Thus, the heat working upon and against the Radical, Metallick, Viscous, or Oleaginous Moiſture of Metals, causes the ſubject matter to generate blackneſſ.

XXIII. For at the ſame time the matter is diſſolved, it grows black, and generates: for all Currupcion is Generation ; therefore blackneſſ is much to be deſired.

XXIV. This is the black Sail with which *Thesuſ's* Ship, came back with triumph from *Crete*, which was the cauſe of his Fathers Death : And ſo muſt this Father alſo die, that from the Ashes of this *Phænix*, another may ſpring or arife, which Son muſt be King.

XXV. This is certain, that if this blackneſſ be not at the beginning of your ope ration, during the days of the Stone ; let what other colour ſoever arife, you will wholly fail of the Magiſte-

ry, nor from that Chaos, will you ever produce anything.

XXVI. You cannot work well, unless you putrefie your Matter first, nor can you generate, unless you first meet with Corruption: and by consequence, without a fit Womb, warmth, heat, and nourishment, the Stone cannot take a Vegetative Life, so as to encrease and multiply.

XXVII. And truly I must tell you, that though you work upon the true matter; yet if at the begining, after you have put your *Confection, Prima materia, or first Agents*, into the Philosopher's Egg; if, I say, sometime after the fire has stirred them up, you see not the *black head of the Crow*; this *black of the blackest black*, you must begin again, for your fault is irreparable and not to be amended.

XXVIII. But especially the Orange colour, or half red, is much to be feared: For if

at the beginning you see that appearance within your Egg, without doubt you have burnt the Matter, and so will lose the verdure and life of the Stone.

XXIX. The colour which you ought to have, must entirely be perfected in blackness (like to that of the Dragons) in the space of forty days.

XXX. If therefore you have not these essential marks, retire your self a good time from your work, that you may rescue yourself from assured and certain loss.

XXXI. And note this also in particular, that its even next to nothing to attain this blackness; theres nothing more easie to come by: for from almost all things in the World, mixed with moisture, you may have a blackness by fire.

XXXII. But here you must have a blackness which comes from the perfect Metallick Bodies, and

as a long space of time, no can be destroyed in less than the space of five Months, after which immediately follows the desire whiteness: if you have then you have enough, but not all.

XXIII. The blueish and brownish colours, signify solution and putrefaction: it is not yet finished, and the colours of Our Mercury are not as yet well mingled and rotten, or putrid with the rest.

XXXIV. This blackness, and these colours, only demonstrate, that the matter or composition begins to rot or putrefie and dissolve into powder, finer and smaller than the Atoms of the Sun, the which is afterwards changed into a permanent or fixed water.

XXXV. This dissolution by the Ænigmatick Philosophers is called Death, destruction, Perdition; because that the Natures change their form; and

from hence they raised so many Allegories of Dead Men, Tombs, Sepulchres, &c.

XXXVI. Others have called it, Calcination, Denudation, Separation, Trituration, and Assiation; because the Compositum is changed and reduced, into most small Atoms and parts.

XXXVII. Others have called it Reduction into the first matter, Mollification, Extraction, Commixtion, Liquefaction, Conversion of Elements, Subtilization, Division, Humation, Impastation, and Distillation, because that the particulars of the Compositum, are melted, brought back into seed, softned, or meliorated, and Circulated within the Glass.

XXXVIII. Others have called it, Ixir, Iris, Putrefaction, Corruption, Cymmerian darkness, a Gulf, Hell, Dragons, Generation, Ingression, Submersion, Complexion, Conjunction, and Impregnation, because that the matter is black and waterish, that the Natures are perfectly

mixed, and now subsist one
by another.

XXXIX. For when the heat of the *Sun* works upon him, they are converted, first into a Powder, or into a fat and glutinous Water, which feeling the heat flies on high to the top or head with the Vapour or Fume, with the Wind and Air.

XL. From thence this water (drawn out of the matter or *Compositum*) descendeth again, and in descending, reduces and resolves, (as much as may be) the rest of the *Compositum*, continually doing so, till the whole be like a black Broth, somewhat fat.

XLI. A while after, this water begins to coagulate or thicken somewhat more, growing very black like to Pitch: Lastly, comes the Body and Earth, which the Obscure Philosopher have called *Terra fetida*.

XLII. For then by reason of the perfect or compleat putrefaction (which is as natural as any can be) this Earth stinks, and yieldeth a smell like to the Sceno Graves, filled with rotten and putrified Carrion, yet perfectly consumed.

XLIII. This Earth is called by *Hermes*, *Terra volubilis*, but its true and proper Name is *Leton* or *Lament*, which must afterwards be whitened.

XLIV. The Ancient Philosophers who were *Carrion-lifters* have decyphred it in their *Metamorphoses* under the History of the *Serpent of Mars*, which devoured the Companions of *Cautes*, who slew him by piercing him with his Lance against a hollow Oak: wherefore you ought seriously to contemplate and consider.

C H A P. XXX.

the Man and Woman cloathed in an Orange coloured Gown, in a Field Azure and Blue, with their Motto's.

I. **T**He *Man* depicted in that Figure exactly mblies *my self*, even as *Woman* does lively represent *Perrenelle*: But the representation to the life, is of no necessity as to work; to figure forth a *Male* and a *Female*, was all our design required, which answers to *our Sulphur* and *Mercury*.

II. It was the Painters aſure to put our reſemblance, upon those Figures, he did in those kneeling the feet of the Apostles *Paul* and *Peter*, according what we were in our uſeful days.

III. These here then I ſe to be painted, one a *Male*, the other a *Female*, teach thee, that in this

second Operation, thou haſt truly, but not perfectly two natures, conjoined and Married together the *Masculine* and the *Feminine*, or rather the 4 Elements.

IV. And that the four natural Enemies, the *hot* and *cold*, the *dry* and *moiſt*, begin to approach kindly one to another; and by means of the Mediators or Peace-makers, lay down by little and little the ancient Animosity or Enmity of the old *Chaos*.

V. Who these peace-makers are you muſt know: between the *hot* and the *cold* there is *moiſture*, who is of the Kindred, and allied to them both; to the *hot* by its *heat*, and to the *cold* by its *moiſture*.

VI. And to begin this Conciliation, you must (as in the precedent operation) first convert all the Bodies, or the whole *Compositum* into water, by Dissolution.

VII. And afterwards you must coagulate this water, which will be turned into black Earth, black even of the most black, whereby this Peace and Union will be wholly and most happily accomplished.

VIII. For the Earth which is cold and dry, finding it self akin, and allyed to the dry and moist which are Enemies, will wholly conciliate and unite them.

IX. Thus have you a perfect mixture of all the four Elements, having first turned them into Water, and afterwards into Earth: I will hereafter teach you other Conversions into *Air*, when it shall be made all *White*, and into *Fire*, when it shall be converted into a most perfect *Purple*.

X. Thus have you to Natures Conjoyned or M^rried together, whereby one conceives by the o^{ther}, and by this Conception the *Female* is Converted into the body of the *Male*; and the *Male* into the body of the *Female*.

XI. That is to say, they are made one only body, which is the *Androgyne*, *Hermophrodite* of the Antients, which they have call'd, *The Crow's Head*, *Nature Converted*.

XII. In this manner therefore I depict this, because you have to Natures reconciled, which (if they be order'd and managed wisely) will form the *Embrion* in the Womb of your Vessel, and afterwards bring forth a beautiful birth, which will prove, a most Powerful and Invincible King, invincible; and also be a most admirable quintessence.

XIII. Thus have you the principal, and most necessary Reason, or Cause of

Representation. The Cause (which is also to be noted) from the necessity of having *two bodies* for that in this Operation you must divide that which has been coagulated, leave an after nourishment of the Milk of Life to the Infant when it is born, which is endued (by the God) with a Vegetable Soul.

IV. This is a rare and admirable secret, which for want of a right understanding has made Fools of all who have erred in seeking after it; but has made a wise, who has viewed it with the Eye of his mind.

V. This Coagulated body you must divide into two parts, the one of which shall serve for *Azoth*, which is to wash and cleanse the other, which is called *Men*, which must be whited.

XVI. He which is washed is the Serpent *Python*, who takes his beginning, or

Original from the Corruption of the Earth, gathered together by the Waters of the Deluge, when the whole Compositum was water.

XVII. This Serpent must be slain or kill'd, and overcome by the Arrows of *Apollo*, by the yellow *Sol*, that is to say by our fire, which is equal to that of the *Sun*.

XVIII. He who washeth, or rather the Washings, which must be continued with the other half, are the Teeth of that Serpent, which the Wise *Theseus* will sow in the Earth, from whence shall spring up Armed Men, who in the end shall discomfit themselves, suffering themselves by opposition to resolve into the same nature of the Earth, and the Artist to obtain his deserved Conquests.

XIX. It is of this very thing that the Philosophers have so often written, and so often repeated: *It Dissolves it self, it Congeals it self, it makes it self Black, it makes it self White, it kills it self.*

self, and makes it self alive again.

XX. I caused their Field to be painted *Azure* and *Blue*, to shew that we do now but begin to get out from the most black darkness: For that the *Azure* and *Blue* is one of the first Colours, that the dark Woman lets us see; to wit, moisture giving place a little to heat and drynes.

XXI. The *Man* and *Woman* are almost all *Orange* coloured, to shew that our *Bodies* (or our *Body*, which the Philosophers here call *Rebis*) are not yet decocted enough; and that the moisture from whence the *black Blue*, and *Azure* comes, is but half vanquished by the dryness.

XXII. For when the dryness has got the Dominion, all will be white: and when it fights with, or is equal to the moisture, all will be in part according to these present colours.

XXIII. The Philosophers

have also called the *positum* in this Opera of *Nummus*, *Ethelia*, *An Boritis*, *Corsusle*, *Car Albar aeris*, *Dueneck*, *derick*, *Kukul Thabricis*, *mech*, *Ixir*, &c. which he have commanded to be white.

XXIV. The *Woman* Motto is as it were in a wind Circle round about her body, to shew that *Rebis* become white in that manner, beginning first at the Extremities round about the white Circle.

XXV. In *Schola Phlorum* it is said, That the Sign of the first perfect whiteness is the manifestation of a little Circle of hair, when passing over the Head, will appear on the sides of the Vessel, round about the man in a kind of a Citrine or yellowish Colour.

XXVI. The Motto belonging to the Male is, *Immo veniet ad judicium* *Hi*. That belonging to the female is, *Verè illa dies terribilis erit*. These are not

ces of Holy Scripture, only words which speak according to the Theological sense of the Judgment to come.

XXVII. I have put them here, not only for the Theological sense, concerning Resurrection, which may serve them which only behold the outward Figures, but know nothing of Scientifick Mystery.

XXVIII. But also for them, who gathering together the *Aenigmas* and *Puzzles* of the Science, and winging them with *Lynceus's* Eyes, are able to pierce in the mysterious sense, through the visible Objects.

XXIX. Thus then, *Man will come to the Judgment of God*; it signifies, that to bring the *Compositum* or latter to the colour of perfection, it must be judged, that is, cleansed from all its

blackness and Filth, be spiritualized, and whitened.

XXX. Again, *Surely that day will be terrible*: Such indeed is the day of cleansing and purifying: Horrour holds the body in Prison for the space of fourscore days, in the darkness of the waters, in the extream heat of the Sun, and in the Troubles of the Sea.

XXXI. All which things ought first to pass over, before our King can become white, arising from Death to Life, to Conquer and overcome all his Enemies.

XXXII. To make you understand something better this *Albification* or *Whitening*, which is harder and more difficult than all the rest, (for till that time you may err at every step, but afterwards you cannot, except you break your Vessels.) I give you the following Explication.

C H A P. XXXI.

Of the Figure like Paul the Apostle, cloath'd
with a White and Yellow Robe, bord'ed
with Gold, holding a naked Sword,
a Man kneeling by his Feet, clad in a Robe
of Orange Colour, Black and White,
his Motto.

I. View well this Man cloathed in a Robe, intirely of a Yellowish White, and see him as it were turning his Body, so, as if he would take the naked Sword, either to cut off the Head, or do some other thing to the Man kneeling by his feet, clothed in a Robe of Orange colour, White and Black, who crys out, *Dele mala quæ feci, Blot out all the evil which I have done.*

II. As if he should say, *Tolle nigredinem, Take away from me my blackness;* which is a term of Art: For Evil

signifies in the All Blackness, as you may read in *Turba Philosophorum* he Decoet it until it com Blackness, which was thought evil.

III. But would you know what is meant by this when taking the Sword into thy hand? Truly it signifies that you must cut off the Head of the Crow, to the Man clothed in the two Colours kneeling.

IV. I have taken the Portraiture and Figures of *Hermes Trismegistus* Book of the secret Art, w

saith, Take away the Head of this Black Man, cut the Head of the Crow; all which signifies no more than these few words, Whi-
er Black.

Lambpring, that Noble man, hath also used it in Commentary of his Hylphicks, where he saith
in Wood there is a Beast
ever covered with Black,
y one cut off his Head, he
loose his blackness, and
n a most white Colour.

I. Will you understand, (sooth he) what that is? blackness is called the Head of the Crow, the which taken away, at that incomes the white colour; b is as much as to say, when the Cloud appears intore, this Body is said to without an head. These his words.

II. In the same sense, Wise Men have also said other places, Take the V- called Derexa, and cut off Head, &c. That is to say, away from him all his blackness.

VIII. They have also used this Periphrasis: When they would express the multiplication of the stone, they have feigned the Serpent *Hydra*, for that it is fabbled, that if one Head be cut off, there will spring up ten in the place thereof.

IX. For the stone multiplies or encreases it self, ten fold every time, that they cut off this Head of the Crow; that they make it black, and afterwards white; that is to say, that they dissolve it anew, and afterwards make it white again; viz. They dissolve it anew, and afterwards coagulate it again.

X. Observe also how the naked Sword is wreathed about with a black Girdle, yet that the ends thereof are naked and bare, and not wreathed at all.

XI. This naked shining Sword is the stone for the White, or the White-stone, so often by the Philosophers described under this Form.

XII. To come then to this perfect and sparkling whiteness, you must know what the wreath of this black Girdle signifies, and follow that which they teach you, which is the quantity of the Imbibitions.

XIII. The two ends which are not wreathed about at all, represent the begining, and the ending; for the begining it shews you, that you must Imbibe it at the first time gently and sparingly, giving it then a little Milk, as to a Child new born, to the intent that *Ixir* (as Authors speak) be not drowned.

XIV. The like must we do at the end, when we see that our *King* is full, and will have no more.

XV. The middle of these Operations is explicated by the fire, whose wreaths of the said black Girdle, at what time (because our *Salamander* lives of the fire, and in the midst of the fire,

and indeed is a fire, an *Argent-Vive*, or *Quick-silver*, which runs in the middest of the fire fearing nothing, you must feed him abundantly, so as that the *Vivifying Milk* may encompass the matter round about.

XVI. The wreaths I painted black, because theyifie the *Imbibitions*, and consequence, the *blackness*: For the fire without moisture (as I have often told you) causeth blackness.

XVII. And as these Leaves or Rounds, tell you that you must do it sometimes wholly, so likewise they let you know, that you must do this in five well Months; a Month to every *Imbition*.

XVIII. And now you may see the reason of *Haly Abenragel* said, That coction of the Compositur Matter is done in three months and fifty days.

XIX. It is true, that you count these little Imbibitions at the beginning

the end, there are seven; whereupon one of the most cure has said, *Our Head he Crow is Leprous, and what would cleanse it must make it go down seven times the River of Regeneration, of Jordan, as the Prophet manded Leprous Naaman, Syrian.*

X. Hereby comprehending, the beginning, which consists but of few parts; the middle, and the end, which is also very little: And therefore by Hieroglyphick, I tell you, that you must whiten your body, which by kneeling, begs that thing at your hands.

XI. For nature always tends to perfection, and this be accomplished by the help of the Virgins Milk, the decoction and division of the *Compositum*, which you shall make with Milk; which being dryed upon your body, will turn it into the same white colour, or yellowish White, which he who takes the said is cloathed withall; in which Colour you

must make your Corselet to come.

XXII. The Vestments of the Figure of *Paul* the Apostle are bordred largely with a Golden and red Citrine colour.

XXIII. Give praise now, my Son, if thou ever seest this; for then by the good Hand of Heaven, thou hast obtained a Treasure; which you must then imbibe, and tinge it by decoction and digestion, so long till the little Infant becomes hardy and strong to encounter against both the water and the fire.

XXIV. In accomplishing of this, you must do that which *Demagoras, Senior, and Haly* have called, the putting of the Mother into the Infants Belly, which Infant the Mother had lately brought forth.

XXV. Now they call the Mother, the *Mercury of the Philosophers*, wherewith they make their *Imbibitions* and *Fermentations*: And the

Infant they call the *Body*, the which the said *Mercury* is gone forth to tinge or colour.

XXVI. I have therefore given you these two *Hieroglyphicks* to signify the *Alification*; for now it is that you have need of great help, and here it is, that all the World is deceived.

XXVII. This Operation is indeed a *Labyrinth*; for here is presented a thousand ways at the same Instant, besides that which you ought to go, and pursue, to the end of the Work, which is directly contrary to the beginning; to wit, in *coagulating* what before you *dissolved*; and in making that *Earth*, which before was *Water*.

XXVIII. When you have made it *White*, then you have overcome the *Enchanted Bulls*, which cast Fire and Smoak out of their Nostrihs.

XXIX. *Hercules* now has cleansed the *Stable* full of

Ordure, rottenness and blacknes: *Jason* has pour'd the digested Broth or Liquor upon the *Dragons* of *Colchos*: and you have now in your power the *Horn* of *Amalthea*, which, tho' it be white, may replenish you through the whole course of Life with Riches, Honour, and Glory.

XXX. But to obtain this you must bestir yourself and pursue the Work of *Hercules*, with invincible resolution: for this *Achelous*, this moist River, is endowed with a most mighty force, and often transfigures itself from one shape to another; and now, in a manner, he has done all, for that which remains, is performed without any difficulty.

XXXI. These transformations, transfigurations, changes, are particularly described in the Book of the *Seven Egyptian Seals*; where it is said, *That the Stone, before it will wholly forsake the blackness, and become white, to the appearance of the shining*

ng or polished Marble, and of naked flaming Sword, will put n all the colours that thou can possibly imagine.

XXII. And that it will melt it self, and as often late it self again ; and in idst of those divers and vary Operations (which it rms by virtue of the Vege- Soul which is within it. : and the same time it will Citrine, Green, Red (but f the true Red) and be- Yellow, Blue, and O- colour ; even till, that wholly overcome by dri- all these various colours Vanish, and end in this ad- Citrine whiteness.

XXIII. Which last co- is that of Paul's Gar- ;, and will in a short become like the colour e naked Sword : after- ls by means of a more g and long digestion, rds the end of the

work, it will be changed into a Red Citrine colour, and at last, into the perfect Red of the Vermilion , where it will repose or fix it self for ever.

XXXIV. Of this also be advised, that the Milk of Luna is not like the Virgin Milk of Sol ; and that the Imbibitions of Whiteness re- quire a more White Milk, than those of the Golden Redness.

XXXV. In this very matter I was in danger of mis- sing my way, and so I had done indeed, had it not been for the Book of A B R A H A M the Jew : And therefore for this rea- son, I have made to be de- picted for you, the Figure which takes hold of the na- ked Sword, in the proper and right colour, for it is the Emblem of that which whitens.

C H A P. XXXII.

Of the Green Field with the three Residents, two Men and one Woman, altogether in White: Two Angels beneath, over the Angels the Figure of our Land Saviour, coming to Judge the World cloathed with a Robe, perfectly Citr White.

I. I Have depicted the Field Green, because that in this decoction the Compositum becomes Green, and keeps this colour longer than any other after the Black.

II. This Greenness demonstrates particularly, that our Stone has a Vegetable Soul; and that by the help of art, it is made to grow into a true and pure Tree, to spring up, and bud forth abundantly; and afterwards to send forth infinite little Spigs and Branches.

III. O Noble and Excellent Green, (saith the Rosy) which produces all things without whom nothing can increase, Vegetate, nor multiply.

IV. The three Persons rising again, cloathes Sparkling White, repish the Body, Soul, and Spirit our white stone.

V. The Philosophers commonly use these of Art to hide the Stone from Unworthy Men.

V. They call the *Body* that *black Earth*, which is obscure and dark, and which we make white.

VI. They call the *Soul*, her half divided from the *body*; which by the *se* of God, and work *nature*, gives to the *body* its *Inbibitions* and *Intinations* a *Vegetable* *viz.* a Power and *life*, to bud, or spring, *raise*, multiply, and become *White*, like a naked *Sword*.

VII. They call the *Spir-
it* *Tincture* and dry-
ness, which as a *Spirit*, has
power to pierce all things.

VIII. It would be too tedious to tell you, how great in the Philosophers it is to say always, and in places, *Our Stone bath-
able to human kind, a
a Soul, and a Spirit.*

I will only inculcate you, that as a Man endued with *Body, Soul, and Spirit*, notwithstanding but

one *Man, or substance*: So likewise in this your white *Compositum*, you have but one only substance, yet containing a *Body, Soul, and Spirit*, which are inseparably united.

XI. I could very easily give you most clear Comparisons and Expositions of this *Body, Soul, and Spirit*, not fit to be divulged: but should I explicate them, I must of necessity declare things which God reserves to himself, to reveal to a select choice, of such as fear and love him, and therefore ought not to be written.

XII. I have then caused to be depicted here, three persons all in white, as if they were rising again, thereby typifying forth this *Body, Soul, and Spirit*, to shew you that *Sol, Luna, and Mercury* are raised again in this Operation, *viz.* That they are made Elements, or Inhabitants of the Air and Whitened.

XIII. For we have before, called the *blackness*, *Death*: and so continuing the Metaphor, we may call *Whiteness Life*: which comes not, but with, and by a Resurrection.

XIV. *The Body*. To explicate this more plainly, I have made to be painted, *The Body*, lifting up the Stone of its Tomb, wherein it was inclosed.

XV. *The Soul*. This because it cannot be put into the Earth, it comes not out of a Tomb, and therefore I only depicted or placed it among the Tombs seeking its Body; It is in the form of a Woman, having her Hair dishevelled, or hanging about her Ears.

XVI. *The Spirit*. This neither can be put into a Grave; and therefore I depicted it, like a Man coming out of the Earth, but not from a Tomb.

XVII. These are depicted all in *White*, thereby

signifying, that the *black* ^{is}
which is *Death*, is conquered
or vanquished and over-
come; and being *white* ^{is}
they are brought into a state
of *Life*, and made thereafter
incorruptible.

XVIII. Behold, and
up your Eyes on high,
see the King Ascended
who being raised against
the power of *Life*,
Crowned with the Glori-
ous Tincture, has over-
come *Death*, the Darkness
Moisture.

XIX. And as our Lord
and Saviour shall eternally
unite unto him all pure
clean Souls, and separate
from him all such as are
pure, unclean, and wicke-
d, as being unworthy to be
united to his Divine na-
ture:

XX. So also, our *Vi-*
Elixir will from henceforth
inseparably unite unto it-
self every pure Metalic na-
ture into its own fine, pure
and fixed Silvery nature,
but reject all that is Hete-
rogeneal, or strange and
more.

XI. Thanks be given to
G^d, who thus bountifully
bestowed his Goodness
upon us, and has given us
lets fit to consider the
osophical Mystery of
most pure and sparkling
e, more shining, and
ect than any compoun-
matter :

XII: And more Noble
it after the Immortal
of Man) than any sub-
ce, whether having life,
not having life: For it
Quintessence; most
Silver, having passed
Coupel, yea all assays:
in the words of David
Royal Prophet, It is
Silver, seven times refi-

XXIII. What the 2 Angels
playing on Instruments o-
ver the heads of them which
are raised, signify, is need-
less here to be declared:
They are Divine Spirits,
singing the Wonders of
God in this Miraculous
and Admirable Opera-
tion.

XXIV. The like may be
said of the three Angels
over the head of the Pi-
cture, representing our
Lord and Saviour Jesus
Christ; the one of which
Crowns him, and the other
two assisting, say, O Pater
Omnipotens: O Jesu bone:
Rendring unto him Immor-
tal Praise, with Eternal
Thanksgiving.

C H A P. XXXIII.

*the Field Violet and Blue, with the two An-
gels of an Orange Colour, and their Motto's.*

The Violet and Blue| that being to pass, or to be
Field shews forth, changed from the White
O o 4 Stone,

Stone, to the *Red*, you must imbibe it with a little *Virgins Milk of Sol*, that these Colours may come forth from the *Mercurial Moisture*; which you have dried upon the *Stone*.

II. In this Work of Rubifying, although you do imbibe, you shall not have much black, but *Violet*, *Blue*, and the *Colours* of the *Peacock's Tail*.

III. For this our *Stone*, is so absolute and triumphant in *dryness*, that as soon as your *Mercury* touches it, (the nature thereof rejoicing in its like nature) it is joyned unto it, and drinks or swallows it up greedily.

IV. And therefore the black that comes of *Moisture* can shew it self but a little, and that under the Colours of *Violet* and *Blue*, because that *Dryness* (as is said) does in a very short time govern absolutely.

V. I also caused to be depicted two Angels with Wings, to point out to you,

the two Substances of Matter, or Compositum; viz. The *Mercurial* and *Sphuromus* substance; and now fixed as well as the *Volatilis*, which being perfectly united together, do also together within the Vessel.

VI. For in this Operation, on the fixed Body will gently ascend up to Heaven, for being wholly spiritual, from thence, it will descend unto the Earth, even whither soever you please, laying the Spirit even where, which is always moved by the fire.

VII. Whereby at length they are made one, the self same nature; *Compositum*, or Body, being made wholly spiritual; the spiritual wholly Corporeal; so much has it brought up, or subtilized upon our *Marble* (i. e. decocted in our Fire) by the present Operations.

VIII. The Natures that are here transmuted into Angels, viz. they are made

rid spiritual; and so are ther: And yet then, to have that, you must labour, and take pains, full as much as you do now.

I. Now you must remember to begin the *Rung*, by the apposition of the *Citrine Red Mercury*; you must not pour on him, only once or twice, according as you shall see occasion.

II. For this Operation must to be done by a *dry* hand by a *dry Sublimation* and *Calcination*.

III. And now I have told a Secret, which you scarcely find, or seldom see written, so far am I in hiding what is necessary from you: and I would add, that every Man how to make Gold to his own satisfaction, that might live a life of Innocency, and lead forth his flock to their Pastures, without Usurers, or going abroad, in imitation of the Patriarchs of old.

IV. Using only as our Fathers did, to exchange one thing for another:

XIII. Therefore for fear of offending God, I must beware how I become the Instrument of such a Change; and lest it should prove of evil consequence, I must take heed how and what I write; only representing to you, where it is that we hide the *Keys*, which can open all the Doors, leading into these Secrets of Nature.

XIV. Or only to open, or cast up the Earth in that place; contenting my self, to demonstrate those things which will teach every one, to whom it shall please God to reveal this Mystery.

XV. As to know and understand what Influence the Sign *Libra* has, when it is enlightened by *Sol* and *Mercury* in the Month of October.

XVI. These Angels are painted of an *Orange Colour*,

to signifie to you, that your white *Compositum*, or stone, must be a little more decocted and digested, that the Black of the Violet and Blue must be chased away by the fire.

XVII. For this Orange Colour is compounded of the beautiful *Golden Citrine Red*, (which you have so long waited for) and of the remainders of this *Violet* and *Blue*, which you have already in part made to vanish and flie away.

XVIII. This Orange colour also shews, that the Natures are decocted and

digested, and (through the assistance of God) by little and little perfected:

XIX. As for the Motto *Surgite mortui, venite ad dicium domini mei*, I place it there chiefly for the Theological sense, rather than for any thing else.

XX. It ends in the Third of a Lyon all over shewing thereby, that Operation must not be continued, until you see true *Red Purple*, wholly the deep colour of the Poppy, and the Vermilion of the painted Lyon, reserved for Multiplication.

CHAP. XXXIV.

Of the Figure representing the Apostle Peter cloathed in a Robe of Citrine Red, holding a Key in his Right Hand, and laying his Left upon a Woman kneeling by her Feet, in an Orange Coloured Robe, with her Motto.

I. The Woman kneeling, cloathed in an Orange coloured Garment, represents Perrenelle, a

w. in her Youth : She is
deighted in this manner of
a applicant at the Feet of
a man with a Key in his
R^t Hand, stretching out
hi Left Hand upon her.

I. Would you know the
interpretation ? This is the
She, which in this Ope-
ration requesteth two things,
(the *Mercury of Sol*, which
is the Philosophers Mer-
cury shadowed out under the
ion of a Man.)

II. Which two tlings,
Multiplication, and Pro-
ction : Which at this time
is needful for her to obtain,
therefore the Man so
long his hand upon her,
signifies, the granting of her
Pition.

V. But why should I
see a Woman to be pain-
te? I could as well have
seen a *Man* as a *Woman*,
rather an *Angel* to be de-
pied; for that the whole
Nures are now Spiritual
at Corporal, Masculine
Feminine.

. But I rather chose to

depict a *Woman*, for that
she requests rather this than
any other thing, as being
the natural and proper de-
sires of a *Woman*:

VI. And also to shew
you, that she requests *Mul-*
tiplication, I caused the *Man*
to whom she seems to ad-
dress her self, to be paint-
ed, representing *Peter* with
his *Keys*, having power to
open and shut, and to bind
and loose.

VII. For that the obscure
Philosophers have never
spoken of *Multiplication*, but
under these common terms
of *Art*, *Aperi*, *Claude*, *Solve*,
Liga, viz. *Open*, *shut*, *bind*,
loose.

VIII. By opening and
loosing, they mean, the
making of the body (which
is hard and fixt) soft and
fluid, and to run like wa-
ter: And by shutting and
binding, afterwards by a
more strong decoction and
digestion, to coagulate it,
and to bring it back again
into the form of a Body.

IX. It was requisite therefore to represent in this place, a *Man* with a *Key*; to shew you that you must now *open* and *shut*, (that is to say) the budding, or spring and encreasing *Natures*.

X. For observe, so often as you shall dissolve and fix, so often will these *Natures* multiply, in Quantity, Quality, and Quickness or Virtue; which encrease is according to the proportion of one to ten.

XI. So that if the first augmentation be from 1 to 10, the second multiplication is from 10 to 100 (which is still but decuple) the third from 100 to 1000, the fourth from 1000 to 10000, the fifth from 10000 to 100000, the sixth from 100000 to 1000000, or a Million, thus continually increasing by a *decuple* proportion *ad infinitum*: The which augmentation I performed three times, thanks be to God.

XII. When your Elixir thus brought unto a kind Infinity; one grain there falling upon a vast quantity of melted Metal, will tin it, and convert it into the most perfect Metal, to w^t into most fine Silver Gold, according as it sh^t have been imbibed and ferment^d, expelling, driv^g forth, and purging out, the impure, and Heterogene matter which w^t joyned with it, in its first Generation.

XIII. For this reason therefore, I caused a Key to be depicted in the hand of a *Man*, to signify that stone desires to be opened and shut for Multiplication, and also to shew you what *Mercury* you ought to do this, and when, or at what time, I caused *Man's Garment* to be made *Citrine Red*, and the *Woman's* of an *Orange Colour*.

XIV. I must speak more of this matter, lest I transgress the *Sacred Silence Philosophical*: Only know

the Woman, who is
ou Stone, requesteth to have
Accoutrements, like
the of the Man's with the
K', which she expresseth
by her Motto, *Christe, Precor
est Pius;*

V. As if she should say,
*O ord my God, be good and
cious unto me, and suffer
not to be spoiled and undone,
Lenot him who is come thus
to spoil all with his too great
ze, or fire: And though it is
that from henceforth, I
no more fear my Enemies,
ass the most vehement fire,
ik as through most pleasant
Trick Breeze.*

VI. Yet the Vessel which
ins me, is always brittle
asie to be breken, and is
nually subject to many
n, unlookt for, and in-
accidents; for the fire
made too great, may
it in pieces, whereby, as
ely fruit, I may fall, and

*be for ever lost among the ashes
of the Dead.*

XVII. Take heed there-
fore to this your fire in this
place, and manage it with
much gentleness and pati-
ence, attend in hope upon
this most admirable quintes-
sence: And though the fire
ought to be something aug-
mented, yet it must not be
too much.

XVIII. And beseech the
Soveraign Goodnes, to
prevent the Evil Spirits
which haunt the Mines and
Treasures of the Earth,
that they destroy not thy
Work, or cast a Mist before
thine Eyes; nor stupifie thy
mind, when thou shouldest
view, consider, and perfect
the Incomprehensible Mo-
tions of this Arcanum, or
Quintessence, yet comprehen-
ded and shut up within this
Vessel.

C H A P. XXXV.

Of the dark Violet Field, in which is a Man of a Red Purple Colour, holding the Key of a Lyon, red as Vermillion, having Wings, and as it seems, would Ravish a man carry away the Man.

I. **T**HIS Field of a Violet, and dark Colour, demonstrates that the Stone has obtained by a full and perfect Digestion, the perfectly beautiful Garment, which is wholly Citrine and Red, formerly demanded of the Man, with the Key in his Hand, who was clothed therewith.

II. And that the compleat and perfect Digestion (signified by the entire Citrinity) has made her cast off her old Robe or Garment of Orange Colour.

III. The Vermillion Red Colour, of this flying Lyon, like the most pure and beau-

tiful Scarlet Colour in Granada, which is the true native Colour of the Nabar Red, expicates the full Accomplishment of your Work, according to these exact and rigorous Laws of Nature and Art.

IV. And that she is a wit, the Stone, Elixir, or Tincture) appears now to be a ravenous Lyon, devouring and swallowing up every pure metallick Nature Body, and changing it into its own true Substance, into true and most pure Gold, exceeding in fineeness the Gold of Ophir, or of the best and richest Mines.

V. And she now removes
this Man out of this Vale
of Miseries, here below,
into as it were) a Sea of
Happiness; out of the discom-
modies and Unhappineses
of its Life, into an im-
pen: Ocean of Ease and
Content; out of Poverty,
Sace and Contempt,
Kingdom, as it were,
Riches, Honour and
o:.

V. And lastly, she re-
moves far from him Infir-
mities, Diseases, and Death,
his Bones with Mar-
row and his Soul with Glad-
ness giving him Strength,
Health, and a very long
life

V. And with her Wings
gloriously lifts him up,
the dead, and stand-
aters of Egypt (which
are vulgar thoughts of
all Men) into a Para-
ise of Delights and Plea-
sures, making him despise
the world, with all the Rich-
esses and Magnificence

VIII. And causing him
Night and Day to Meditate
upon God and his
Goodness; to aspire after
the Heavenly Enjoyments;
and to drink of the Delicio-
us Springs from the Foun-
tains of Everlasting Life,
where Rivers of living Wa-
ters flow, making glad the
City of Our God.

IX. Praises be given to
God Eternally, even im-
mortal Praises, who has
been gracious to us, to give
us to see this perfectly Beau-
tiful Purple; this Papaveran
Red, this Tyrian Glory,
this sparkling and fla-
ming Colour, incapable of
Change or Alteration for
ever, this so Desirable a
Treasure.

X. A Glory, a Treasure,
a Colour, a Tincture, over
which the Zodiacal Constel-
lations, nor the Heaven it
self can have no more Do-
minion or Power.

XI. Whose Glorious and
Bright Shining Rays, not
only seem to dazzle the Eyes,
but

but even to communicate to Man a Heavenly Portion, making him (when he sees and knows it) to be astonisht, and to tremble, amazing him with the stupendious thoughts thereof.

XII. O Lord God Almighty, give us, we pray thee, thy Grace, that we

may dread and love great and holy Name, by it he taught to use so vast a Treasure well for the encrease of our Fa- the profit of our Souls, benefit of our Fellow C- tures, and to thy Glory Honour, now and for ever Amen.

CHAP. XXXVI.

Flammel's Summary of Philosophy.

I. If you would know how Metals are transmuted, you must understand from what matter they are generated, and how they are formed in the Mines; and that you may not err, you must see and observe, how those Transformations are performed in the Bowels or Veins of the Earth.

II. Minerals taken out of the Earth, may be changed, if before-hand they be Spi-

ritualized, and reduced their Sulphurous, & Argent vive nature, which are thus two Sperms, compose the Elements, the one Masculine, the other Feminine.

III. The Male Sulphur is nothing but Fire and Air, and the true Sulphur is Fire, but not the Vulgar, which contains no material Substance.

IV. The Feminine Sulphur is Argent Vive, which in

thing but Earth and Water ;
the two Spermis the ancient Sages called two Dragons; or Serpents, of which, the one is winged, the other

Sulphur not flying the Fire, is without Wings ; the winged Serpent is *Argentum Vitreum*, born up by the Wind, therefore in her certain hour, she flies from the Fire, not having fixity enough to endure it.

I. Now if these two Spermis, separated from themselves, be united again, by owerful Nature, in the propinquity of *Mercury*, which is the Metaline Fire : being thus united, it is called by the Philosophers the *flying dragon*; because the Dragon is inflamed by its Fire, while he lies by little and little, till the Air with his Fire, and poysonous Vapours.

II. The same thing doth *Mercury*; for being placed upon an exterior Fire, and in place in a Vessel ; it setteth fire its inside, which is hidden in its profundity ;

by which may be seen, how the External Fire does burn and inflame the natural *Mercury*.

VIII. And then you may see how the poysonous Vapour breaks out into the Air, with a most stinking and pernicious poyson ; which is nothing else but the head of the *Dragon*, which hastily goes out of *Babylon*.

IX. But other Philosophers have compared this *Mercury*, with a *Flying Lion*, because a *Lion* is a devourer of other Creatures, and delights himself in his voracity of every thing, except that which is able to resist his Violence and Fury.

X. So also does *Mercury*; which has in its self such a Power, Force, and Operation, to spoil and devastate a Metal of its Form, and to devour it. *Mercury* being too much influenced, devours and hides Metals in its Belly ; but which of them so ever it be, it is certain, that it consumes it not, for in their Nature, they

are perfect, and much more indurate.

XI. But *Mercury* has in it self a Substance of perfecting *Sol* and *Luna*: and all the imperfect Bodies or Metals, proceed from *Argent Vive*; therefore, the Ancients called it the *Mother of Metals*; whence it follows, that in its own Principle and Center, being formed, it has a double Metallick Substance.

XII. And first, the Substance of the Interior; then the Substance of *Sol*, which is not like the other Metals; of these two Substances, *Argent Vive* is formed, which in its Body is spiritually nourished.

XIII. As soon then as Nature has formed *Argent Vive*, of the two after-named Spirits, then it endeavours to make them Perfect and Corporeal; but when the Spirits are of Strength, and the two Sperms awakened out of their Central Principle, then they desire to assume their own Bodies.

XIV. Which being done, *Argent Vive* the Mother must die, and being thus naturally mortified, cannot (for dead things cannot) quicken it self as before.

XV. But there are some proud Philosophers, who in obscure words affirm that we ought to transmute both perfect and imperfect bodies into running *Argent Vive*; this is the Serpent subtlety, and you may be in danger of being bit by it.

XVI. It is true, that *Argent Vive*, may transmute an imperfect Body, as *Copper* or *Tin*; and may with much labour, multiply the Quantity; but there by diminishes or loses its perfection, and may more for this reason be led *Argent Vive*.

XVII. But if by *Argent Vive* may be mortified, then can no more Vivifie it; then it will be changed into another thing, as in *Cinnabar*, or *Sublimate* is done. For when it is by the

cigulated, whether sooner or later, yet then its two Edies assume not a fixed Idy; nor can they conserve it, as we may see in the Bowels of the Earth.

XVIII. Lest any one therefore should err, there are in the Veins of Lead some fixed Grains or Particles of fine *Sol* and *Luna* mixed in its substance of Nourishment.

XIX. The first coagulation of *Argent Vive* is the Mine of *Saturn*; and most find proper it is to bring him unto perfection and fixation; for the Mine of *Saturn* is not without fixed Particles of Gold, which Particles were imparted to it by Nature: So in its self it may be multiplied, and brought to perfection, and a st power or strength, as I have tryed and therefore affirm it.

XX. So long as it is not separated from its Mine, in its *Argent Vive*, but well kept, (for every Metal which is in its Mine, the

same is an *Argent Vive*) then may it multiply it self, for that it has substance from its *Mercury*, or *Argent Vive*, but it will be like some Green Immature Fruit on a Tree, which the Blossom being past, becomes an unripe Fruit, and then a larger Apple.

XXI. Now if any one plucks this unripe Fruit from the Tree, then its first forming would be frustrate, nor would it grow larger nor ripe; for Man knows not how to give Substance, Nourishment, or Maturity, so well as Internal Nature, while the Fruit yet hangs on the Tree, which feeds it with Substance and Nourishment, till the determined Maturity is accomplished.

XXII. And so long also does the Fruit draw Sap or Moisture for its augmentation and nourishment, till it comes to its perfect maturity.

XXIII. So is it with *Sol*; for it by Nature, a Grain,

or Grains are made, and it is reduced to its *Argent Vive*, then also by the same it is daily (without ceasing) sustained and supplied, and reduced into its place, *viz.* *Argent Vive*, as he is in himself; and then must you wait till he shall obtain some substance from his *Mercury* as it happens in the Fruits of Trees.

XXIV. For as the *Argent Vive*, both of perfect and imperfect Bodies is a Tree, so they can have no more nourishment otherwise than from their own *Mercury*.

XXV. If therefore, you would gather Fruit from *Argent Vive*, *viz.* pure *Sol* and *Luna*, if they be disjoyned from their *Mercury*; think not that you, (like as Nature did in the begining) may again conjoyn and multiply, and without change, augment them.

XXVI. For if Metals be separated from their Mine, then they (like the Fruit of Trees too soon gathered) never come to their perfe-

ction, as Nature and Experience makes it appear: For if an Apple or Pear be once plucked off from the Tree it would then be a great Vanity to attempt to faste it to the Tree again, expecting it to encrease and grow ripe: and experience testifies, that the more it is handled, the more it withereth.

XXVII. And so it is also with Metals: For if you should take the Vulgar *Sol* and *Luna*, endeavouring to reduce them into *Argent Vive*, you would wholly play the Fool, for there is no Artifice yet found, whereby it can be performed. Though you should use many Waters, and Cement, or other things infinitely that kind, yet would you continually err, and that would beset you, which would him that should bring unripe Fruit to their Trees.

XXVIII. Yet some Philosophers have said truly, That if *Sol* and *Luna*, be rightly *Mercury*, or *Argent Vive* be rightly conjoyned, thy

ill make all imperfect me-
ls perfect : But in this
ing most Men have erred,
ho having these three,
egetables, Animals, and
linerals, which in one
ing are conjoyned ; for
at they considered not,
at the Philosophers speak
ot of Vulgar *Sol*, *Luna*,
nd *Mercury*, which are all
ad, and receive no more
bstance or increase from
ature, but remain the
me in their own Essence,
ithout the possibility of
ring others to perfe-
tion.

XXIX. They are Fruits
lucked off from their Trees
efore their time, and are
erefore of no value or esti-
mation : Therefore seek
ie Fruit in the Tree, that
leads them streight to it,
whose Fruit is daily made
reater with increase, so
ong as the Tree bears it :
This Work is seen with joy
nd satisfaction ; and by
his means one may trans-
plant the Tree without ga-
hering the Fruit, fixing it
nto a moister, better, and
more fruitful place, which

in one day will give more
nourishment to the Fruit,
than it received otherwife
in an Hundred Years.

XXX. In this therefore
it is understood, that *Mer-
cury*, the much commended
Tree must be taken, which
has in its power indissolva-
bly *Sol* and *Luna* ; and then
transplanted into another
Soil nearer the Sun, that
thence it may gain its pro-
fitable increase, for which
thing, *Dew* does abundantly
suffice : For where it was
placed before, it was so
weakened by Cold and
Wind, that little Fruit could
be expected from it, and where
it long stood and brought forth no Fruit at
all.

XXXI. And indeed the
Philosophers have a Gar-
den, where the Sun as well
Morning as Evening re-
mains with a most sweet
Dew, without ceasing,
with which it is sprinkled
and moistened ; whose
Earth brings forth Trees and
Fruits, which are transplan-
ted thither, which also re-

ceive descent and nourish-
ment from the pleasant
Meadows.

XXXII. And this is done
daily, and there they are
both corroborated and
quickened, without ever
fading ; and this more in
one Year, than in a thou-
sand, where the cold af-
fects them:

XXXIII. Take them
therefore, and Night and
Day cherish them in a Di-
stillatory Fire ; but not with
a Fire of Wood or Coals,
but in a clear transparent
Fire, not unlike the Sun,
which is never hotter than
is requisite, but is always
alike : For a Vapour is the
Dew, and Seed of Metals,
which ought not to be al-
tered.

XXXIV. Fruits, if they
be too hot, and without
Dew or moisture, they a-
bide on the Boughs, but
without coming to perfe-
ction, only withering or
dwindling away : But if
they be fed with heat and
due moisture on their Trees,

then they prove Elegan-
t and fruitful: For heat and
moisture are the Element:
of all Earthly things, Ani-
mal, Vegetable, and Mi-
neral.

XXXV. Therefore Fire
of Wood and Coal produc-
or help not Metals ; thos
are violent Fires, which nou-
rish not as the heat of the
Sun does, that conserves al-
Corporeal things ; for tha-
it is natural which they fo-
low.

XXXVI. But a Philoso-
pher acts not what Natur
does: For Nature when
she rules, forms all Vegeta-
bles, Animals, and Mine-
rals, in their own degrees
Men, do not after the sam-
sort, by their Arts mak-
natural things: When Na-
ture has finished her wor-
about them ; then by ou-
Art they are made more
perfect.

XXXVII. In this man-
ner the ancient Sages an-
Philosophers, for our infor-
mation, wrought on *Luz*
and *Mercury* her true Mo-
ther

ter, of which they made
the Mercury of the Philosophers, which in its Operation is much stronger than
the Natural Mercury: For
this is serviceable only to
the simple, perfect, imperfect,
hot and cold Metals:
but our Mercury, the Philosopher's-Stone, is useful to
more than perfect, imperfect Bodies, or Metals.

XXXVIII. Also that the
Men may perfect and nourish them without diminution, addition, or immutation, as they were created
and formed by Nature, and
leaves them, not neglecting any thing.

XXXIX. I will not now say, that the Philosophers
enjoy the Tree, for the
better perfecting their Mercury, as some unskilful in
the nature of things, and
unlearned Chymists affirm,
who take common Sol, Luna, and Mercury, and so
unnaturally handle them,
that they evanish in smoak:
These Men endeavour to
take the Philosophers Mercury, but they never attain-

ed it, which is the first matter of the Stone, and the first Minera thereof.

XL. If you would come hither and find good, and to the Mountain of the seaven, where there is no plain, you would betake your self; from the highest, you must look downward to the sixth, which you will see afar off.

XLI. In the height of this Mountain, you will find a Royal Herb triumphing, which some have called Mineral, some Vegetable, some Saturnine: But let its Bones or Ribs be left, and let a pure clean Broth be taken from it; so will the better part of your work be done.

XLII. This is the right and subtil Mercury of the Philosophers, which you are to take, which will make first the white work, and then the red: If you have well understood me, both of them are nothing else, as they term them, but the practick, which is so easie

and so simple, that a Woman sitting by her Distaff may perfect it.

XLIII. As if in Winter she would put her Eggs under a Hen, and not wash them (because Eggs are put under a Hen without washing them) and no more labour is required about them, than that they should be every day turned, that the Chickens may be the better and sooner hatched, concerning the which enough is said.

XLIV. But that I may follow the Example, first, wash not the Mercury, but take it, and (with its like, which is fire) place it in the Ashes, which is Straw, and in one Glass which is the Nest, without any other

thing in a convenient Allen bick, which is the House from whence will forth a Chicken, which with its Blood will free thee from all Diseases, and with its Flesh will nourish thee, and with its Feathers will cloath thee, and keep thee warm from the Injuries of the cold and ambient Air.

XLV. For this cause have written this present Treatise, that you may search with the greater desire, and walk in the right way: And I have written this small Book, this Summary, that you might the better comprehend the Sayings and Writings of the Philosophers, which I believe you will much better understand for time to come.

The End of Flammel's Book.

ROGERII BACHONIS
RADIX MUNDI,

Translated out of *Latin* into *English*, and Clasured,

WILLIAM SALMON.

C H A P. XXXVII.

*the Original of Metals, and Principles of
the Mineral Work.*

THE Bodies of all Natural Things being well perfect as im-
eet from the Original me, and compounded quaternity of Elements latures, *viz.* Fire, Air, h, Water, are conjoyned by God Almighty in a eet Unity.

In these four Elements d the Secret of Philoso-
s : The Earth and Wa-

ter give Corporeity and Vi-
sibility : The Fire and Air,
the Spirit and Invisible Power, which cannot be seen or touched but in the other two.

III. When these four E-
lements are conjoyned, and made to exist in one, they become another thing ; whence it is evident, that all things in nature are com-
posed of the said Ele-
ments

ments, being altered and changed.

IV. So faith Rhasis, Simple Generation, and Natural Transformation is the Operation of the Elements.

V. But it is necessary, that the Elements be of one kind, and not divers, to wit, Simple: For otherwise neither Action nor Passion could happen between them: So faith Aristotle, *There is no true Generation, but of things agreeing in Nature.* So that things be not made but according to their Natures.

VI. The Eldar or Oak Trees will not bring forth Pears; nor can you gather Grapes of Thorns, or Figs of Thistles, things bring not forth, but only their like, or what agrees with them in Nature, each Tree its own Fruit.

VII. Our Secret therefore is to be drawn only out of those things in which it is. You cannot extract it out of Stones or Salt, or

other Heterogene Body. Neither Salt nor Alum enters into our mystery: as Theophrastus saith, Philosophers disguise their Salts and Alums, the Parts of the Elements.

VIII. If you prude desire to make our Element, you must extract it from Mineral Root: For as Euclid saith, *You must obtain the perfection of the Matter by the Seeds thereof.*

IX. Sulphur and Mercurie are the Mineral Roots of Natural Principles, which Nature her selfe and works in the Mines, Caverns of the Earth, which are Viscous Water, and Subtile Spirit running through the Pores, Veins, and Gules of the Mountains.

X. Of them is produced a Vapour or Cloud, which is the substance and body of Metals united, ascending and reverberating upon own proper Earth, (a ber sheweth) even till temperate digestion through the space of a Thousand Years.

, the matter is fixed, converted into a Mine-stone, of which metals made.

In the same manner which is our Sulphur, reduced into Mercury, Mercury, which is Viscous Water made and mixt with its Earth, by a tempe- decoction and digesti- riseth the Vapour or l, agreeing in nature substance with that in bowels of the Earth.

I. This afterwards is d into most subtil wa- which is called the Spirit, and Tincture, shall hereafter shew.

II. When this Water turned into the Earth, of which it was drawn) every way spreads through or is mixed with it, proper Womb, it becomes fixed. Thus the Wise does that by Art in a time, which Nature can not perform in less than evolution of a Thousand Years.

XIV. Yet notwithstanding, it is not We that make the metal, but Nature her self that does it: Nor do or can we change one thing into another; but it is Nature that changes them: We are no more than meer Servants in the work.

XV. Therefore *Medus* in *Turba Philosophorum*, saith, Our Stone naturally contains in it the whole Tincture. It is perfectly made in the Mountains and Body of the Earth; yet of it self (without art) it has no life or power whereby to move the Elements.

XVI. Chuse then the natural Minerals, to which, by the advice of *Aristotle*, add Art: For Nature generates Metaline Bodies of the Vapours, Clouds, or Fumes of Sulphur and Mercury, to which all the Philosophers agree. Know therefore the Principles upon which Art works, to wit, the Principles or beginnings of Metals: For he that knows not these things shall never attain

tain to the perfection of the Work.

XVII. Geber saith, He who has not in himself the knowledge, of the Natural Principles, is far from attaining the perfection of the Art: being Ignorant of the Mineral Root upon which he should work.

XVIII. Geber also farther saith, That our Art is only to be understood and Learned through the true wisdom

and knowledge of Natural things: that is, with a mind searching into Roots and Natural principles of the matter.

XIX. Yet faith he. Son, I shew thee a So though thou knowest Principles, yet therein canst not follow Naturall things. Herein have erred, in Essaying to follow Nature in all her properties and differences.

C H A P. XXXVIII.

Of Mercury, the Second Principle of Work.

I. THe second Principle of our Stone is called *Mercury*, which some Philosophers call (as it is simple of it self) a Stone. One of them said, *This is a Stone, and no Stone, and that without which Nature never performs any thing; which enters into, or is swal-*

lowed up of other Bodie. also swallows them up.

II. This is simply *Vive*, which contains the essential Power, which indicates the Tincture of the Elixir or Philosophers Stone.

I. Therefore saith Rhabat thing may be made of which exceedeth the highest ration of Nature. For it is Root of Metals, Harnesses with them, and is Medium that expli- and conjoyns the tures.

. For it swallows up which is of its own re and production ; but ts what is Forreign and erogene : being of an form substance in all arts.

Wherefore our Stone led Natural, or Mine-vegetable, and Animal, t is Generated in the es, and is the Mother lomb of all Metals, and rojection converts into als : it Springs or Grows a Vegetable : and a ds with Life like an al, by peircing with incture, like Spirit and , every where , and ugh all particles.

I. Morien saith , This

Stone is no Stone that can Ge- nerate a living Creature. Ano- ther saith, It is cast out upon the Dunghil as a vile thing, and is hidden from the Eyes or understandings of Ignorant Men.

VII. Also in *Libro Speculi Alchymiae*, it is said , Our Stone is a thing rejected, but found in Dunghils (*i. e.* in putrefaction, or the Mat- ter being putrefied) containing in it self the four Elements, over which it Triumphs, and is certainly to be perfected by humane industry.

VIII. Some make Mer-
cury of Lead, Thus : Re Lead, melt it six or Seven times, and quench it in Salt Armoniac dissolved, of which take lb iij: Sal Vitrioli, lb j. Borax lb β: mix, and Digest Forty days in Igne Philosophorum : So have you Mercury, not at all differing from the Natural. But that is not fit for our work, as the Mineral is. If you have any understand- ing, this Caution may suf- ficiently instruct you.

C H A P. XXXIX.

Of the Purification of the Metals and Mercury for our Work.

I. This is a great and certain truth, that the Clean ought to be separated from the Unclean, for nothing can give that which it has not: For the pure substance is of one simple Essence, void of all Heterogeneity: But that which is impure and unclean, consists of Heterogene parts, is not simple, but compounded (to wit of pure and impure) and apt to putrifie and corrupt.

II. Therefore let nothing enter into your Composition, which is Alien or Foreign to the matter, (as all Impurity is;) for nothing goes to the Composition of our Stone, that proceedeth not from it, neither in part nor in whole.

III. If any strange or fo-

reign thing be mixed with it, it is immediately corrupted, and by that Corruption your Work becomes substrate.

IV. The Citrine Being (as Sol, &c.) you may purge by Calcination or Cementation; and it is then purged or purified if it be fine and florid.

V. The metal being cleansed, beat it into Plates or Leaves (as is Gold,) and reserve them for use.

VI. The White Lead (as Mercury) contains Superfluities, which necessarily be removed by it, viz. Its foetid Earth, which hinders its Fusion, and its Humidity, which causes its flying.

II. The Earthiness is
removed. Put it into
a marble or Wooden mortar,
with its equal weight of pure
and dry Salt, and a little
Vinegar. Grind all with the
Vinegar, till nothing of the matter
appears, but the whole Salt
shines very black. Wash this
whole matter with pure Water
till the Salt is dissolved;
then strain by water decant, and
add the Mercury again as
before, and wash it with fair water,
and work so often repeat,
till the water comes clear from
the Mercury, and that the Mercury re-
mains pure bright and clear
as a Venice Looking Glass,
of a Celestial Colour.
Strain it through a Linen
Cloth three or four times dou-
ble, two or three times (into
an Glass Vessel) till it be

Geber saith. Indeavour
through the whole Work,
to over-power the *Mercury*
in Commixtion.

IX. Rhasis saith, Those
Bodies come nearest to per-
fection, which contain most
Argent Vive: He farther
saith, That the Philosophers
hid nothing but Weight and
Measure, to wit, the Pro-
portions of the Ingredients,
which is clear, for that
none of them all agree one
with another therein: which
causeth great error.

X. Though the matters
be well prepared and well
mixed, without the Pro-
portions or Quantities of
the things be just, and ac-
cording to the reason of the
Work, you will miss of the
truth, or the end, and lose
all your Labour; you will
not indeed bring any thing
to perfection.

III. The proportion of
parts is as 24 to 1. There
are 24 Hours in a Natural
Day, to which add one,
and it is 25. [to wit, the
Ring of the Sun.] To un-
derstand this, is Wisdom, as

XI. And this is evident
in the Examination: When
there is a Transmutation of
the Body, or that the Body
is changed, then let it be
put into the Cineritium or
Tinct,

Test, and then it will be consumed, or otherwise remain ; according as the proportions are more or less than just ; or just as they ought to be.

XII. If they be right and just, according to the Reason of that, your Body will

be incorruptible and rem-
ain firm, without any lo-
ss through all Essays and T-
rials: you can do nothing
in this work without the true
knowledge of this thin-
g whose Foundation is Na-
tural matter, purity of sub-
stance, and right Rea-
son or proportion.

C H A P. XL.

Of the Conjunction of the Principles, order to this great Work.

I. **E**UCLID the Philosopher, and a man of great understanding, advises to work in nothing but in *Sol* and *Mercury*; which joyned together make the wonderful and admirable Philosophers Stone, as *Rbasis* saith : White and Red, both proceed from one Root ; no other Bodies coming between them.

II. But yet the Gold, wanting *Mercury*, is hindred from working according to

his power. Therefore know that no Stone, nor Pearl, nor other Forreign thing, but this our Stone, belongeth to this work.

III. You must therefore Labour about the Dissol-
ution of the Citrine Body to
reduce it into its first ma-
teriall, for as *Rbasis* saith, *We*
*solve Gold, that it may be di-
duced into its first Naturall
matter that is into Mercurie*.

I. For being broken and made One, they have in themselves the whole Tincture both of the Agent Patient. Wherefore Rhasis, make a Marriage (that is a Conjunction) between the RED Man, and his WHITE Wife, and you shall have the Secret.

The same saith Mercurius. If you Marry the White Woman to the Red Man, they will be Conjoyned and Imbrace one another, and become inseparated. By themselves they are Dissolved, and by themselves they bring forth what they have conceived, wherefore two are made but one.

I. And truly our Dissolution, is only the reducing the hard Body into a soft form, and into the Nature of Argent Vive, that the Saltiness of the Sulphur may be diminished.

II. Without our Brass be Broken, Ground, and Gently and Prudently

managed, till it will be reduced from its hard and Dense Body, into a thin and subtil Spirit, you labour in Vain.

VIII. And therefore in the *Speculum Alchymiae* it is said, *The first work is the reducing the Body into Water, that is, into Mercury.* And this the Philosophers called *Dissolution*, which is the Foundation of the whole Art.

IX. This Dissolution makes the Body of an Evident Liquidity, and absolute Subtlety: and this is done by a gentle Grinding, and a soft and continued Assitation or Digestion:

X. Wherefore saith Rhasis, the work of making our Stone is, that the matter be put into its proper Vessel, and continually Decocted and Digested, until such time as it wholly Ascends, or Sublimes to the top thereof.

XI. This is declared in *Speculum Philosophorum. The Quidam Philosophus.*

Philosophers Stone is converted from a vile thing, into a precious Substance: for the Semen Solare, is cast into the Matrix of Mercury, by Copulation or Conjunction, whereby in process of time they be made one.

XII. Also, that when it is Compounded with the like, and Mercurized, then it shall be the Springing Bud. For the Soul, the Spirit and the Tincture may then be drawn out of them by the help of a gentle Fire.

XIII. Therefore saith Aristotle, the true matters or principles are not possible to be transformed or changed (by the most Learned in Alchymie) except they be reduced into their first matter.

XIV. And Geber saith, all ought to be made of Mercury only: for when Sol is reduced to its first Original or Matter, by Mercury, then Nature embraceth Nature.

XV. And then it will be easie to draw out the Earthly and Spiritual Substance thereof: of which Alkin saith, take the things from their Mines, and Extract them to their Roots, or Subtilize them, and reduce them to their Roots, or matter, which is Luna Luminum.

XVI. And therefore, except you cast out the Blackness with the Whiteness, you will never come to the exalted glory of the Redness. For Rhasis saith, He that knows how to convert Sol into Luna, knows how to convert Luna into Sol.

XVII. Therefore Pandophilus in Turba Philosophorum, he that prunes the branch draws the Virtue or Power from Sol, and his Sharpness shall obtain a great Secret.

XVIII. Again it is written without Sol, and his Shadow, no Tinging Virtue or Power is generated.

XIX. And whosoever that shall endeavour

like a Tinging or Colouring Tincture, without these daintings, and by any other means, he Errs, and goes astray from Truth, to his own hurt, loss and detriment.

C H A P. X L I.

*f the Vessel, Lute, Closing, and Times of
the Philosophick Work.*

The Vessel for our Stone is but one, in which the whole Magistry Elixir is performed and perfected; this is a Cucurbit, whose Bottom is round like an Egg, or an Urinal, smooth within, that it may ascend and descend the ore easily, covered with a imbeck round and smooth every where, and not very high, and whose Bottom is round also like an Egg.

II. Its largeness ought to be such; that the Medicine or matter may not lie above a fourth part of it, made of strong double Glass, clear and transparent; that you may see through it, all

the Colours appertaining to, and appearing in the work; in which the Spirit moving continually, cannot pass or flie away.

III. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; as Lucas saith, *Lute the Vessel strongly with Lutum Sapientiae, that nothing may get in or go out of it.*

IV. For if the Flowers, or matter subliming, should breath out, or any strange Air or matter enter in, your work will be spoiled and lost.

V. And though the Philosophers oftentimes say, that the matter is to be put into the Vessel, and closed up fast, yet it is sufficient for the Operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work. If these things be often repeated, the work will be spoiled.

VI. Therefore saith Rhasis, *keep your Vessel continually close, encompassed with Dew, [which demonstrates what kind of Heat you are to use,] and so well Luted that none of the Flowers, or that which sublimes, may get out, or vanish in Vapor or Fume.*

VII. And in *Speculum Alchymiae* it is said, *Let the Philosophers Stone remain shut within the Vessel strongly, until such time, that it has drunk up the Humidity; and let it be nourished with a continual Heat till it becomes White.*

VIII. Also another Phi-

losopher in his *Breviloquiu* saith, *as there are three thin in a natural Egg, viz. the Shell, the White, and the Yolk, so likewise there are three things corresponding the Philosophers Stone, the Glass Vessel, the White Liquor, and the Citrine Body.*

IX. And as of the Yellow and White, with a little Heat, a Bird is made, (the Shell being whole, until the coming forth or Hatching the Chicken:) so is it the work of the Philosophers Stone. Of the Citrine Body, and White Liquor, with a temperate or gentle Heat is made the *Artemis*, or Philosophers Bird.

X. The Vessel being well and perfectly closed, and never so much as once opened till the perfection or end of the work: that you see the Vessel to be kept close, that the Spirit may not get out and vanish.

XI. Therefore saith Rhasis, *Keep thy Vessel and its junctures close and firm, for the Con-*

Conservation of the Spirit.
Ad another faith, close thy
Vessel well, and as you are
to cease from the work,
let it cool,] so neither
allow to make too much
heat, [neither by too great
a heat, nor too soon open-
ing of it.]

[which is the Spirit] gets
not out of the Vessel; for
then you will have nothing
but a Dead Body remain-
ing, and the work will come
to nothing.

XIII. Socrates saith, Grind
it with most sharp Vinegar,
till it grows thick, and be
careful that the Vinegar be not
turned into fume, and perish.

KII. You must take spe-
cial care that the Humidity

C H A P. XLII.

*the Philosophers Fire, the kinds and
Government thereof.*

THE Philosophers
have described [in
Books a two fold Fire,
moist and a dry.

five or six days: but it may
be Conserved and renew-
ed, by casting upon it ma-
ny times Urine mixt with
Salt.

I. *The moist Fire* they
call the warm Horse Belly;
the which, so long as the
Humidity remains, the
Heat is retained; but the Hu-
midity being Consumed,
the Heat vanishes and
causes, which Heat being
full, seldom lasts above

III. Of this Fire speaks
Philares the Philosopher:
The property of the fire of the
Horse Belly, is, not to destroy
with its dryness the Oyl, but
augments it with its humidi-
ty; whereas other fire would
be apt to consume it.

IV. Senicr the Philosopher saith, *Dig a Sepulcre and bury the WOMAN with her MAN, or Husband in Horse-dung [or Balneo of the same heat] until such time as they be intimately conjoyned or united.*

V. Altudonus the Philosopher saith likewise, *you must bide your Medicine in Horse dung, which is the fire of the Philosophers, for this Dung is hot, moist, and dark, having a humidity in it self, and an excellent light, [or Whiteness.]*

VI. There is no other fire comparable to it in the World, excepting only the natural heat of a Man, or Womans Body.]

VII. This is a Secret. The Vapour of the Sea not burned, the Blood of Man, and the Blood of the Grape is our Red Fire.

VIII. *The Dry Fire, is the Fire of the Bodies themselves; and the Inflammability of every thing able to*

be burned: Now the government of these Fires thus:

IX. *The Medicine of the White ought to be put in the moist fire, until the Complement of the Whiteness shall appear in the vessel. For a gentle fire is the conservation of the Humanity.*

X. *Therefore saith P. dolphinis, You are to understand that the Body is to be dissolved with the Spirit; with which they are mixed by an easie and gentle decoction, so that the Body may be spiritualized it.*

XI. *Ascanius also saith, A gentle fire gives heat, but too much or great a heat will not conserve or unite the Elements, but on the contrary divide them, waste the humidity, and destroy the work.*

XII. *Therefore saith Iacobus, Be very diligent and careful in the sublimation and liquefaction of the matter, and you increase not your fire or*

mb, whereby the water may
e d to the highest part of the
l: For then wanting a
e ple of Refrigeration, it
e stick fast there, where-
e by the Sulphur of the Ele-
e und its will not be perfect-

III. For indeed in this
k, it is necessary that
e be many times eleva-
e, or sublimed, and de-
e passed again.

IV. And the gentle or
uperate Fire is that only
ich compleats the mix-
e, makes thick, and per-
e ffects the work.

V. Therefore saith
ulphus, That gentle fire,
ich is the White fire of the
losophers, is the greatest
al most principal matter of
Operation of the Ele-
nts.

XVI. Rhasis also saith,
in our Brass with a Gentle
e, such as is that of a Hen
the hatching of Eggs, until
e Body be broken, and the
ncture extracted.

XVII. For with an easie
decoction, the water is con-
gealed, and the humidity
which corrupteth, drawn
out; and in drying, the
burning is avoided.

XVIII. The happy pro-
secution of the whole
work, consists in the exact
temperament of the fire:
Therefore beware of too
much heat, lest you come
to *solution* before the time,
[viz. before the matter is
ripe:] For that will bring
you to despair of attaining
the end of your hopes.

XIX. Wherefore saith he,
Beware of too much fire, for
if it be kindled before the
time, the matter will be Red,
before it comes to ripeness and
perfection, [whereby it be-
comes like an Abort, or the
unripe Fruit of the Womb;
whereas it ought to be first
White, then Red, like as
the Fruits of a Tree, a
Cherry is first White, then
Red, when it comes to its
perfection.]

XX. And that he might indigitate a certain time, (as it were) of Decoction, he saith, That the dissolution of the Body, and Coagulation or Congelation of the Spirit, ought to be done, by an easie decoction in a gentle fire, and a moist Putrefaction, for the space of one hundred and forty Days.

XXI. To which Orsolen assents saying, In the begin-

ning of the mixture, you ought to mix the Elements (being sincere and made pure, clean, and rectified with a gentle fire) by a slow and natural digestion, and to beware of too much fire, till you know they are conjoyned.

XXII. Bonellus also saith, That by a Temperate and Gentle heat continued, you may make the pure and perfect Body.

C H A P. XLIII.

Of the Ænigma's of Philosophers, their Deceptions, and Precautions concerning the same.

I. **Y**OU ought to put on Courage, Resolution and Constancy, in attempting this great work, lest you Err, and be deceived, sometimes following or doing one thing, and then another.

II. For the knowledge of

this Art consisteth not in the multiplicity, or great number of things, but in Unity; Our Stone is One, the matter is One, and the Vessel is One. The Government is One, and the disposition is One. The whole Art and Work thereof is One, and begins

in one manner, and in One manner it is finished.

II. Notwithstanding the Philosophers have subtly deuised themselves, and oblied their instructions with Æigmatical and Typal Phrases and Words, the end that their Art might not only be hidden so continued, but also had in the greater Ve-
tation.

IV. Thus they advise to coct, to Commix, and Conjoyn; to Sublime, Bake, to Grind, and to congeal; to make Equal, Putrefie, to make White, and to make Red; of all which things, the order, management and way of working is all one, which only to Decoet.

V. And therefore to grind is to Decoet, of which you are not to be weary, saith *Rhasis*: Digest continually, but not in haste that is, not with too great Fire; cease not, or make no intermission in your work; follow not the Arti-

fice of Sophisters, but pursue your Operation, to the Complement and perfecti-
on thereof.

VI. Also in the Rosary it is advised, to be cautious and watchful, lest your work prove dead or imperfect, and to continue it with a long Decoction. Close up well thy Vessel, and pursue to the end.

VII. For there is no Generation of things, but by Putrefaction, by keeping out the Air, and a continual internal motion, with an equal and gentle Heat.

VIII. Remember when you are in your work, all the Signs and Appearances which arise in every Decoction, for they are necessary to be known and understood in order to the perfecting the matter.

IX. You must be sure to be incessant and continual in your Operation, with a gentle Fire, to the appearing of the perfect Whiteness, which cannot be if

you

you open the Vessel, and let out the Spirit.

X. From whence it is Evident, that if you manage your matter ill, or your Fire be too great, it ought to be extinguished: Therefore saith Rhafis, pursue your business incessantly, beware of instability of mind, and too great expectations, by a too hasty and precipitate pursuit, lest you lose your End.

XI. But as another Philosopher saith, Digest, digest again, and be not weary: The most exquisite and industrious Artist, can never attain to perfection too much haste, but only by a long and continual Decoction and Digestion (for so Nature works, and Art must in some measure imitate Nature.)

C H A P. XLIV.

Of the Various Signs Appearing in even Operation.

I. THIS then is the thing, that the Vessel with the Medicine be put into a moist Fire; to wit, that the middle or one half of the Vessel be in a moist Fire (or Balneo, of equal Heat with Horse-Dung,) and the other half out of the Fire, that you may daily look into it.

II. And in about space of Forty Days, the superficies or upper part of the Medicine will appear black as melted Pitch: and this is the Sign, that the Citrine Body is truly converted into Mercury.

III. Therefore saith I

of the Water to appear, be
d that the (Citrine) is made Liquid: The
thing saith Rhasis; the
Dissolution or Operation of our
Sun is One, which is, that it
enters into its Vessel and care-
Decocted and Digested,
such time as the whole
be Dissolved and As-
ed.

V. And in another place saith, continue it upon a
temperate or gentle Balneo,
long till it be perfectly
Dissolved into Water, and
made impalpable, and that
the whole Tincture be ex-
tracted into the blackness,
which is the Sign of its dis-
solution.

V. Lucas also assureth us,
it when we see the black-
ness of the water in all
things to appear, that then
the Body is dissolved, or
made Liquid.

VI. This blackness the
Philosophers called the first
conjunction; for then the
Male and Female are joyned
together; and it is the
Sign of perfect mixtion.

VII. Yet notwithstanding,
the whole Tincture is
not drawn out together;
but it goes out every day,
by little and little, until
by a great length of time,
it is perfectly extracted,
and made compleat.

VIII. And that part of
the Body which is dissolv-
ed, ever Ascends or Rises
to the Top, above all the
other undissolved Matter
which remains yet at Bot-
tom.

IX. Therefore saith A-
vicen, That which is spiritual
in the Vessel Ascends up to the
Top of the Matter, and that
which is yet gross and thick,
remains in the Bottom of the
Vessel.

X. This blackness is cal-
led among the Philosophers
by many Names, to wit,
The Fires, the Soul, a Cloud,
the Ravens-Head, a Coal, Our
Oyl, Aqua vitæ, the Tincture
of Redness, the shadow of the
Sun, Black Brass, Water of
Sulphur; and by many other
Names.

XI. And this Blackness is continued so it giveth which conjoyneth the Body with the Spirit.

XII. Then saith *Rhasis*, The Government of the Fire being observed for the space of Forty Days, both (to wit the White Liquor, and the Citrine Body) are made a Permanent or fixt Water, covered over with blackness; which blackness (if rightly ordered) cometh to its perfection in Forty Days space.

XIII. Of which another Philosopher saith; so long as the obscure blacknesse appeareth the *WOMAN* hath the Dominion: and this is the first Conception or strength of our Stone: For if it be not first *Black*; it shall never be either *White* or *Red*.

XIV. *Avicen* saith, That Heat causeth blacknesse first, in a moist Body; then the humidity being consumed, it putteth off or loseth its blacknesse; and as the Heat increaseth (or

inward Heat, it is Calcined into Ashes, as the Philosophers teach.

XVI. In the first decoction (which is called Putrefaction) Our Stone made all Black, to wit Black Earth, by the drawe out of its Humidity; and in that Blackness, the Whiteness is hidden.

XVII. And when Humidity is reverted upon the Blackness again, as by a continued soft and gentle Digestion is made fixed with its Earth, then it becomes *White*.

XVIII. In this Whiteness the Redness is hidden; and when it is Decocted and Digested by augmentation (and continuance) of the Fire, that Earth is changed into Redness, as we shall hereafter teach.

C H A P. XLV.

The Education of the Whiteness out of the Blackness or Black Matter.

Now let us revolve to
the Black matter
Vessel, [not so much
opened, but] con-
ly closed: Let this
I say, stand conti-
nue in the moist fire, till
time as the White Co-
ppears, like to a white
Salt.

The Colour is cal-
ly the Philosophers
ck, and *Sal Armoni-*
and some others call
e thing without which
it is to be had in the

But inward white-
ppearing in the Work,
s there a perfect Con-
on, and Copulation,
Bodies in this Stone,
is indissoluble: And
is fulfilled that saying

of Hermes, *The thing which
is above, is as that which is
beneath; and that which is
beneath, is as that which is
above,* to perform the My-
stery of this matter.

IV. Phares saith, *Seeing
the Whiteness appearing above
in the Vessel, you may be cer-
tain, that in that Whiteness,
the Redness lies hid;* but be-
fore it becomes White, you will
find many Colours to appear.

V. Therefore saith Dio-
medes, *Decoet the Male and
the [Female or] Vapour toge-
ther; until such time as they
shall become one dry Body;* for
except they be dry, the divers
or various Colours will not ap-
pear.

VI. For it will ever be
black, whilst that humidity
or

or moisture has the dominion ; but if that be once wasted, then it emits divers Colours, after many and several ways.

VII. And many times it shall be changed from Colour to Colour, till such time as it comes to the fixed Whiteness.

VIII. *Synon* saith, *All the Colours of the World will appear in it when the Black humidity is dried up.*

IX. But value none of these Colours, for they be not the true Tincture : yea many times it becomes Citrine and Redish ; and many times it is dried, and becomes liquid again, before the Whiteness will appear.

X. Now all this while the Spirit is not perfectly joyned with the Body, nor will it be joyned or fixed but in the White Colour : *Astanus* saith, *Between the White and the Red appear all Colours, even to the utmost imagination.*

XI. For the varietie which the Philosophers have given various Names and almost innumerable, some for obscuring it, some for envy sake.

XII. The cause of the appearance of such variety, Colours in the Operation of your Medicine, is diversely the extention of the blackness ; for as much as Blackness and Whiteness between them, extreme Colours, all other Colours are but mixtures between them.

XIII. Therefore as often as any degree or portion of Blackness descendeth, often another and another Colour appears, until it comes to Whiteness.

XIV. Now concerning the Ascending and Descending of the Medicine, *Eustathius* saith, *It ascends from Earth into Heaven, and descends from Heaven into Earth, whereby it may reach both the superior strings and the inferior.*

XV. Moreover this you
are to observe, that if be-
tween the Blackness and
the Whiteness, there should
appear the Red or Citrine
Colour, you are not to look
upon it or esteem it, for it
is not fixt but will vanish a-
way.

XVI. There cannot indeed be any perfect and
true Redness, without it be-
ing White: Wherefore saith
Iesus, no Man can come
from the first to the third,
but by the second.

XVII. From whence it is
evident, that Whiteness must
always be first lookeit for,
[after the Blackness, and
before the Redness,] for as
much as it is the Comple-
ment of the whole Work.

XVIII. Then after this
Whiteness appears, it shall
not be changed into any
true or stable Colour, but
into the Red: Thus have
we taught you to make the
White; it remains now that
we elucidate the Red.

C H A P. XLVI.

(the Way and Manner how to educe the Red Tincture out of the White.)

The matters then of the White and Red, among themselves, differ in respect to their Efficacy: But the Red Elixir needs more subtilization, and a longer digestion, and a later fire in the course of

the Operation, than the White, because the end of the White work, is the beginning of the Red work; and that which is compleat in the one, is to be begun in the other..

II. Therefore without you make the White Elixir first, make the matter become first White, you can never come to the Red Elixir, that which is indeed the true Red: Which how it is to be performed we shall briefly shew.

III. The Medicine for the Red ought to be put into our moist fire, until the White Colour aforesaid appear, afterwards take out the Vessel from the fire, and put it into another pot with sifted Ashes made moist with water, to about half full, in which let it stand up to the middle thereof, making under the Earthen pot a temperate dry fire, and that continually.

IV. But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white Medicine receiveth the admirable Tincture of the Redness.

V. You cannot err if you continue the dry fire: Therefore Rhasis saith, *With a dry fire, and a dry Calcination decoct the dry matter,* such time as it becomes in colour, like to Vermilion or *nabār.*

VI. To the which you shall not afterwards put (to compleat it) either Water, or Qyl, or Vinegar, or any other thing.

VII. Decoct the Red Matter, or Medicine; the more red it is, the more worth it is; and the more decocted it is, the more it is: Therefore that which is more decocted, is more pretious and valuable.

VIII. Therefore you may burn it without fear in a dry fire, until such time as it is clothed with a most Glorious Red, or a pure Vermilion Colour.

IX. For which cause *pistus* the Philosopher saith, *Decoct the White in a Red*.

Furnace, until such time it be closed with a purple Glory. Do not cease, though the Reries be somewhat long, before it appears.

For as I have said, fire being augmented, the first Colour of Whiteme, will change into Red: when the Citrine shall appear, among those hours, yet that Colour is infixt.

I. But not long after it, Red Colour shall begin appear, which ascending

to the height, your Work will indeed be compleat.

XII. As *Hermes* saith in *Turba, Between the Whiteness and the Redness*, one Colour only appears, to wit, *Citrine*, but it changes from the less to the more.

XIII. *Maria* also saith, When you have the true White, then follows the false and Citrine Colour; and at last the Perfect Redness it self. This is the Glory and the beauty of the whole World.

CHAP. XLVII.

the Multiplication, or Augmentation of our Medicine, by Dissolution.

OUR Medicine, or Elixir, is multiplyed a two-fold manner,

1. By Dissolution.
2. By Fermentation.

By Dissolution, it is augmented two manner of

ways, First, by a greater or more intense heat: Secondly, by Dew, or the heat of a *Balneum Roris*.

III. The Dissolution of heat is, that you take the Medicine put into a glasen

R r Vessel,

Vessel, or boil or decoct it in our moist fire for seven days or more, until the Medicine be dissolved into Water, which will be without much Trouble.

IV. The dissolution by Dew, or *Balneum Roris*, is, that you take the Glass Vessel with the Medicine in it, and hang it in a Brazen or Coper Pot, with a narrow Mouth, in which there must be water boyling, the Mouth of the Vessel being in the mean Season shut, that the Ascending Vapours of the boyling water may, dissolve the Medicine.

V. But Note, that the boyling water ought not to touch the Glass Vessel, which contains the Medicine, by three or four Inches, and this Dissolution possibly may be done in two or three days.

VI. After the Medicine is dissolved, take it from the Fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved

many times; for so much the oftner it is dissolved, much the more strong, and the more perfect it shall be:

VII. Therefore *Bones* saith, *When the Æs, Brass, or Laten is burned, and the same is burning many times reiteated, it is made better than it was before, and this Solution is the Subtilization of the Medicine, and the Sublimation of the Virtues thereof.*

VIII. So that the oftner it is sublimed and made subtil, so much the more Virtue it shall receive; and the more penetrative shall the Tincture be made, and more plentiful in quantity, and the more perfect it is, the more it shall transmute.

IX. In the Fourth Distillation then, it shall receive such a Virtue and Tincture that one part shall be able to transmute a thousand parts of the cleaved Metal into fine Gold or Silver, better than that which is Generated in the Mines.

X. Therefore saith Rhasis, the goodness or excellency of Multiplication hereof depends only on the Reiteration of dissolution and fixation of perfect Medicine.

XI. For so much the oftner the work is Reiterated, so much the more fruitful it will be, and so much the more augmented.

XII. So much the oftner you sublime it, so much the more you increase it: for every time it is augmented Virtue, and Power, and Nature, one more to be cast upon a thousand; at a second time upon ten thou-

sand; at the third time upon one hundred thousand; at the fourth time upon a Million: And thus you may increase its Power by the number of the Reiterations, till it is almost infinite.

XIII. Therefore saith Meredes the Philosopher, know for certain, that the oftner the Matter or Stone is dissolved and congealed, the more absolutely and perfectly, the Spirit and Soul are conjoined and retained.

XIV. And for this cause, every time the Tincture is Multiplied, after a most admirable and unconceiveable manner.

C H A P. XLVIII.

the Augmentation or Multiplication of Our Medicine by Fermentation.

Our Medicine is Multiplied by Fermentation; and the Ferment of the White is pure Luna,

the Ferment for the Red, is pure fine Sol.

II. Now cast one part of
R r 2 the

the Medicine upon twenty parts of the Ferment, and all shall become Medicine, Elixir, or Tincture: Put it on the Fire in a Glass Vessel, and seal it so that no Air go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first Medicine.

III. And one part of this second Medicine, shall have as much Virtue and Power, as Ten parts of the former.

IV. Therefore saith Rhasis, Now have we accomplished our Work by that which is hot and moist, and it is become equally temperate: and whatsoever is added or put to it, shall become of the same temperament and Vertue with it.

V. You must then Conjoyn it, that it may Generate its like; yet you must not joyn it with any other that it might convert it to the same, but only with that very same kind, of whose substance it was in the beginning.

VI. For in Speculo Terræ Spiritualis, it is written, that the Elixir is figured in the Body, from whence it was taken in the beginning, when it went to be dissolved.

VII. That is to say, dispose, Marry or Conjoyn that Earth revived, and its Soul purified by conmixtion of its first Body, from whence it took beginning.

VIII. Also in Libro Generis Salutaris, it is said, that the White work needs White Ferment; which when it is made White, White Ferment also: and when it is made Red, is Red Ferment of Redness.

IX. And so the White Earth is Ferment of Ferment: for when it is Conjoyned with Luna; or shall be made a Medicine, it is to cast upon Mercury, all every imperfect Metalized Body, to be converted into Luna.

X. And to the Red, ought

S. to be joyned; and it
wl become a Medicine or
Tincture, to project upon
Arcury, or upon Luna.

XI. *Rhasis* also saith, You
m^t now mix it with Argent
Vive, White and Red, after
thr kind; and be so chained
tht it flies not away.

XII. Wherefore we com-
mand Argent Vive to be
mixed with Argent Vive,
w^tl one clear water be-
made of two Argent Vi-
ve Compounded toge-
ther.

XIII. But you must not
take the mixture of them,
each of them apart or
separately be dissolved into
water: and in the Conjun-
ctiⁿ of them, put a little
of the matter upon much
of the Body, viz. First
in four; and it shall be-
come in a short time a fine
Pouder, whose Tincture
shall be *White* or *Red*.

XIV. This Pouder is the
true and perfect Elixir or
Tincture, and the Elixir or
Tincture, is truly a simple
Pouder.

XV. *Egidius* also saith, to
Solution put Solution, and
in dissolution put desiccation,
viz. make it dry, putting
all together to the fire.

XVI. Keep entire the
fume or vapour, and take
heed that nothing thereof
fie out from it: Tarry by
the Vessel and behold the
wonders, how it changes
from Colour to Colour, in
less space than an hours
time, till such time as it
comes to the Signs of White-
ness or Redness.

XVII. For it melts quickly
in the Fire, and con-
geals in the Air. When
the fume or vapor feels the
force of the fire, the fire
will penetrate into the Bo-
dy, and the Spirit will be-
come fixed, and the in-
matter made dry, becoming a
Body fixt and clear or pure,
and either *White* or *Red*.

XVIII. This Pouder is
the compleat and perfect
Elixir or Tincture; now
you may separate or take,
if from the fire, and let it
cool.

R r 3 XIX.

XIX. And first, part of it projected upon 1000 parts of any Metalline Body, transmutes it into fine Gold or Silver, according as your Elixir or Tincture is for the Red or the White.

XX. From what has been said, it is manifest and Evident, that if you do not congeal Argent Vive, making it to bear or endure the fire, and then conjoining it with pure Silver, you shall never attain to the Whiteness.

XXI. And if you make not Argent Vive Red, and so as it may endure the greatest fire, and then conjoyn it with pure fine Gold, you shall never attain to the Redness.

XXII. And by dissolution, viz. by Fermentation, your Medicine, Elixir, or Tincture, may be multiplied infinitely.

XXIII. Now you must understand that the Elixir or Tincture, gives fusion like Wax: for which cause saith *Rbasis*, Our Medicine ought of necessity to be a subtle substance, and most pure, cleaving to Mercury, its Nature, and of most easy and thin liquification, fusion or melting, after the manner of water.

XXIV. Also in the Book called *Omne datum Optimus*, it is said, when the Elixir is well prepared, it ought to be made liquid, that it may melt as Wax upon a Plate Red Fire-Hot, or upon Coals.

XXV. Now observe what you do in the White, to the same you must do in the Red, for the work is all one. The same Operation that is in the one, is in the other, as well in multiplication as in projection.

C H A P. XLIX.

*C the Differences of the Medicine and Pro-
portions used in Projection.*

IGEBER, *the Arabian Prince, Alchymist, al Philosopher*, in lib. 5. co. 21. saith, *That there is three orders of Medicines.* The First Order, is of such Medicines, which being cast upon imperfect Bodies, takes it away their Corruption & Imperfection, but only by Tincture, which in Eamination, flies away and vanishes.

II. The Second Order, of such Medicines, which being cast upon Imperfect bodies, tinge them (in examination) with a true tincture, but take not away wholly their Corruption.

III. The Third Order, of such Medicines, which being cast upon Imperfect

Bodies, not only perfectly tinge them, but also take away all their Corruption and Impurities, making them incorrupt and perfect: Of the first two kinds, or Orders of Medicines, we have nothing to say here; we now come to speak of the third.

IV. Let therefore this your perfect Medicine, or Elixir, be cast upon a thousand or more parts, according to the number of times it has been dissolved, sublimed, and made subtil: If you put on too little, you must mend it by adding more; otherwise the Virtue thereof will accomplish a perfect Transmutation.

V. The Philosophers therefore made three Proportions, divers manner of ways, but the best proportion is this: Let one part be cast upon an hundred parts of *Mercury*, cleansed from all its Impurities; and it will all become Medicine, or Elixir; and this is the second Medicine: which projected upon a thousand parts, converts it all into good *Sol*, or *Luna*.

VI. Cast one part of this second Medicine upon an hundred of *Mercury* prepared, and it will all become Medicine, and this is the Third Medicine, or Elixir of the third degree, which will project upon ten thousand parts of another Body, and transmute it wholly into fine *Sel* or *Luna*.

VII. Again, every part of this Third Medicine being cast upon an hundred parts of prepared *Mercury*, it will all become Medicine of the fourth degree, and it will transmute ten hundred Thousand times its own quantity of another Metal

into fine *Sol* or *Luna*, according as your fermentation was made.

VIII. Now these second third, and fourth Medicines may be so often dissolved sublimed, and subtilized till they receive far greater virtues and powers, and may after the same manner be multiplyed infinitely.

IX. According to *Rhasis*, the proportion is thus to be computed. First, multiply Ten by Ten, and its product is an Hundred: Again 100 by 10, and the product is 1000; and a 1000 by 10, and the product will be 10000.

X. And this 10000 being multiplyed by 10, produces an 100000; and thereby consequence you may augment it, till it comes to a number almost infinite.

XI. That is to say, put upon 10, and that 10 upon an 100, and that 100 upon a 1000, and it shall multiply, or produce an 100000 and so forward, in the same proportion.

CHAI

C H A P. L.

of Projection, and how it is to be performed upon the Metals.

NO W the projection is after this manner to be done: Put the Body, or Metal upon the fire in a Crucible, and cast thereon the Elixir as aforesaid, moving, or stirring it well; and when it is melted become liquid, and mixed with the Body, or with the Spirit, remove it from the fire, and you shall have fine Gold or Silver, according to what your Elixir was prepared from.

But here is to be noted That by how much more the Metaline Body; the easier to be melted by so much the more the Medicine have power to enter into, and minute it.

III. Therefore by so much as Mercury is more liquid than any other Body, by so much the more, the Medicine has power in being cast upon it, to wit, Mercury, to transmute it into fine Sol or Luna.

IV. And a greater quantity of it shall your Medicine transmute, give tincture to, and make perfect, than of any other Mineral Body.

V. The like is to be understood, to be performed in the same manner upon other Mineral Bodies, according as they are easie or hard to be fused or melted.

C H A P. LI.

Of the Compleatment, or Perfection of the whole Work.

I. AND because prolixity is not pleasant, but induceth error, and clouds the understanding, we shall now use much brevity, and shew the Compleatment of the whole work, the premises being well conceived.

II. It appears, that our Work is hidden in the Body of the Magnesia's, that is, in the Body of Sulphur; which is Sulphur of Sulphur; and in the Body of Mercury, which is Mercury of Mercury.

III. Therefore our Stone is from one thing only, as is aforesaid, and it is performed by one Act or Work, with decoction: and by one Disposition, or Operation, which is the

changing of it first to Black, then to White, thirdly, Red: and by one Projection, by which the whole Act and Work is finished:

IV. From henceforth, all Pseudo-Chymists, and their Followers, cease from their vain Distillations, Sublimations, Conjunctions, Calcinations, Dissolutions, Contritions, and such other like Vanities.

V. Let them cease from their deceiving, prating, and pretending to any other Gold, than our Gold; any other Sulphur than our Sulphur, or any other Agent Vive than ours; or any other Ablution or washing than what we have taught.

I. Which washing is made by means of the black Cour, and is the cause of the White, and not a wash-
ing made with hands.

II. Let them not say, That there is any other Distillation than ours, or other Coagulation than that which is performed with an asie fire: or any other Egg than that which we have spoken of by similitude, and so called an Egg.

III. Or that there is any production of the Philosophick matter from Vegetables, or from Mankind, or from Brute Beasts, or from Blood, and such like, which may serve to this Work, lest thereby you be deceived, and err, and fall short of the end.

X. But hear now what Erisis saith, Look not upon the multitude, or diversity of Names, which are dark and obscure, they are chiefly given to the diversity of Colours appearing in the Work.

X. Therefore whatever the Names be, and how many soever, yet conceive the matter or thing to be but one, and the work to be but one only.

XI. Lucas saith, Consider not the multitude of the Simples composing it, which the Philosophers have dictated, for the verity is but one only, in the which is the Spirit and Life sought after.

XII. And with this it is that we tinge and colour every Body, bringing them from their beginnings and smallness, to their compleat growth, and full perfection.

XIII. Permenides the Philosopher saith, It is a Stone, and yet no Stone; it is Sulphur, and no Sulphur, It is Gold, and yet no Cold: It is also a Hen's Egg, a Toad, Man's Blood, Man's Hair, &c. by which Names it is called only to hide the Mystery.

XIV. Then he adds, O thou most happy, let not these words,

words, nor other the like trouble thee, for by them understand our Sulphur and our Mercury.

XV. If you that are searchers into this Science, understand these words and things which we have written, you are happy, yea, thrice happy: If you understood not what we have said, God himself has hidden the thing from you.

XVI. Therefore blame not the Philosophers but your selves; for if a just and faithful mind possessed your souls, God would doubtless reveal the verity to you.

XVII. And know, it is impossible for you to attain

to this knowledge, until you become sanctified in mind, and purified in so far as to be united to God, and to become one Spirit with him.

XVIII. When you shall appear thus before the Lord, he shall open to you the Gates of his Treasure, the like of which is not to be found in all the Earth.

XIX. Behold, I shall unto you the fear of the Lord, and the love of him with unfeigned obedience. Nothing shall be wanting to them that fear God, who are cloathed with the Excellency of his Holiness, whom be rendred all Praise, Honour, and Glory to the Ages of Ages, Amen.

The Second Book of
R O G E R B A C H O N

Called,

S' E C V L V M A L C H I M I Æ.

C H A P. LII.

¶ Preface or Enterance into this Work,
and the Definition of the Art.

A fter many ways and thereof, and that not without cause.
in divers manners, Ancient Philosophers
through all their writings delivered themselves; Enigmas or Riddles, have wholly Clouded left shadowed to us, the Noble Science, and as we were under a Veil of Depression, have wholly denied Us the knowledge II. For which Reason sake, I here signifie (that you may the more firmly Establish your mind) I have in the following Chapters declared (more plainly than is taught in any other writings) the whole Art of the Transformation of Metals.

III.

III. And if you often revolve these instructions in your minds, you will obtain the knowledge of the beginning, the middle, and the end of the Work; and you shall see such a subtilty of Wisdom, and such a purity of matter, which shall amply repleat your Soul, and fill you with Satisfactions.

IV. Now in the ancient Codes, many definitions of this Art are to be found, the meaning of which it behoves us to consider, Hermes saith concerning this Art, *it is the Science of compounded Bodies, joyning together, (through the knowledge of the matter and its effects or Operations) the more pretious*

things one to another, and a Natural Commixion, to convert or transmute the same to a better kind.

V. Another Defines thus, *Alchymie is a Scie teaching how to transmute kinds of Metals, one into other, and this by a proper Medicine, as appears in m. Books of the Philosoph.*

VI. Wherefore, *Alchymie is the Art or Science, teaching how to make or generate certain kind of Medicine, which is called the Elixir, and which being projected upon Metal or imperfect Bodies, throughly Tinging and fitting them, perfects them in the highest degree, even in the very moment of Projection.*

C H A P. LIII.

Of the Natural Principles and Generation of Metals and Minerals.

I. **T**He Natural Principles, and first Generation of Metals and Minerals, I shall compleatly declare,

deare:: where is first to be Noted, that the Mineral beginnings, or Principle in Minerals are Argent *Vive*, and Sulphur: From the all Metals, are produced, and all Minerals, how manifold soever, their diversities or kinds may be.

But I say, that Nature always proposes, and intends, to bring them to the perfection of Gold; by several Supervenient accidents, the said Metals are transformed or embased, as you may plainly see in the Books of the Philosophers.

I. For according to the Purity or Impurity of the two, to wit, of Argent *Vive*, and Sulphur, pure and impure Metals are generated to wit, Gold, Silver, Lead, Copper, Iron. Concerning the Natures of which, *viz.* of their purity and impurities, or Subtileous corruption and defects, we have a few true things to say.

Of Gold. It is indeed

a Body perfect, made of pure Silver, fixed, clean, Red; and of a clean Sulphur, fixed, Red, not burning, and free from defects.

V. Of Silver: It is a Body, clean, pure, and almost reaching to perfection; generated of *Argent Vive*, pure, clear, white, and almost fixed; and of a Sulphur, like it in all respects; wanting only a little infixation, Colour and Weight.

VI. Of Tin. It is a clean Body but imperfect, generated of *Argent Vive*, fixed, and not fixed, clear, white in outward appearance, but red in its occult or inward parts; and of a little pure, fixed, and not fixed Sulphur: and is only wanting in a sufficient decoction or digestion.

VII. Of Lead. It is impure and imperfect, generated of *Argent Vive*, impure, not fixed, terrene, fæculent, a little White outwardly, but Red inwardly, and of such a like Sulphur, adjustable in some parts: it is deficient in purity, fixation,

ation, Colour, and Ignition.

VIII. Of Copper. It is a Body impure and imperfect, generated from an *Argent Vive*, impure, not fixed, Earthy, Burning, Red, not clear, and from such a like Sulphur: but is wanting in fixation, purity and weight; having also too much impure Colour, and terrestreities not burning.

IX. Of Iron. It is a Body impure and imperfect, generated from impure *Quicksilver*, too much fixed, Earthy, burning White and Red, not clear, and of like Sulphur: it is wanting in fusion, purity and weight, and has too much of an impure fixed Sulphur, without burning terrestreity. which things you are diligently to Note.

C H A P. LIV.

Of the nearest Matter, out of which the Elixir is drawn or made.

I. IN what we have already declared, we have spoken sufficiently of the generation of Metals; now we apply our selves to the choice and perfecting of those which are imperfect.

II. Out of what has been said, it appears, that from *Argent Vive*, and Sulphur, all the Metals are generated;

and how with their impurities and uncleanness they are corrupted: And therefore whatsoever matter doth adhere to any Metal, which is not of its *Prima Materia*; or does not belong to its composition, it is to be rejected and cast away.

III. For that no Foreign matter, which is not composed

sed of the aforesaid two inciples, *viz.* *Argent Vive d Sulphur*, can either perfect a Metal, or make any w transmutation there-

except that which arises from the same Root o' Principles.

IV. This is also to be wondered at, that even some prudent Persons ; would lay the Foundation whole matter of the Eair, in the Animal or Vegetable Kingdoms, which so infinitely remote from e thing, whilst they may d Mineral much nearer a to the Work and De-

V. It is not indeed to be all believed, that any of Philosophers , should ice the Art, or Secret in h remote things, where ere is not the least conuity or similitude of Na-
es.

VI: But out off the two
oresaid things, (*viz.* *Ar-
it Vive*, and *Sulphur*,) all
etals are made : and no-
ng does adhere to them,
r is conjoyned with them,
r can transmute them,

VII. And therefore we say, that it behoves you indeed and in truth, to take *Argent Vive*, and *Sulphur*, for the matter of our Stone, not *Argent Vive*, by it self alone, nor *Sulphur* by it self alone ; for neither of them alone can generate Metals : but from a commixtion of both, divers Metals are variously generated , as also many Minerals.

VIII. Therefore from a commixtion of them both, our matter of the Stone re-mains to be chosen, which is most excellent and deeply hidden : from which Mineral matter, that which is yet nearer and more akin thereto is to be made. And this very thing it self, we attain to the knowledg of, by a diligent and accurate search and enquiry.

IX: Take then this our Matter, chosen as you may think out of Vegetables, and from thence , first make
Sf Argent

Argent Vive and Sulphur, by a long decoction : But since Nature has given us *Argent Vive* and *Sulphur*, we are excused from those things, and their too tedious Operation : nor yet out of them could you produce the said *Prima Materia*.

X. And if you should seek for it in Animals, as in humane Blood , Hair, Urine, Dung, Hens Eggs, or any other things proceeding from Animals ; from these you should also make *Argent Vive* and *Sulphur*, by such a like long decoction ; but in all these things, you would miss of the *Prima Materia*, as you did before in Vegetables.

XI. If also you should make choise of the middle Minerals, such as are all the kinds of Magnesia's , Marchasites , Tutias , Vitriols, Alums, Borax, Salt, and many others of like Rank, you must from these make *Argent Vive* and *Sulphur*, by long Boyling, without which, you would proceed in Vain ; yet in Ope-

rating upon these things also, you would Err.

XII. If also you should make choice of some one of the seven Spirits by self, as alone of *Argent Vive* or of *Sulphur* alone, or of *Argent Vive* and one of the two *Sulphurs*, or of *Sulphur Vive*, or *Auripigment*, i. *Arsenicum Citrinum*, or the Red alone, or its con peer, you would yet do nothing.

XIII. Because Nature does nothing, except that be a just or proportionate mixtion of the two principles ; nor can we (for the same Reason) from the foresaid *Argent Vive* and *Sulphur*, as they are in their own Nature, doe any thing.

XIV. Lastly, if we shoul chuse even the things themselves, be they what they will, we ought to mix them according to the just & true proportion, which humaine ingeny is ignorant of, & therefore to decoct or boyl them together, till they are coagulated into a solid mass.

XV. And therefore we
bid the taking of those
two, viz. *Argent Vivo*, and
Sulphur, as they are, or lie
in their own proper Na-
tures, and being also igno-
rant of the just proportion
Parts for the mixtion.

XVI. So that we must
find out those Bodies in
which we may find the a-
foresaid things or principles
justly proportionated, coa-
gulated, and joyned toge-
ther in one, as their Na-
tures require : which Se-
cret is very warily to be
kept.

C H A P. LV.

*Of the nearest Matter of Our Stone, yet more
plainly.*

Gold is a Body per-
fect, and Masculine,
thout any superfluity or
minution, and if the im-
perfect Bodies commixed
with it by a sole Liquefa-
tion, be perfected by it,
is in Order for the Elixir
of the Red.

II. Silver also is a Body
nōt perfect, and Femi-
ne, which if it be com-
mixed with imperfect bo-
dies, solely by a vulgar fussion,

it shall make them nearly
perfect, it is in Order for
the Elixir for the White,
which yet it is not, nor
can be, because the Elixirs
only are perfect.

III. Because if that per-
fection was perfectly com-
misible with imperfect Bo-
dies, yet would not the im-
perfect Body be compleat-
ed with the perfect Bodies,
but rather their perfection
would be diminished and
de-

destroyed by means of the said Imperfect Bodies.

IV. But if those which shall be more than perfect, in a Double, Quadruple, Centuple, or larger proportion of perfection, be mixed with the imperfect Bodies, they will indeed perfect them.

V. And because Nature always Operates after a simple manner, the perfection in these things is simple, and inseparable, and incomincible; nor by this Art, are the imperfect things themselves (for the shortening the work) to be joyned with the Stone for the Ferment, nor may they then be reduced into their pristine State, when their exceeding Volatility exceeds the highest fixity.

VI. And because Gold is a body perfect, made of *Argent Vive*, Red, and clear, and of such a like Sulphur, we do not therefore chose it, for the near matter of the Stone for the Red Elixir; for that, by

reason it is simply so perfect, without any artificia purification, and so strongly Digested, and Decocted by a Natural Heat, we can not so easily Operate upon it (nor upon Silver) with our Artificial Fire.

VII. And altho' Natur may do something in Order to perfection, yet does not know howthroughly to cleanse, and is ignorant how to Purifie and perfect, because it works after a simple manner upon what it hath.

VIII. Wherefore, if we chuse Gold or Silver for the matter of our Stone we shall scarcely, or with difficulty find out a Fire which will work upon them.

IX. And though we know the Fire, yet we may not be able to attain to the intimate and inward opening of their bodies, because of their firm compactedness, or density of body and Natural composition: therefore we refuse to take the fir-

st for the Red, or the
ter for the White.

X. When we shall find
ne thing or body ex-
ucted from a pure matter,
a more pure *Sulphur* and
gent Vive, above that
hich Nature has a little
in some small Measure
rought or brought forth ;
en possibly, by the help
our Fire, and manifold
periences in this our Art,
hich an Ingenious and
ntinued Oporation upon
e matter, through a con-
uous Decoction, Purifica-
on, Coloration, & Fixation,
e may attain and perfect
e thing sought after.

XI. Therefore that mat-
r is to be chosen, in which
a pure *Argent Vive*, clear,
hite, and also Red, not
et brought to its compleat-
ent or perfection, but
ommixed equally and pro-
portionally as it requires,
ith such a like pure
ean, White and Red *Sul-*
ur.

XII. Which Matter is to
be Coagulated into a so-
lid Mass ; and with Ingenui-
ty and Prudence, by the
help of our Artificial Fire,
we may be able to accom-
plish, its intimate and per-
fect mundification, and at-
tain the Purity of things,
and to perform such a
work or make such a body,
as shall (after the compleat-
ment of the Operation) be
a Million of times stronger,
and more pure and perfect
than the simple bodies
themselves, Decocted and
made by a Natural heat.

XIII. Be therefore wise :
for in this my subtle Dis-
course I have demonstrated
plainly the matter of our
Stone sought after, by man-
ifest probation, to the true-
ly Ingenious. Here you
may taste of that which is
most delectable, above all
whatsoever the Philoso-
phers have told you.

C H A P. LVI.

*Of the manner of Working, and of the mod-
rating, and continuing of the Fire.*

I. **N**O W it is possible, that you may find out this Mystery (if you will bend your self to study and labour) and wholly casting off your Folly and Ignorance, become wise through the words which I speak ; to the attainment of that true matter of the Philosophers, the Blessed Stone of the Wise, upon which the Operations of Alchymia are exercised ; by which we endeavour to perfect the imperfect Bodies, and thereby to make them better than the perfect.

II. And forasmuch as Nature has handed down to us Imperfect Bodies only with the perfect, it is our business to take the known matter, (which we have declared in these Chapters)

and by much Pains and Industry, through the help of our art, to make it even more than perfect.

III. If you be ignorant of the manner of doing working, What is the Cause ? Truly because they see not after what manner Nature (which sometimes perfects the Metal frequently, or commonly operates.

IV. See you not, that in the Mines, by the continual heat which is in those Mineral Mountains, the gross waters, are decocted, and so much inspissated, as thereby (through length of time) to be made Argent Vive ?

V. And from the fat of the Earth, by the same decoction

ction and heat, is generated Sulphur: and that by the same heat preserved and continued upon the same, from the aforesaid things, [viz. Argent Vive, and Sulphur] according to their Trifities and Impurities, all the Metals are generated?

VI. And that Nature, by sole or only decoction, can make or bring to perfection the perfect Bodies, as well as all the Imperfect bodies or Metals?

VII. O great madness! these things which I thus carry about, would you bring to pass and perfect, by staffstick, strange, and imperfect methods?

VIII. Now a certain Wise man saith: You must necessarily err, who endeavour to out-Nature; and to perfect the Metals, yea, more than perfect them, by new and foreign methods of Operation, vented in your dull and invisible Noddles.

IX. And that God has bewished upon Nature a right

method, a direct way, which is by a continual decoction, which the Insipid and Fools, through their ignorance, despise, and scorn to imitate.

X. Also, Fire and Azoth are sufficient for thee. Again, Heat perfects all things, or all the Metals. Moreover, decoct, decoct, decoct, and be not weary. Make your fire gentle and soft, which may always burn and endure for many days with a constant equal heat; but let it not go out or decay, for then you will suffer the loss of all.

XI. In another place; continue thy work with patience. And again, Beat, or grind the matter seven times. Then again, You must know, that with one matter, to wit, the Stone; by one way, to wit, by decocting; and in one Vessel the whole Magistry is performed and perfected.

XII. And in another place, The matter is ground, with fire. Also, This work is much like, or may be compared to the Creation of Mankind.

XIII. For, like as an Infant at first is nourished with food easily digested, or Milk: But for the strengthening of the Bones with stronger Food, or Meat: So also this Magistry. At first you must feed it with a gentle Fire, by the force of which Decoction, whatsoever you desire is to be done.

XIV. And although we always speak of a gentle fire; yet notwithstanding you are always to understand it in this sense, th according to the Regimen, or method of the operation, it is by degrees, by little and little to be augmented and increased, even to the highest degree.

C H A P. LVII.

Of the Quality of the Vessels and Fornaces.

I. THE limits, method, way and manner of working, we have even now determined; it follows, that we treat next of the Vessel and Fornace; after what manner, and with what matter, it ought to be made.

II. When Nature, with a natural heat in the metallick Mines does decoct; it is true, it performs this decoction without any Vessel:

Now though we propose the to follow Nature in decocting; yet we cannot do it without a fit Vessel for the purpose.

III. Therefore let us first, what kind of place that is, where Metals are generated. It is evident manifest, that they are produced in Mineral places, and that the generating heat is in the bottoms of the Mountains, whe-

its perdurable, and always
eual, and whose nature is
avays to ascend; which
inascending continually de-
ficates every where where
it passeth, and coagulates the
fised or grofs water hid-
en in the Bowels or Veins
the Earth or Mountains,
no *Argent Vive.*

IV. And if a mineral fat
the same place, from such
like Earth, shall be warm-
, and gathered together
the Veins of the Earth,
and it run through the
ountains, it becomes Sul-
phur.

V. And as you may see
the said veins of the said
ace, that Sulphur genera-
d (as is said) of the fat of
the Earth, doth meet also
with the *Argent Vive* (as a-
resaid) in the said veins of
the Earth, so also it produ-
ces a thickning, or inspissa-
ng of that Mineral Wa-
ter.

VI. Also, there, by the
aid heat in the bottoms, or
bowels of the Mountains,
qual, and perdurable,

through a very long space
of time, there is generated
divers and several Metals,
according to the nature, or
diversity of the place.

VII. This also you must
know, that in the places
where Minerals are found,
there is always found a du-
rable heat.

VIII. From these things,
then, we ought always to
note, that a Mineral Moun-
tain is every where close to
its self, externally; and al-
so stoney: because if the
heat should possibly get out,
no Metals would be gene-
rated.

IX. So also, if we intend
to imitate Nature, we must
necessarily have such a For-
nace, as may have some
likeness or resemblance of a
Mountain, not as to its
magnitude, but as to its
continued heat; so that the
imposed fire, when it as-
cends, may not find a way
forth; but that the heat
may reverberate back upon
the vessel, containing in it
self

self (firmly closed up) the matter of the Stone.

X. Which vessel ought to be round, with a little neck, made of Glafs, or some certain Earth, like in nature or closeness of body to Glafs: Whose Mouth ought to be so stopped or closed up with Bitumen, or other like Emplastick substance, or otherwise Hermetically sealed up, so as the least Vapour may not come forth.

XI. And like as in the Mines, the heat does not immediately touch the matter of the Sulphur and *Argent Vive*, because the Earth of the Mountain is every where between :

XII. So in like manner, the fire ought not immedi-

ately to touch the Vessel containing in it self, the matters aforesaid of our Stone: But in another cle-
sed Vessel in like manne-
that is to be put; that so the
temperate heat may better
and more convenient
touch both above and be-
low, and every where, the
matter of our Stone.

XIII. Upon which account Aristotle saith, *Tb. Mercury, in the Light Lights is to be decocted in threefold Vessel*: and that the Vessel be made of the most firm and pure Glafs, or, which is better, of Earth having in it self the nature of Glafs. [Of which kind our late China and Porcelain Ware, brought to us out of Persia, China, and other places of the East-Indies.]

C H A P. LVIII.

*C the Colours, Accidental and Essential,
appearing in the Work.*

WE have now taught you what the exquisite matter of the Stone is and also the true manner of working; by what method, and with what order the decoction of the Stone is to be performed, whence oftentimes arises divers and various colours in Philosophick matter.

II. Concerning which colours, a certain Wise man saith: *Quot colores, tot mina; so many Colours as has, so many Names:* According to the diversity of colours appearing in the operation, the Philosophers have given it several names.

III. For which Reason, the first operation of this our Stone, it is called *Putrefaction*;

trefaction; and our Stone is made black: For which reason saith a Philosopher, *When thou findest that black; know that in that blackness, whiteness is hidden*; and now it behoves us to extract that whiteness from its most subtle blackness.

IV. Now after the Putrefaction [or blackness] it grows red, but not with the true redness: of which one of the Philosophers saith, *It often grows red, and it often grows Citrine or Yellow; and it oftentimes melts, or grows liquid, and it is oftentimes coagulated, before the true whiteness appears to perfection.*

V. Also it dissolves its self, coagulates its self, putrefies its self, tinges or colours its self,

self, mortifies it self, vivifies its self, denigrates, or blackens it self, dealbates or whitens it self, and adorns it self in the red with the white.

Stone will be congealed into roundness.

IX. Another also saith, *When you shall find the Whiteness, supereminent in the Vessel; be certain, that in the Whiteness the Redness is burdened; and then it behoves to extract it.*

X. Notwithstanding, decoct till the whole Redness be brought forth and perfected.

XI. For it is between the true Whiteness and the true Redness, that a certain colour appears, of which we have spoken: after the Whiteness appears you cannot err, for by augmenting the fire you come to the Ash-colour.

XII. Of which another saith: *Slight or undervaried not the Ashes; for God will return them to thee liquid: and then at last the King shall be crowned with his red Diadem Nutu Dei, by the good pleasure of God.*

VII. Also, the colour of the Peacock appears before the Whiteness; for which cause, saith one: *Know that all the Colours which are in the World, or are possible to be thought of, appear before the Whiteness; and then the true Whiteness follows.*

VIII. Of which, a certain Philosopher saith: *But when the pure Stone is decocted, so long till the Eye of the Fish (as it were) grows very bright; a profit, or good may be expected from it; and then our*

C H A P. LIX.

Of the manner of projection upon any of the Imperfect Metals.

I. Have perfectly completed the end of th promised Work, *viz.* our great Magistry, for th making the most excell Elixir, as well Red as White: It now remains, th we shew the method, or way of Projection, which is the compleatment of the work, the long expected, and much desired cause of recycling.

II. Now the true Red Elixir, tinges a pure and deep Citrine or Yellow, to infinity of parts, and it transmutes all Metals into most fine Gold.

III. The true White Elixir also, whitens to Infiniti kewise; and it makes, tinges every Metal into a perfect Whiteness; But

you must know, that one kind of Metal is much more remote, or far distant from perfection than some others are; and that some are much nearer to the said perfection than others.

IV. And although every Metal may be brought to perfection by the Elixir; yet those which are nearer to perfection, are easier, sooner, and better reduced to that perfection, or transmuted into perfect Bodies, than those that are more remote.

V. And when we have found a Metal, which is as it were, a kin, or nearer to perfection, we are excused in some measure, from making use of, or projecting upon those Metals which are

are more remote therefrom.

VI. Now what Metals are remote from, and near to perfection, and what are yet more near, and as it were a kin to the perfect Bodies, we have taught in these Chapters; in which, if you be indeed wise you may plainly see, and truly determine which they be.

VII. And without doubt, he who is lawfully initiated into the Mysteries of this our Art; may be able through his own Ingenuity and Industry by studying in this my *Speculum Alchymiae*, to find out and know the true matter of our Stone: And he will know and understand well upon what Body, the Medicine or Magistry ought to be project-ed for perfection.

VIII. For the Masters of this Art, who have invent-ed or found out the *Prima Materia*, and the whole Mystery they have, I say, plainly demonstrated, and, as it were, indigitated the

direct way of working, a made all things naked and plain to us, when th-say,

IX. Nature contains Nature: Nature exceeds Nature and Nature overcoming Nature does rejoice, and is tra-muted or changed into another Nature. And in another place, every like doth rejoice in its like; for that the li-ness between things is said to be the cause of Sympatby Frindship: of which many Philosophers have written notable things.

X. Know then that the Stone doth soon enter into its own Body; but with a Foreign Strange Body, it can never be joyned or United. In another place: If you shall deavour to joyn it with a Foreign or Heterogene Body, you shall wholly Labour Vain. Also: The nearness of the Body to perfection makes a Transmutation the more Glorious.

XI. For the Corpore by the Power of the Operation of Nature, is ma-

Incorporeal ; and contrariwise the Incorporeal is made Corporeal ; and in the complement , the spiritual Body is made wholly fixed.

II. And because it is evidently manifest that the Elixir is Spiritual, and so ver much exalted beyond its own Nature, as well for the White, as for the Red : no wonder, that it is not to be mixed with bodies.

III. The Method, or way of Projection then is, that the Body of the Metal to be transmuted, be liquified or melted; and then that the Medicine or Elixir, be projected or cast upon the mixed Metal.

IV. Moreover you must needs, that this our Elixir, is a mighty strong Powder and of great Force, for on part being projected upon a Million, or Ten Hundred Thousand parts, an more , of the prepared Body , it does incontinently penetrate it, trans-

fuse it self through the whole, and transmute it.

XV. Wherefore I deliver to you a great and hidden Secret. Mix one part of this our Elixir , with a Thousand parts of a body near to perfection ; put all into a proper Vessel, inclosing it firmly; and then put it into a Furnace of Fixation, first with a very gentle fire, and then always augmenting the fire gradually for three days; so will they be inseparably conjoyned. This is a work of three days.

XVI. Then again , and lastly, take one part of this mixture, and project it upon a Thousand parts of another Body or Metal , (the nearer to perfection the better,) so the whole will be a most fine and perfect Body, according to the kind , and according to your intended work, whether for the White or for the Red.

XVII. And all this is but the work of one day ; or rather

rather, but of an hour, or
of a moment: for which
wonderful work, Praises
be perpetually rendred
the Lord our God, for Ev
and Ever.

C H A P. LX.

A Short Recapitulation of the whole Work

I. **O**UR Tincture then,
is only generated
out of the Mercury of the
wise, which is called the *Pri
ma Materia, Aqua permanens,*
Acetum Pilosophorum, Lac
Virginis, Mercurius Corporalis,
with which nothing extra
neous, Alien or Forreign is
commixed, such as are Salts,
Alums and Vitriols.

II. Because from this
Mercury alone, the Virtue
and Power of this our
Magistry is generated: and it
so resolves every (Metalline)
Body, that it may be aug
mented or multiplied.

III. This our aforesaid
Mercury is both the Root
and the Tree, from whence
many and almost Infinite
Branches Spring and in
crease:

IV. The first work
the making of this Elix
is sublimation, which is ne
thing else, but the subtiliz
tion of the matter of o
Stone, by which it is clea
sed from all its superfl
ties.

V. The fixed and Vo
tile parts are not separat
one from another, but th
remain United¹, and a
fixed together, till they bo
may have an easie fusion
gether, in the fire.

VI. Take therefore on
aforesaid *Mercury*, which,
a Sealed Glaſs, put into
hot bed, for one wh
Philosophick month, whi
is 40 days, till it begins
its own body to putrifie a

Coagulated, and all its Humidity be Consumed in itself, and also converted to a black Earth.

VII. In this Sublimation compleated the true separation of the four Elements.

VIII. Because the cold ad watery Elements is canged into a hot and dry Earth, which is the head of the Crow, the Mother of the remaining Elements.

IX. Thus our work is nothing else but a transmutation of Nature, and a Conversion of the Elements.

X. The Spiritual is made Corporal, the Liquid is made thick, and the water is made Fire.

XI. Moreover the black Earth is imbibed with its own water, and dried so long till it is sufficiently censed and brought on to Whiteness.

XII. Which then is called the White Earth foliated,

Sulphur of Nitre, Sulphur of Magnesia: and then there is a new Conjunction of Sol and Luna, and a Resurrection of the Dead Body.

XIII. When our Earth bearing Fruit is moistned with its own proper water, it drinks it up in that its thirst with much greediness, till it generates or is made pregnant, and then brings forth Fruit an Hundred Fold.

XIV. Now proceed farther with the White Earth, augmenting or increasing the Fire to it, till by the motion of the Continual Heat, it is digested and brought into the highest and most pure Red.

XV. And now it is called our Red Coral, Red Sulphur, Blood, our Purple Gold, our burnt Crocus.

XVI. This very Work repeat three or four times with new Materials, and you shall have the most perfect Red Stone, of the

Philosophers, Red as Blood it self, with which you may tinge *Mercury*, and all other imperfect Metals.

XVII. But it behoves you to take of our aforesaid *Sulphur* three parts, adding one part of fine Gold, re-

duced into a subtle Calx and of the water thereof two parts; these three mixt subtilly, till they become one Inseparable Matter these then digest in a proper Fornace, till they become a Red Stone.

Operis Rogerij Bachonis Alchymici

F I N I S.

G E O R

Georgij Riplei

MEDULLA ALCHYMIÆ.

he Marrow of *Alchymie*; Written in *Latin* by *George Ripley*, Cannon of *Bridlington*, which he sent out of *Italy*, Anno 1476. To the Arch-Bishop of *YORK*: Translated into *English*, and now Revised, and Clauseid,

by **WILLIAM SALMON**,

Professor of Physick.

C H A P. LXI.

The Preface to the Arch-Bishop of York.

I Shall endeavour Sir, to explicate, open, and make plain to you, the Secrets of *Alchymie*, which I have attained to, by my Travels through *Italy*, and other Countries and Kingdoms for the space of Nine Years,

Years, drawing Forth, and Selecting the true Root, and Marrow of Nature (by a series of Experiences) from its most inward Recesses, and secret Habitations.

II. The which I am moved and compelled to from the singular Good-will, entire Affections, and Sincere Love, which as well as in times past, I now at present bear unto you : And therefore shall faithfully (tho' briefly) declare the Secrets of this Art to you ; plainly and openly ; not Darkly and Ænigmatically, as if it was done under a Shadow or Vail.

III. Such indeed is your Life (your Works witnessing the same) that you are as a healing Balm, a Refuge of Defence, and Shelter to the Church of God, a Pillar of his Holy Temple, for which Reasons, I am obliged to reveal these hidden Mysteries, and make known to you the abscondite Paths of Nature, not to rejoice your outward Man only, by adding Health and long

Life, heaping up Treasures and external Honours and Applause in the World, but to excite in you the highest Devotion to God Almighty that you might become good to all Men, profitab. to the Church, a Father to the Fatherless, and a Sanctuary to the Needy and Distressed.

IV. And in these things I am confident of you, whom is found such a portion and Treasure of Virtue, Prudence, Piety, and true Wisdom, but most chiefly for that I know you to be such a one, who has God always before your Eyes.

V. And therefore I speak truly and fervently, and will declare the Truth to you, with all faithfulness according to the reality of my Soul ; I shall Elucidate the undoubted Verity, and declare such things, as were much Labour, Care, and Diligence I have sought out, and obtained the knowledge of ; which I have seen with my Eyes, and handled with my Hands.

and which my own self has done: And in this matter I will neither be tedious nor obscure, lest that love which I profess to you, should seem to be deficient or imperfect.

I. Whatever I write, I shall open the same briefly and plainly, beseeching God, that the matter whereof I shall entreat, may become profitable unto you; and that if you shall please to put the same into practice, you may find the faithful experience thereof, and not be deceived, or spend your time in vain: For we know certainly, that of all transient things, Time is truly the most pretious.

II. Wherefore I write unto you (honourable and dearly beloved Friend) such things only as may be profitable; making this humble salutation unto your Excellency, that the Revealed Secrets and Experiments which I send you in this little Book, may not be prostituted, or bestowed upon unworthy men, who are naughty, or

swoln up with Pride, or whose Souls are bound up in their Covetousness.

VIII. I require not of you for this Secret, a great Summ of Gold or Silver; nor do I put this Secret in writing, for you to bestow much Cost and Expences upon it; nor do I for my self desire any reward; these things agree not with the Philosophick Verity, which professes, that its Works are not chargeable and Expensive. *Morianus* saith, *beware that you spend nothing in this Magistry of Gold.* And *Dastine*, *saith with the Value of one Noble is the whole Magistry performed.*

IX. Since then it is so, in what thing is our Gold to be found? Is it not in Mercury, which is called Quick or living Gold? *Raymandus* saith, *He that will reduce Quick-Gold into thin water, must make it, doe it, and Work it by its contrary.* For saith he, *Quick or living Gold, has in its self, four Natures, and four humours or Elements.* And therefore *faith*

saith he, if you putrefie its Cold with its Hot, and its Dry with its Moist, you shall not only have the Humidity of all Bodies, but you shall have a Menstruum, which will dissolve Argent Vive for ever.

For the least part of Mercury being once dissolved, the dissolved Mercury will always dissolve Mercury ad Infinitum.

X. [Mercury may as well be called Quick-Gold, as Quick-Silver, for it contains them both. If Air will make this separation, we must put thereto divers contrary things, as Roger Bacon saith in Speculo. But this putrefaction cannot be done, till it is dissolved in Water white as Milk, putrefie that Milk 15 days in B. M. then separate its Element, and cleanse its Earth, and after that joyn it again in equal weight, then is the Elixir made compleate for Saturn and Jupiter. Quick Gold is Crude, Imperfect, and unfixt in every degree, and yet it is accounted a Body, altho' there be no fixation in it, and therefore it may be much sooner brought to its first matter, than

any other of the Bodies, that have any part of fixation in them, for they must have much Labour and long time to separate them, and bring them back into their fixt matter.]

XI. For saith Lully, The Elements of Mercury may be dissolved, and being dissolved, they may be separated. There be some that think our Resolute Seed, or dissolved Menstrum, is the water of Argent Vive, made only by self, because it does dissolve both Metals, and pretious Stones which we call Pearls and so it is. Now how the dissolving Menstrum is made not only Raymund seems shew, but Roger Bacon like manner in his *Speculum Alchymiae*, where he saith put the Body which is most weighty, into a Distillator and draw forth thereof, Sweet Ros, or Dew, with a little Wind, or Breath for betwixt every drop Water, comes forth a Breath as it were of a Man, which is the substance of Argent Vive, and which the Philosophers call our Mercury: where

if : be well putrefied before
hal, will then yield the more,
an Issue out forcibly, as if it
were Wild-Fire out of a Trunk,
especially when the Red Fume
comes.] Thus have you
on of our Argent Vives.

II. To the same thing
Remundus assents , where
he saith, then have you
the Argent Vive, which is
caed Ours ; and so it is
indeed one of Our Argent
Vive ; altho' the intent of
the same Philosopher in
L. o Animæ Artis Transmu-
tariæ, Cap: 2. wastouch-
in another more noble and
more excellent Water [sup-
posed by some , to be Our
Bning-Water , drawn out
of the Gum of Vitriol ,]
by the Virtue of which
most Noble and Excellent,
active Water, he did
not only often dissolve the
Bly of Sol [not as he doth
it with the aforesaid Argent
Vive commonly dissolved]
but also the same solar Bo-
dy by force of that attrac-
te Virtue , is disposed
in a more noble manner ;
as my self have seen done,
only in the Metalline

Elixir, but also in the Elixir
of Life, as hereafter shall
be declared, Chap. 71, 72.
Sect.

XIII. It is fansied by an
Experienced Philosopher,
that Mercury did speak ,
and said, I am the Father
of Enchantments , Brother
to the Sun, and Sister to
the Moon, I am the Water
of Life drawn out of Wine,
[i. e. out of the Wine of
Mercury] I kill that which
was alive, and make alive
that which was dead ; I
make Black , and I make
White, and I carry in my
Belly the Sol of Philosophers ;
and therefore he that can joyn me after that
I am dissolved, and made
the pure clear and Silver
like Water, called *Lac Virginis*, with my Brother the
Sun, he shall tinge him with
my Soul, not only much
more than he was before
by an hundred fold , but
also if he be joyned with
my Sister *Luna* , he shall
make all things fair and
bright. [this Lac Virginis
is a Silver-like Water some-
what thick.]

C H A P. LXII.

A farther Discourse of the Philosopher Mercury.

I. O F this Mercury , speaks another Philosopher thus, when its Elements are separated , and again joyned and mixed together by equal weight, then is it made a compleat Elixir upon *Saturn and Jupiter*; but its Elements cannot be separated, until such time as it is dissolved : and of this Metalline Water, ought the Artist to draw the Tincture.

II. [The Elements of Mercury being separated , and again commixed by equal weight or proportion, make the Elixir compleat, with often dissolving and congealing of the Spirit, which must be done upon a Marble Stone, weighing the Body, and then taking its weight of the Secret Salt, grinding them together

very subtil, then putting them into Balneo, that they may be dissolved ; which done, take out, and make your congealation in a dry Fire, do so oftentimes and then, &c.]

III. And therefore to confirm this, Raymundus saith, O my Son , Our Tincture is drawn out of one Vulgar thing, and is decked, finished and ended with another thing which is more Noble ; for to do Ferment it with Vulgar Gold : He calls it Vile, because he saith it is sometimes found in Vile places, as Old draughts : also it is Vile, because (as Raymundus saith) it is found not only in a filthy form, and ugly shape, but because it is in every thing, of the which (saith Albertus) is made a Permanent or fixt Water.

V. [Here is to be Noted, that Raymundus commands the Tincture to be drawn out of the Body of Venus, which Tincture he does Ferment with prepared Calk of common vulgar Gold.]

V. And therefore saith vicen, it behoves you to have a great quantity of our Gold, and of our Silver; to the end, that thereby the humours may be drawn forth; viz. to have at the first sixty pounds weight, which will be a sufficient quantity for your whole life. He also saith, the best Mercury is brought in skins, from Mount Passulane. Of this Mercury, Geber saith, you must labour in all your work to separate Mercury, as others read it, to con- nize or over-come Mercury, commixing and conjoyning; for he that cannot destroy Mercury, or undo it in its composure, cannot repair or restore it: nor may you work with it as Raymund saith, till it is dissolved.

VI. And therefore it is said, joyn not that which is Crude, with that which is Decocted; for of that only with the Ferment, is made the Elixir, which does congeal all manner of Argent Vive. Wherefore as Raymund saith, it is never congealed without a congealing Sulphur; and being congealed, you have a great secret: for in the dissolved, Decocted Mercury, is a great and hidden Mystery.

VII. Another Philosopher also saith, that there is a certain subtil Fume, which does spring forth from its proper Veins, dispersing and spreading its self abroad, the which thin Fume if it be wisely gathered together again, and sprinkled upon its proper Veins or Matrix, it will make not only a certain fixation (of which thin Fume, in short space is made the true Elixir) but also cleanses the Impure Metals or Alchymick Body.

VIII. [As to the Tincture mentioned]

mentioned at Sect. 4: above, it rather seems by other words of the said Raymundus, that he drew it out of Quick-Silver; and no other vile thing, of which Mercury is made. What is meant at Sect. 6. by not joyning the Crude with the Decocted, is to be understood of not joining Crude Mercury to the Decocted Bodies or Metals, but to put to them Decocted, i.e. dissolved Mercury. And herein is hidden a great secret, for Mercury being dissolved, is an hot and moist Sperm; but Crude, it is cold and dry Saturn. So that if you putrefie its hot and moist Sperm with its cold and dry Earth, you will have Quick-Silver dissolved, which is not Crude, but Decocted Mercury. So that in Crude Mercury dissolved is hidden a great Mystery. And however it is dissolved by a Fire not natural or against Nature, yet it must be mixed, conjoyned fixed.]

IX. This Alchymick Body is called *Leprous Gold*, wherein Gold and Silver,

are in Essence and Power but not in sight or appearance; in its Profundity or Depth, it is Airous or Spiritual Gold, which none can obtain, unless the same Body be first made clear and pure. The which impure Body after mundification, is a thousand time better than are the Bodie of common Sol and Luna Decocted by natural heat.

X. [This Leprous Gold the Philosophers call, Adrop or Adrup, which Gold is the Philosophers Lead. This Alchymick Body (in his Concord he calls Venus in the lesser Work, both for Gold and Silver, because it is a Neutral Body, and very easie to be changed to either: and by the sense of Sect. 4. and the foregoing may be more easily understood. The Earth, the uncleansed Body, is to be purified with its own Water and afterwards nourished with its Mothers Milk, which is called the Sulphur of Nature.

XI. The first Matter of this unclean Alchymical Body

ody is a *Viscous Water*, which is thickened in the bowels of the Earth. And therefore of this Impure Body (as *Vincent* saith) is made the great Elixir of the Red and White, whose Name is *Adrop*, or *Adrup*, i.e. the Philosopher's Lead. From the which *Raymundus* commands an Oyl to be drawn: from the *Lead* of the Philosophers (saith he) let there be an Oyl drawn of a Golden Colour; if you can separate this Oyl [wherein is Our second Tincture and Fire of Nature] from its Flegm, which is it watriness, and wisely search out the Secret thereof, you may in the space of thirty days perform the Work of the Philosophers Stone.

XII. This Oyl does not only make the Medicine penetrable, being amicable and conjoynable to all Bodies or Corporeal things, but it is also the hidden or Secret fire of Nature; which does so augment the Excellencies of those Bodies to whom it is so joyned,

that it makes them to exceed in infinite proportions of goodness and purity. So much as does appertain to the Work of *Alchymia*, which is only for the Elixir of Metals, is now sufficiently opened, which if you rightly understand, you will find that no great cost is required to the performance of this Philosophick Operation.

XIII. [*The Innatural Fire is Our Aqua Foetens, or Sea-Water, sharp, peircing, and burning all Bodies more fiercely than Elemental Fire, making of the Body of Sol, a meer Spirit, which common Elemental Fire has not power to do.*]

XIV. But this Elixir of Metals is not all that I intend to shew you; the Elixir of Life is that which I chiefly designed, infinitely exceeding all the Riches of this World, and to which the most excellent of all the Earthly things cannot be compared. And therefore, I shall. i. Shew in the Mineral

neral Kingdom, the Elixir of Metals, and that after divers manners. 2. In the Vegetable Kingdom, the Elixir both of Metals, and of Life. 3. In the Animal Kingdom, the Elixir of Life only; albeit the same Elixir of Life is most excellent for the transmutation of Metalls.

XV. There are three things necessary to this Art,

of which you ought not to ignorant, viz. 1. The Fire wherewith: [The fire of Nature, Innatural, Elemental, and which is against Nature, destroying the special form of all that is dissolved therein.] 2. The Water whereby: [as in the Compound Water.] 3. And the thing whereof: [is made the congealed Earth, as White as Snow.] Of all which in their proper order.

C H A P. LXIII.

Of the Mineral Stone, and Philosophick Fires.

I. ON a time as I have learned, there was an Assembly of Philosophers, where the *Matter* of the Secret Stone, and the *Manner* of working it, was propounded. Several spoke their Opinions, but at length, one younger in Years, and (as was thought) Inferior in Learning, declared his thoughts and

knowledge concerning that Secret. I know faith he the Regiments of the Fires. When they had heard what he could say, they all as amazed held their peace for a while.

II. At lenght, one of the Company made answer If this be true which thou hast said, thou art Master

us all, and thereupon
with one consent, they gave
Im the Right Hand of Fel-
lowship. Whereupon they
thered, that the Secret of
is wonderful Tincture lay
iefly in the Fire.

III. But the Fire differs
ter several manners; one
atural, another innatural
preternatural, another
lemental, another against
ature. The Natural Fire
es come from the Influ-
nce of *Sol*, and *Luna*, and
the Asterisms, or the *Sun*,
Moon and *Stars*, of the
hich are Ingendred, not
ly the burning Waters,
nd potential Vapours of
Minerals, but also the
atural Virtues of living
ings.

IV. The Innatural or
preternatural Fire, is a
ing accidental, as Heat
in an Ague, being made
rtificially, and called by
ie Philosophers a moist
ire, Our generating Water,
he fire of the first Degree;
nd for the temperature of
s Heat is called a Bath,

a Stew, a Dunghil, in which
Dunghil is made the putre-
faction of our Stone. See
Sect. 13. of the former
Chapter, where it is more
amply defined.

V. The Elemental fire,
is that which does Fix, Cal-
cine and Burn, and is nou-
rished by Combustible
things.

VI. The fire against Na-
ture [*which is a violent, strong,
Corrosive, destroying the spe-
cial form of that which is dis-
solved therein,*] is that which
in Power Dissolves, Frets,
Infects, and destroys the
generative Power of the
form of the Stone: it does
Dissolve the Stone into
Water of the Cloud, with
the loss of its Natural, At-
tractive, and special Form,
and is called *Fire against
Nature*, (as Raymundus. faith)
from its Operation: for
that which Nature does
make, this fire against Na-
ture destroys and brings to
Corruption, unless there be
fire of Nature put to it.

VII. Here as Raymundus saith, lies contrary Operations, [as in the Compounded Water:] for as the fire against Nature, does Dissolve the Spirit of the fixed Body; the Volatile Spirit is thereby constrained to retire into a fixed Earth, [a Congealed Earth as White as Snow.]

VIII. For the fire of Nature does Congeal the Dissolved Spirit of the fixed Body into a glorious Earth: and the Body of the Volatile being fixed, by the same fire against Nature, is here again by the fire of Nature resolved into the Water of Philosophers, but not into the Water of the Cloud: and so by this means the fixed is returned back again into its wonted Nature of Flying, and the moist is made dry, and the ponderous is made light.

IX. But yet he saith, *this fire which is against Nature is not the Work of Our Magistery, but it is the fire which is purely Natural.* This he saith, because he would

shew us thereby the difference between the Mineral Elixir, and the Vegetable and the Animal. For these three several Elixirs are made of three sever Waters, viz. Mineral, Vegetable, and Animal, which serve for the Work divers ways.

X. And First we w Treat of the Mineral Elix then of the other in ord The Fire against Nature a Mineral Water, [viz. a Humour or Tincture drawn out of Body of Venus Dissolv in its Mineral Spirit] ve strong and Mortal, sering only to the Miner Elixir.

XI. This Mineral Water, or Fire against Nature is drawn with fire Elemental, from a certain stirring Menstruum, as Raymundus saith, and is made of four things. It is the strongest Water in the World, whose only Spirit (saith he) does wonderfully increase and multiply the Tincture of the Fment: for here Sol or Gol

Inged with the Mineral
Srit, the which Mineral
Srit is the strength of the
most simple Sulphur with-
out much Earthiness.

XII. [Thin Mineral Water
the dropping of Adrop or
Adrop, Venus, which is the
able Tincture called the natu-
Roman Vitriol, and which
the abundance of its noble
tecture, is called Roman
old.]

XIII. This some do call
the Spirit of the Green Lyon,
others the blood of the
reen Lyon : wherein almost
Err, and are deceived :
the Green Lyon of the
ilosophers, is that Lyon, by
those Virtue attractive, all
ngs are lifted up from the
wels of the Earth, and
e Winter-like Caverns,
aking them to Wax green
d flourish : whose Child
or all the Elixirs are to
had from it) is to us
ost acceptable and suffici-
t.

XIV. [The Child of Philoso-
ers is generated of their
reen Lyon, of which Child

is had the strength of Sulphur,
both White and Red ; Our
two Sulphurs of Nature are
the Gold and Silver of the
Philosophers, and their hidden
Treasure.]

XV. Of this Child of
the Green Lyon of the Phi-
losophers is drawn the
strength of Sulphur White
and Red, but not Burning
as Avicen saith, which are
the two best things the Al-
chymist can take to make
his Gold and Silver of :
and this is sufficient to be
said, for the attaining the
knowledge of the Green
Lyon : which is so called,
because , that when he is
dissolved , he is streight
ways adorned with a green
Vesture. [i. e: When our
Sulphur of Nature is dis-
solved in its own Menstru-
um , which is the Virgins
Milk , it is clothea with this
greenness, and therefore called
the Green Lyon.]

XVI. But of the Green
Lyon of Fools, this we say,
that from it with a strong,
fire is drawn Aquafortis, in
the which , the aforesaid
Philosophers Lyon of the
Mineral

Mineral Stone, ought to be Elixirated, and assumes its Name. *Raymundus* saith, it were better, or safer, to eat the Eyes of a *Basalisk*, than that Gold, which is made with the Fire against Nature.

XVII. And I say also, that the things from whence the same *Aqua fortis* is drawn is green Vitriol and *Azoth*: i.e. Vitriol Natural, not Artificial, viz. the droppings of Copper, called also *Roman Vitriol*, *Roman Gold*, by many of the Philosophers, from the abundance of its noble Tincture, the which Tincture must be Fermented with Common Gold.

XVIII. How great and Secret a Virtue, then, and of what strength, the Fire against Nature is, evidently appears in the construction of the Body of the Volatile Spirit; being by it vul-

garly sublimed in the form of Snowy Whiteness. *Raymundus* in the end of the Epistle of his Abridgement saith, feed *Argent Vive* with this Oyl, viz. with the Oyl wherewith the Spirit of the Quintessence is thickened, &c.

XIX. For want of such Natural Vitriol, the true and natural Principle, natural Artificial, (as *Vincent* saith) made of Salts, Sulphur and Alums, which cut and gnaw Metals, is to be chose and left in the end of your work you fail of your desire. [The Philosophers would have you to Calcine Sol with Mercury Crude, till it be brought into a Calx Red as Blood. Here comes in the work of Sol and Mercury together brought into a dry Red Powder and fixed, but whether it is to be done with Mercury or Sulphur, the Way of him, is doubtful.]

C H A P. LXIV.

*the manner of Elixiration with the Fire
against Nature.*

TAKE the first *Sol, Cal-*
cined with the first
Water, viz. the Mercurial
Spirit, very clean, and
rought into the Color
Blood, in the space of
20 days, (in less time it is
not to be done.) This Cal-
nation cannot be so profi-
ble, as it would be, unless
it be first Mercurializ'd
to such a thinness, as it
may cleave together to
that to which it must be
yned in a 24 fold propor-
tion, (viz. as 1. to 24.) strain
it through a clean Linnen
loth, without any remain-
g substance of the Gold.

HI my self have seen it
ordered and done; and
then it may certainly, in a
strong *Bolt-Head*, well Luted
in every side, except on
the Top; boyling in a

strong Fire for the space
of 20 days, be precipita-
ted into a Red Pouder, like
Cinnaber, (all which I have
seen performed.) Every
particle of this Pouder you
shall so fix, as that if it be
put upon a Red-Hot Iron
Plate, its Spirit shall not
funie or fly away.

III. This Pouder Dissolve
with, or in our *Fire against*
Nature; being Dissolved,
abstract the Water of the
Fire against Nature from it,
so long till the substance of
the Pouder so Dissolved,
do remain in the Vessel, as
thick as an Oyl; which
Oyl, first, with a soft fire,
and after with a stronger,
fix into dry Pouder.

IV. [This Work is not to
be done all at once; but by
U u little

little and little at a time, till it goes through with it in the Color of Blood; then will it recipitate into a Red Pouder, called by the Philosophers Sericon: Dissolve it with as much of Our Vegetable Sal Anatron, the space of an hour, then set it in Balneo, in a long Receptory, till it be clearly dissolved, and becomes as it were a fine Wine, which with the very softest heat, make it to Evaporate, and Congeal, so will you have a pure Stone, and of subtil parts.

V. Also if you dissolve this same Red Pouder of Mercury in Water or Spirit of Common Salt, prepared as Bachon and Albertus have taught, you shall have an Oyl or Salt of Gold, which no Fire can destroy, which will melt and tinge with a solar Color upon a Plate of Venus. This Treasure carry always with you, wheresoever you go: Who knows not the Secret of this prepared Salt in Our lesser Works, knows little of the hidden things of Alchymie.]

VI. Try this fixt Pouder (at Sect. 3. above) for the

fixation, reiterate still the Work with the same Fire against Nature upon the same Pouder Ten times, and it will be dried up no more into Pouder, but remain in a thick Oyl, the which will turn Argent Vive, and all Bodies into pure Alchymick Gold, sufficiently good for all works of the Goldsmith but not for Medicine for Man's Body.

VII. A Second way, Gold is much more wonderfully Elixirated by the said Fire against Nature, compound ed with the Fire Natural after this manner. Let Vitriol of the Fire of Nature made of the most sharp Hu midity, or moisture of Grapes, and Sericon, joyned together in a Mass, with the Natural Mineral Vitric (called the Gum of Adrop, Vitriol Azoth,) made some what dry, and with Sal Nitre, be dissolved.

VIII. First Ascends Fair, Weak, Flegmatic Water, which cast away Then a White Fume, making the Vessel appear Whit

White like Milk, which Fume must be gathered into the receiver, so long till it ceases, and the Vessel becomes clear, of its own Color. This water of the White Fume is the stinking *Menstruum*, which is called Our Dragon against Nature. This *Menstruum*, if the said Dragon against Nature was sent, would be our Fire Natural, of which we shall hereafter speak in its proper place.

I X. [Raymundus saith, his Water is made of four things: 1. The Composition of al Amarum. 2. Menstruum Foetens. 3. Argentive, which is a common substance in every Corruptible body. 4. Mineral Vitriol.

X. This compounded Water mineral, and Water Vegeta-
e, being mixed together, and made one Water as
aforesaid, doth work contrary Operation, which is
onderful, it Dissolves and
ongeals, it makes moist and dry, it putrifies and
urifies; it divides asunder and joyns together; it de-

stroyes and restores; it kills and makes alive; it wounds and heals again; it makes soft and hardens; it makes thin and thick; it resolves Compounds, and Compounds again: It begins the Work and makes an end of the same.

XI. These two Mineral Waters Compounded together in one, are the two Dragons Fighting and striving to gather one against the other in the Flood of Satalia : viz. the White Fume and the Red; and one of them shall devour the other. And here the Solitary Vessels ought to be Luted but gently, or closed with Linnen Cloth, or with Mastick, or common Wax, or Cerecloth.

XII. These two Dragons are Fire and Water, within the Vessel and not without; and therefore if they feel any exteriour Fire, they will rise up to the top of the Vessel, and if they be yet forced by the violence or strength of the Fire, they will break the Vessel, and

so you will lose all your Work.

XIII. This Compounded Water aforesaid, does Congeal as much as it does Dissolve, and lifts it up into a glorious Crystalline Earth. This is our Secret dissolution of the Stone, which is always done with the Congelation of its Water. The Fire of Nature is here put

to the Fire against Nature; therefore as much as the Stone has lost of its form by the power and strength of the Water, or Fire against Nature; so much has it gotten and recovered again of its form, by the Virtue of the Water, or Fire of Nature. But the Fire against Nature, by the means of the Fire of Nature, cannot be destroyed.

C H A P. LXV.

The Practice with the said Compounded Water, upon the Calx of the Body Dissolved.

I. THE Practice with the said Compound-
ed Water, upon the Calx of the Body duly dissolved and prepared: Take the prepared Body (made with a thick
Oyl,) put to it so much of the Compounded Water as may cover the same Calx (i.e. Our prepared Calx with Our Vegetable Menstruum) by the depth of half an Inch. The Water will presently boil

over the Calx without external dissolving the Stone, and lifting it up into the form of Ice, with the drying up also of the said Water.

II. The said Calx being so dissolved and sublimed into the form of Ice, you must take away; after this is done, the residue of the Calx remaining in the Vessel

ndissolved, shall again be well dried by the Fire, upon which put so much of the said Compounded Water as you did before, dissolving, subliming and drying, till the *Calx* is wholly dissolved.

III. The substance thus dissolved, subtilly separated and brought into a Pouder, must be put (as hereafter shall be shewed) into a good quantity of the *Fire of Nature* (which is a Quintessence) the same being first well rectified, and the Vessel well stopp'd, to the end, that the means of the heat outwardly administred unto it, procuring the inward heat to work, it may be dissolved into an Oyl; the which will soon be done, by reason of the simplicity of the Water, or simple *Fire of Nature*.

IV. And therefore when ou have brought the said pouder so dissolved, submed, and prepared with the said Compounded Water into an Oyl (then is our *Menstruum* Visible unto

sight) by putting thereto a good quantity of the aforesaid rectified simple *Fire of Nature*, as before declared; then abstract or draw away the said Water again from the same Oyl, by Distilling the same in a moist Temperate heat, so long till there remains in the bottom of the Glass a thin Oyl.

V. This Oyl, the oftner it is dissolved with the said simple rectified *Fire of Nature*, and the said Water Abstracted or Distilled by a Temperate heat, so much the more will the said Oyl be made subtil and thin.

VI. With the said Oyl (provided the *Calx* be the *Calx of Sol or Luna*) you may incere the substances or Calces of other Bodies, the said Bodies being first dissolved, exalted, sublimed, and prepared with the said Compounded Water, in manner and form of *Ice* aforesaid, till that by the *Inceration* of the said subtil and thin Oyl of *Sol* and *Luna*, the said substances of

other Bodies be made fixed, and to flow like Wax.

VII. With which flowing substance, you shall not only congeal *Argent Vive* into perfect *Sol* and *Luna*, according as you have prepared your Medicine, but you shall also with the same fluxible and flowing substance, transmute and change all such other imperfect Bodies, (as they were, whose Calces were so sublimed, and from whom, at their first subliming or lifting up, they took their beginning) into *Sol* and *Luna* aforesaid.

VIII. And this thin and Subtil Oyl, being put into *Kemia* its proper Vessel, first sealed up, to putrifie in the Fire of the first degree, being moist: it becomes as black as liquid Pitch. The fire may then have its Action in the Body, to corrupt it, (the same Body as before so opened.)

IX. Therefore it grows first black, like melted Pitch, because the heat working in

this moist Body, does first beget a blackness, which blackness is the first sign of Corruption: and since the Corruption of one thing is the generation of another; therefore of the Body corrupted, is generated a Body Neutral, which is certainly apt, declinable, and applicable unto every Ferment whatsoever you please to apply it to.

X. But the Ferment must be altered together with the Alchymick Body; and the whole substance of our Stone or Elixir must partake of the Nature of the Quintessence, otherwise it will be of no effect.

XI. And between the said sign of blackness and perfect whiteness, which will follow the said blackness, there will appear a green Color, and as many variable Colors afterwards as the mind of Man is able to conceive.

XII. When the present White Color shall begin to appear like the Eyes of Fishes

Ishes, then may you know
that Summer is near at
hand, after which Autumn
& Harvest will happily fol-
low with ripe fruit, which
is the long looked for Red-
ness : This is after the
Ile, Ashy, and Citrine
Glor.

XIII. First the Sun does
perfectly Descend by its
true Course, from its Mer-
idional height and Glory,
through its gross and natu-
ral solution into an imper-
fect Pale, and Ashy Color,
sining in the Occidental
parts of the West, which is
mewhat of a yellowish
Brick dust Color: from
ence it goes to the Sep-
trional parts of the Earth,
sing of a Variable watrish
darkness, of a dark, cloudy,
terable, putrefactive wa-
tishness.

XIV. Then it Ascends
to the Oriental parts,
sining with a more per-
& Crystalline, Summer-
se, and Paradisical White:
astly, he Ascends his Fiery
chariot, directing his Course
again to his Meridional

Life, Perfection and Glory,
there to Rule and Shine, in
fire, brightness, splendor,
and the highest perfection,
even in the highest, most
pure, and Imperial Red-
ness.

XV. When this aforesaid
simple Oyl of the altered
Body, being in its Vessel
duly sealed, is by the Fire
thus disposed, what is there
more than one simple thing,
which nature has made to
be generated of Sulphur and
Mercury in the Bowels of
the Earth?

XVI. Thus it is evident,
that our Stone is nothing
else but Sol and Luna, Sul-
phur and Mercury : Male
and Female; Heat and Cold.
And therefore (to be more
short) when all the parts of
our Stone, are thus gath-
ered together, it appears
plainly enough, what is
our Mercury, Our Sulphur,
Our Alchymick Body, Our
Ferment, Our Mistruum,
Our Green Lyon: And what
Our White Fume, Our two
Dragens, Our Fires, and
Our Egg, in which is both

the Whiteness and the Redness.

XVII. As also what is Man's Blood, Our *Aqua Vite*, Our *Burning*, Water, and what are many other things, which in this Our Art are Metaphorically, or figuratively named to decewe the Foolish and unwaray.

XVIII. Also there is a similitude of a *Tri-une*, shining, in the Body, Soul, and Spirit. The Body is the substance of the Stone. The Soul is the *Ferment* which cannot be had, but from the most perfect Body; and the Spirit is that which raiseth up the Natures from Death and Corruption to Life, Perfection and Glory.

XIX. In *Sulphur*, there is an Earthiness for the Body: In Mercury, there is an Acrealness for the Spirit, and in them both a Natural Unctuousness for the Soul or Ferment; all which are inseparably United in their least parts for ever: From this Fermental Body the Stone is formed, and with-

out it, it cannot be made

XX. It is the peculiar property of *Sol* and *Luna*, (these which property appertain to the Stone it self) to give the form of Gold and Silver. And therefore the Elixir whether it be White or Red, may be Infinitely augmented with the Fermentall Oyl: if you do cast the same upon Mercury, it shall transmute it into the Elixir which Elixir must be cast afterwards upon the Imperfect Bodies.

XXI. Moreover the said White Elixir is augmented with Mercurial Water, and the Red Elixir with the Mercurial Oyl; the which two, viz. the Mercurial Water and Mercurial Oyl can only be had of Mercury dissolved of it self.

XXII. See what the Scripture saith, *He stroke the Stone and Water flowed out, and he brought forth Oyl out of the Flinty Rock.* We may Note the whole composition of the Elixir in these following Verses following.

XXIII. He stretched forth
Heavens as a Curtain
the Water stood above the
Mountains: This is the Wa-
ter which does cover Our
atter, and performs the
solution thereof, causing
cloudy Ascension. That
es walk upon the Wings of
the Wind. This figures forth
the sublimation of our Stone.

Angels Spirits, and his Min-
isters a flame of Fire. By
this is shadowed forth the
rectification, separation,
and disposition of the Ele-
ments. Who has founded the
Earth upon its Basis; so fixt,
that it shall not be moved for
ever. Under which is de-
scribed the fixation of the
Elements, and the perfe-
ction of the Philosophick
Stone.

XXIV. Who makes his

C H A P. LXVI.

Another way of Elixirating Gold by the Fire against Nature.

Another way, by
which the Body
of Gold is Elixirated by
the power of the *Fire against*
Nature, through the help of
the Operation of the *Fire*
of Nature; which is thus:
Dissolve the Body of pure
Gold in the *Fire against* *Nature*,
the same fire being
well rectified Arsenick [Mer-
cury sublimate] as the man-

ner is; from which Gold
being so dissolved into a
Citrine, clear and shining
Water, without any Hete-
rogenity or Sand remain-
ing, let the water be abstra-
cted, till the Body does re-
main in the bottom of the
Glas, like a fixt Oyl.

II. Upon this Oyl, affuse
the said Water, or *Fire against*
Nature

Nature again, and abstract again, and this work so often repeat till the water or fire against Nature, have no more sharpness upon the Tongue than common Well-Water.

III. This done, draw such another new water or fire against Nature, which Affuse upon the former Oyl, and abstract in all respects as before is taught: then Affuse upon this Oyl the water or fire of Nature well rectified, and let it be double in quantity or proportion of the said Oyl of the Body so dissolved, and put it into a Vessel, which stop well, and set it in Balneo for seven days; so will the water or fire of Nature become a Citrine Color.

IV. This water or fire of Nature by its attractive Virtue, will draw away the Tincture from the fire against Nature, as Raymundus saith in his practical Alphabet. And altho' it is somewhat opposite to Nature, to dissolve the Bodies with the fire against Nature; yet if

you know how to comfort the matter with the fire of Nature, and by Balneation in 15 days, to draw it from the blackness of the water, or fire against Nature (the which may be done, as I have proved, in 6 days you shall perfect the work, and attain the desired end)

V. Let the aforesaid Natural Water or fire of Nature, so tinged with a Yellow Color, be always warily emptied, and poureth off from the aforesaid dissolved Bodies, into another Vessel, with a narrow Mouth, that may be firmly stopped: and then with more of the said fire, let there be made in Balneo, in the space of time aforesaid another quantity of the said Oyl.

VI. And so the same water being tinged with ~~Silver~~ or Gold, let it be warily emptied, and poured off as before: and when the water of Nature will be tinged no more, then it is a sign, that the Tincture is all drawn forth from the dissolved Body.

Boy by the Fire against
Nure.

II. Put the Tinctures
decanted off into a
Gls Stillatory , and with
a soft or easie Fire abstract
the Water or Fire of Na-
ture from the same, so long
till you see in the bottom
an Oyl ; to which you must
put New Fire of Nature
again, well rectified : and
after the Matter has stood
in *Balneo* for the space of 6
days, then abstract the said
water or fire of Nature by
distillation.

III. And let the work
with the same water be re-
peated upon and from the
said Oyl , after the same
manner so long till you
have brought your Oyl of
Gold to be most subtil and
pure, without any Fœculent
grossenesse, wherein let no-
thing of the water or fire
of Nature be left behind, but
the substance of Gold only,
tuned to Oyl.

IX. This subtil and pure
Oyl of Gold, being put in
Imia, or its proper Vessel,

and firmly sealed up, may
by the aforesaid Regiments
be changed into the great
Elixir, as it is shewed be-
fore with the other simple
Oyl, made with the Com-
pounded Water, in the for-
mer practice , at Sect. 8.
Chap. 65. aforesgoing.

X. But to proceed : sub-
lime *Quick-Silver* with *Ro-
man Vitriol* and prepared
or Calcined Salt ; and after
that sublime it by it self
alone three times from its
Fœculent substance. This
done, and the same made
into Pouder, put this subli-
mate Pouder into a fixato-
ry Vessel, and put thereto
a certain quantity of your
aforesaid Oyl of Gold ,
but so much only, as may
scarcely cover the subli-
mate : firmly close the Ves-
sel, and set it in a soft Fire,
till the Natures are perfectly
joyned together.

XI. This done, grind it
upon a Marble , and In-
cerate it again with your
said Oyl of Gold, and af-
ter put it again into its Fix-
atory Vessel, under a Fire
of

of the first Degree as before, and let the same Vessel stand twice as long as it did before, to the Intent that the Natures may be firmly Compact and United together.

XII. Now this Rule is generally to be Observed, that the Vessel with the Matter in it to be fixed, ought always to be set over the fire from time to time to be augmented : and this Inceration to be continued still upon the *Argent Vive* sublimed, until the same is perfectly fixed with the said Oyl or substance of Gold.

XIII. The which must be proved upon a Plate of Silver Red Hot : And if it be found fixed, let it have for the greater cer-

tainty, one Inceration more of the said Oyl, which stand under a strong fire for the space of three days : then grind it with your Oyl upon the same Stone, till it be as thick as an Oyntment which make perfectly dry with an easie fire, and then let it be Calcined with strong fire for the space of eight hours.

XIV. Which done, then Incerate it, and dry it again with a soft or gentle fire oftentimes, till it stands the fire like melted Wax. This Medicine will transmute Silver substantial and perfectly into fine and pure Alchymick Gold, perfect to all the works of Goldsmiths, but not to Medicine for Man.

C H A P. LXVII.

Two other Mineral Elixirs, or Two other Processes of Mercury.

I. **H**ere be many other Noble and Profitable Secrets in this Art, or Mystery of our Mineral Stone; *viz.* good Elixirs to be made out of Metalline Bodies; of which Mineral Elixirs, two are more excellent than the rest, the first of which we shall handle in this Chapter.

Here comes in the Process or Practical Operation of Mercury mentioned Chap. 61. Sect. 1: aforesaid.

I. The first of these Elixirs is only in Mercury: The second, in Mercury and the White Body for the White Elixir; and with the same to the Red too, if you please, being prudently pursued and sought after.

III. The first manner to Elixirate only with *Mercury* is thus. Dissolve *Mercury* only, by it self into a Milky water, with the which *Mercury* so dissolved, you may dissolve so much more *Mercury*, and so continually, as long as you please.

IV. Put this into a gentle Fire to be Distilled, so shall you have Our Virgins Milk White and Chrystalline, wherewith all Bodies may be dissolved into their first Matter, Washed and Purged.

V. This water is of a Silver Colour, which if you fix with its Earthy Fæces Calcin'd, and after that dissolved again in the quantity of its remaining water, and

and then again Coagulated and Congealed, (which work is to be done upon a Stone,) you will have at length the Elixir of *Argent Vive*, which will transmute all Imperfect Bodies to a perfect Whiteness.

VI. And so of this Mercurial substance is made a water permanent or fixt, wherewith the Calces of all Bodies may be so depurated and Whitened, as thereby to become the most pure and fine Silver.

VII. And therefore as I have said before in the beginning of this work, when *Mercury* is dissolved, then are its Elements separable; and after the separation of its Mercurial Liquor, and that a competent putrefaction is performed; after the same White Liquor, there will Distill a Golden moisture or humour, to which if you add a small quantity of the Ferment of the Gum of the aforesaid Elixirated White Stone, that then the same White Stone, with the said Golden hu-

mour, shall be made the Red Stone, which shall transmute *Argent Vive*, at all Metalline Bodies in the finest and most pure Gold.

VIII. Again, if you take the aforesaid Red humour of *Mercury* and Dissolve it a little of the aforesaid Red Ferment, being made as aforesaid of the White Stone, and then with the same Red humour of *Mercury*, so Fermented with it self, the Calces of all Bodies, may be so depurated and Citrinated, thereby they may become most pure Gold.

IX. When also *Argent Vive* is dissolved, then dissolve in it a little of the aforesaid Red Ferment, and so put all into *Kemia*, or proper Vessel, which firmly close up with a Philosophick Seal. Then with continual and easie or gentle Fire, draw out the Chariot of the four Elements through the Depth of the Sea, until (the Floods being dried up) there appear

in the Matter a bright shin-
ing substance, like to the
Eyes of the Fishes.

.. For by this Operation if you keep your Tem-
peste Fire continually a-
liv, the Floods shall dry
up, with an exceeding
drought, and the dry Land
or Earth shall appear, as
in the days of *Noah*, the
waters were dried up from
off the Earth, and behold
the Face of the Ground
dry. And by lifting
up the Rod of *Moses*, and
stretching out his hand, the
waters were dried up, and
the dry Ground appeared
in the midst of the Sea: for
so says *David*, *He Rebuked*
the Red Sea, and it was dry-
ed up; he led them through
the Depths as through the
Wilderness.

I. And then by the Space

of Forty days following, it
shall be Rubified, (as the
Philosophers Demonstrate)
by the help of a Vehement
Fire, as the Nature of it
requires, continuing and
remaining in the same
strong Fire till it melt and
flow like Wax, whereby it
will be able to transmute
all Bodies into pure fine
Gold.

XII. And thus the White
and Red Medicines are mul-
tiplied with their own pro-
per humidities: viz. only
by the solution of the White
Medicines in their own pro-
per White and Red hu-
mours, and by their Coa-
gulation again of the same,
as necessity requires. Thus
have we explicated with
singular plainess of Speech,
the Elixiration of *Mercury*
per se, or *Argent Vive* a-
lone.

C H A P. LXVIII.

The second of the former Elixirs, with Mercury and the Body Alchymick.

I. **T**O Elixirate with Mercury, and the Body Alchymick. Take One part of the most pure Kibrick [quod est pater Mercurij & omnium Liquabili-um,] Sea water twelve parts, in which dissolve the Kibrick: being dissolved, strain the wa- ter through a Linnen Cloth; and what remains undissolved, which will not go through, put into the Vessel called Kemia, set it over a gentle fire, as it were the heat of the Sun, un-till there appears on the Top a Red Color.

II. Then put to it a quarter more of the Sea-water afore-said, being kept in a very clean Vessel, set it on a very gentle fire, and dry it up again, as you did before, by little and little at a time.

III. For in this Work, be so much less there is pu- of the Spirit, and more of the Body; by so much the sooner and better shall the Solution be made; the which Solution is made by the Congelation of its wa- ter.

IV. And therefore as the Rosary saith, you must be ware that the Belly be not made over moist, for if he be, the water shall not receive or attain to its dry- ness.

V. This manner of In- bibition must be Obser- ed and continued so lon- till the whole water by sev- eral Imbibitions shall dried up into a Body.

VI. This done, let the
essel be firmly and Philo-
sophically Sealed up, and
aced in its proper For-
ace, with a mean or gen-
e fire, which must not
ax cold, from the first
ur you begin to set the
me into the Fornace, till
ou have made an end of
e whole work.

VII. And when the mat-
er is sublimed, then let it
made to Descend by lit-
e and little without Vio-
lance, the fire being Arti-
cially made or set over it;
ich done, let it be again
blimed as before.

VIII. And so let the Soul
the *Sun* of the Vulgar
(e which Soul is Our un-
can Oyntment, the Spi-
not yet conjoyned with
e Body) Ascend from the
irth to the Heaven; and
ain make it to Descend
om Heaven to the Earth,
t all becomes Earth,
ich before was Heaven.

IX. To the end there
y be made a substance,

not so hard as the Body,
nor yet so soft as the Spirit;
but holding a mean dispo-
sition, standing fixed and
Permanent in the fire, like
a White peice of melted
Wax, flowing in the bottom
of the Vessel.

X. The which White
substance, of a meane or
middle consistency, must
be fed and nourished with
Milk and Meat, till the
quantity thereof be increa-
sed according to your de-
sire.

XI. This Medicine being
Fermented to the Red,
with a portion of *Sel* Dis-
solved in the water of the
Sea, by reason of separat-
ing the first; the form from
the Matter, to the end, that
it may be in a more noble
form than it was before,
when the first qualities did
remain undivided; and
that it may be brought into
a Purple Colour by the help
of a strong and continual
fire: whereby is made the
true Elixir, both for the
White and Red Work.

XII. Now this Elixir, be it White or Red, shall be increased an hundred fold more, both in Virtue and Goodness, if its Quintessence be fixed with it, and that then afterwards it be brought and reduced by

the Fire of Nature into a thin Oyl, the which must be done in a Circulatory Vessel: for truly, then the least drop thereof does Congeal a thousand drops of Mercury into the very greatest Medicine.

C H A P. LXIX.

Of the Vegetable Stone.

I. THe Vegetable Stone is gotten by Virtue of the Fire of Nature, of the Composition of which fire we now intend plainly to treat, and of the way how to work with it, in every respect.

II. [Its Composition is of four things, as Raymundus saith, in his Boek of Quintessences: It is a Composition of Sal Amarum, which is Ignis adeptus, a fire that is gotten without Wood or Coal, and by an easie working, does work against all manner of Sharpness of Action of the Visible

Fire, like as if it were the fire of Hell; and therefore altho' Wine be hot, yet this water of Mercury is hotter for it is able to dissolve a Bodies, to putrefie, and also to divide the Elements, which neither common Fire nor Wine can do.]

III. Some think that the Fire of Nature is extracte or drawn from Wine, according to the common way, and that it must be rectified by often Distillations, until its Flegm wholly abstracted, which hinders its Heat, Virtue, Strength,

rength and Burning. But this, when it is done to all its advantages, and its highest perfection (which Fools call the pure Spirit) and then it to the Calx of the Body ever so well prepared, yet will it be weak and ineffectual to Our purpose, for dissolution, Conservation, &c.

IV. [The true and Pure Spirit is Our Silverish Spirit Wine, which is our Vegetable Mercury, and the true Matter of the Philosophers. Concerning which, see in Ripley's Secret Concord.]

V. Wherefore since the vulgar Spirit or Wine is such, it is evident that there is an Error in choosing of this Principle: for the true Principle, (which is the beginning) is the Resolutive Menstruum [which is the Soul of Mercury, and this Tincture a very Oyl, separate from foul Earth and faint Water] which, as we know, according to the traditions of the Wise Philosophers, is an Unctuous moisture, which is the near-

est Matter of Our Vegetable and Philosophick Mercury.

VI. The which Principle, Resolutive Menstruum, Near Matter, or Unctuous Moisture, Raymundus [in Cap. 6. and Cap. 8. of his Clavis] does call Black, Blacker than Black: The which Black thing or Matter I certainly know.

VII. But since Raymundus saith, that this Resolutive Menstruum, does come from Wine, or the Lees, or Tartar thereof, how is he to be understood? Truly, he himself unfolds the Mystery: Our Water or Menstruum, is a Metalline Water, generated of a Metalline Matter only: So that Raymundus speaks, either of the Resolutive Menstruum or of the Resoluble Menstruum.

VIII. [This Menstruum springs from a Silver Wine, which does Naturally make a dissolution of its own Sulphur. It is apparent in the II. Cap. of Raymundus, that Our Mercurial and Radical moi-

ture, is not only Congealed into perfect Metal, by Vapour of its hot and dry Sulphur, but that also the same Metalline Water, being so terminated in the form of a Metal, after its Resolution in Ashes has power naturally of a Menstruum to dissolve Our Stone or Sulphur, and change it to its Vegetable Nature, without prejudice or hurt to its own Nature.

IX. [Wherefore he says, that from whatsoever any thing does spring or grow by Nature, that into the same it may again be resolved.]

X. If he (viz. Raymundus) speaks of the first water or Resolutive Menstruum; you are to understand that it is (so as he speaks) not a Metalline Water, but after a certain manner: for this water of the Resolutive Menstruum, is both a Sulphurous and a Mercurial Vapour [*Ignis* and *Azoth*] and by reason of its Sulphurity, it burns with the fire.

XI. [This Resolutive Menstruum is our Vegetable Mercury, which is our Vaporous Menstruum, and every burning water of Life Aqua Vitæ ardens, by whose attractive Virtue, the Body of the Volatile Spirit, being fixed by the fire against Nature, is dissolved naturally into the water of Philosophers, and exalted and lifted up from it Salt and Combustible Dreg into a clear Mercurial and Natural substance, which must be Fermented with the Oyl of Sol and Luna, and then is made there of the great Elixir; with which Mercurial substance we also counterfeit Pearls and Precious Stones.]

XII. We see also, that in Tartar dried only in the Sun, there are certain Mercurial Qualities shining and giving of light to the Eye: but the kind of Metals is Composition of Sulphur and Argent Vive. And therefore, if he means after this sort, then the Resolutive Menstruum, may be taken for a Metalline water; for other

therwise it [is not Answered.

they are made Elixirs, to purge Metals, and a Medicine for Man's Body.]

XIII. Again, Raymundus proves clearly to the contrary, where he answers him who demanded of him; *in what is the Vegetable Mercury, in Gold or in Silver?* It is (saith he) a simple Coessential substance, he which is brought from its own Concrete parts and proper Veins, to such a pass or point by the Dissolutive Menstruum, that by Virtue of the simple and Co-essential substance, they are able to multiply their similitudes in Mercuries, which have none in themselves, and are also apt Medicines for Mens Bodies, and to expel and put away from them many Diseases, &c to restore to the Old and Aged, their former Youth, and preserve them in Health so long a time as God has designed them to Live.

XIV. [This Coessential substance is Our White and Red Tincture by whom these Earths that are wanting, are multiplied in Tincture, whereby

XV. Therefore, Our true Metalline Water is an Unctuous humidity of the Body dissolved to the similitude of Black Pitch, Liquid and Melted; and this Unctuous and Black humidity is called the true Resoluble Menstruum. And because we shall afterwards demonstrate the true Resolutive Menstruum, required in this Work, we will here only declare from what principles, and how the said Resolutive Menstruum is drawn.

XVI. [Our Metalline Water is separated from the Body of Lunaria, which is its terminated and Radical humidity in the kind and Color of White shining Silver, and its Body, is Our black Sulphur: Therefore see Chap. 62. in the Lunary Branch, and in his Clavis where you will find the Radical humidity to be the true Menstruum wherewith the solemn dissolution of its own black Body is made.]

XVII. *Raymundus* doth say, that an Unctuous Humidity is the last comfort and support to the Humane Body, which what it is, is manifest to the Philosophers; it makes a noise or sound in the Vessel, and is Distilled with a great deal of Art. He also saith, that Our Stone is made of the hottest Matter or substance in Nature: And I say that Wine is hot; but there is another thing which is much hotter than Wine, whose substance, by reason of its exceeding Airyness or Spirituosity is most quickly inflamed by the Fire.

XVIII. And the Lees, or Tartar, and Dregs of this Unctuous humidity, is gross, like the Rinde or Bark of a Tree: and the same Tartar is blacker than the Tartar of the black Grape of *Catalonia*, for which cause it is called by *Raymundus*, a Black, more Black than Black. [By these Lees, or Tartar and Dregs, is meant the Lees of our Silver Wine, separated from the Lunary Body.]

XIX. And because that

this humidity is Unctuous, therefore it better agrees with the Unctuousness of Metals, than the Spirit drawn from Common Wine; for through its Liquefactive Virtue, Metals do Melt, and are made flowing and moist in the Fire; the which Operation truly the Spirit of Common Wine cannot do.

XX. For the Spirit of Wine, how strong soever it be, is (comparatively) but clear Flegm or Water whereas contrariwise, in Our Unctuous Distilled Spirit, there is no watrishnes at all. But this thing being rare in our parts, as well as other Countries, *Guido Montanor* found out another Unctuous humidity, which swim upon other Liquors, which humidity proceeds from Wine, which *Raymundus* & *Arnoldus* knew, with some others, but they taught not how it should be obtained.

XXI. [Our Tincture in Distilling, is separated both from the Flegm and its gross Fæces till it be like an Oyl, and that is the Soul of Mercury, which is Air and Fire, separate from the

s two extreams; and so it being an Undiuous moisture, is the mean.. See the first and ist Chapter of Raymund's Codicil.]

XXII. Notwithstanding, Raymundus saith, it must be drawn from Death, and from the Fæces of Wine by rectification, that it nay be acuated in Distillation by hot Vegetable substances, thereunto appertaining, as Pepper, Euphorbium, &c. for without these things he saith, the Virtue thereof is not sufficient, but by long time to dissolve Metals.

XXIII. [Raymundus saith in the end of his natural Magick, that there is a Salt made

of the Lees or Tartar of Wine, or Aquæ Vitæ, called the Salt of Art and Mercury, without which Salt (saith he) there is nothing can be done: Also he begins his Practice with this Salt in the first and last Chapter of his Codicil.]

XXIV. Wherefore as the same Philosopher affirms, among these things is this Menstruum one of the Secrets of this Art, whose Virtue must be increased by a wise management of the Matter: you must circulate this Menstruum in the Undiuous humidity in a Vessel of Circulation, by rotation continually, an hundred and twenty days, in the hottest Fornace.

C H A P. LXX.

The Remaining Process of the Vegetable Stone.

I. **H**itherto the Procesſ of the Vegetable Stone has been long and Obscure; but that nothing may be doubtful to the prejudice of my professed Love to your Lordship, I say that all these things spoken by

Raymundus are covered with the Mantle of Philosophy. Truly his intention is, that there should be made a dissolution with the Spirit of Wine, but that this Spirit of Wine should be joyned with another Menſtruum resolute,

luble, without which Resolution can never be attained.

II. [Here the two Spirits are joyned together, the Vegetable Menstruum or White Oyl of Tartar, and our Metalline Oyl.]

III. And that Menstruum Resoluble is generated only of a Metalline kind: for it is a potential or mighty Vapour, being in every Metalline Body, joyning together two extreams, Sulphur and Argent Viv.

IV. And so indeed after this sort, Our water is a Metalline water, which because it does favour of the Nature of either extream, it therefore brings our Resolutive Menstruum into Act.

V. Now how this Menstruum, which is Unctuous, Moist, Sulphurous, and Mercurial, agreeing with the Nature of Metals, and wherewith Bodies must be Artificially Dissolved, may be had, we will here shew by clear practice.

VI. Take the sharpest bunt
dity of Grapes, and in it
being Distilled, dissolve the
Body, well Calcin'd into a
Redness, into a Cyrstallin
clear and Ponderous water
the which Body Calcin'd into
Redness, is of the Masters o
this Science called Sericon.

VII. [Now comes in the
Practice of Pupilla, of the
dissolution of the Red Lyon
for the Fire of Nature, called
also Red Lead, Red Coral
Sericon is of the Nature of
Black Pepper, Euphorbium.
&c. of a hot biting and fier
Nature, all which things are
spoken only by way of Com
parison.]

VIII. Then of this Cry
stalline water, let there be
made a Gum, the which in
Taste will be like to Alum.
This Gum by Raymundus is
called Vitriol Azoth, from
which let there be drawn
with a gentle Fire, first a
weak water, with no more
Taste or sharpness than
simple Well water. [Fresh
er water there is none in Taste,
yet will it never Consume or
Waſte,

Waste, tho' it be used never so often; nor will it be ever less in quantity.]

X. And when the White Fume shall begin to appear, change your Receiver, and Lute it strongly, that it breath not forth; so shall you have our burning water, Our *Aqua Vitæ*, and Resolutive Menstruum, (the which before was Resoluble) a Vapour potential, a mighty Vapour, able to dissolve Bodies, to Putrifie, and to Purifie, to divide the Elements, and also to exalt the Earth into a wonderful Salt, by the force of its attractive Virtue. This is our Fire of Nature.

X. This water has a bitter sharp Taste upon the Tongue, and also a kind of stinking Menstruum: and because it is a water which is very Spirituous and Volatile, therefore within a Month after it is Distilled, it ought to be put upon its *Calx*. When it is Assused upon the *Calx*, it will without any external Fire, boil if the Vessel be closely shut;

and it will not cease to Ferment or work, till it be all dried up into the *Calx*.

XI. Therefore you must put no greater a quantity of it to the *Calx*, but what may just cover it as it were, and so proceed, [when the *Fornace* is dried up] to the whole Complement thereof, (as in the Operation of the Compound water,) and as the work requires.

XII. And when the Elixir shall be brought into a Purple Color, then let it be dissolved with the aforesaid Vegetable Menstruum into a thin Oyl, the same Menstruum being first rectified, and let the same by the Circulation of the Spirit of our water be fixed; so will it have Power to transmute or change all Bodies into pure Gold, and to Heal and Cure all Infirmities and Diseases in Man's Body, ten thousand times better than all the Potions and Prescriptions of Galen or Hippocrates.

XIII. This Elixir is the true

true *Aurum potabile*, and no other ; for it is made of Gold Elementated and Circulated by the spirituous wheel of Philosophy ; and it is so wrought with the Air, Gass , potency , or spirit of Mercury dissolved by its self, sublimed and rectified, as that the body of Gold by it, may not only be curiously and exquisitely Elixirated ; but also that it may then afterwards be brought to such a perfection by this our Art, as to be applied profitably to the most desirable work.

XIV. Thus you may see, we have hid nothing concerning this our desired Elixir of the Vegetable

Stone : I shall now proceed to that of the Animal Stone, which is but a work of three days ; and in three days will be compleatly ended. My advice to you is, not to gather the Leaves of Words ; but the Fruits of Works, the profit of the things sought after.

XV. And know that in this Work, I have not so much affected the Curiosity of Language, or Elegancies of Stile, as the denudating the Essential Verity , and exposing the very Power of Truth to your View : which by reason of my haste I have now concisely done in few words:

C H A P. LXXI.

Of Our Animal Stone.

WE now come to reveal the most noble and High Secret of Secrets , viz. the Mystery of our Animal Stone desired of all Mankind, and the

way and manner of its Elixiration. But this Animal Elixir is neither from Wine as it is Wine, nor from Eggs Hair or Blood, as they are such things, but only from

the Elements : And these elements we ought to search out, in the Excellency of their exceeding Simplicity and Rectification.

II. The Elements as *Roger Bachon* saith , are the Roots of all things, the Mothers of every thing : yet the Elements of the said things do not enter into the Work of this Our Elixir ; but only by the Virtue and Commixtion of those Elements, with the Elements of Spirits , and Bodies of Metals.

III. Yet so indeed as *Roger Bachon* saith , the Elements of those things aforesaid do so enter in as to pierce through [tho' not to dwell there] and to Accomplish this Our great Elixir.

IV. Notwithstanding among all those things which be Natural, (as all the rest be, which Philosophers have taken,) there is one thing yet, which is found more pretious , more excellent , more proper, and more Natural than all the rest, for this our purpose.

V. The which one thing, because it is more excellent than all the rest, the Philosophers have taken for the nearest ; because of the singular perfection which God has given to the *Microcosm* or lesser World , in whom are not only the Idea's of the Courses and effects of the Planets, Stars, and Asterisms, but also the Complexions, humours, Spirits, and Natural Virtues of the Elements.

VI. And therefore consider the most noble Bird of *Hermes* , which when the Sun is in *Aries*, begins to fly ; and as it is advised, so let it be brought forth and sought for. Seek out the true Sulphur from his Mine or *Mine-ra*, not being corrupted, for the whole perfection lies in the uncorrupt Sulphur.

VII. This is our Stone, the which as *Aristotle* saith, in his Secret of Secrets , is generated in the Dung-hill, High-ways , and must be divided into four parts : because saith he, each part has one

one Nature, the which parts must be joyned together again, till they resist or strive no more ; when they are joyned unto it, it shall be White ; if Fire, Red ; as you please.

VIII. But understand, that this Division, must not be a Manual Division, [but in Power and Effect,] wherefore, let this one thing which all Men have (its over-flowing Flegmatick property being somewhat Evacuated) be put into *Kemia* or proper Vessels, which Seal up Philosophically ; let it putrifie in a moist Fire a long Season, into a black thickness.

IX. Then by the second Degree of Fire, let it be Coagulated into a dryness, after many Bublings, which it will make, wherein shall shine innumerable Colors : and when all that which is fine and subtil, shall Ascend upwards [*or sublime*] in the Vessel most White, like as the Eyes of Fishes, the work is compleat in the first part.

lous thing, more to be wondred at, than any Miracle of Nature, for then the self same White, has fully the Nature of White Sulphur, not Burning [or Silver,] and is the very Sulphur of Nature and *Argent Vivet*.

XI. Let some quantity of *Luna* be added to it in the manner of an Amalgama ; then it brings forth, by Operation, or generation of White into White ; and the same thing worketh it into Red, and is made compleat into Red, by a greater Digestion in the Fire.

XII. Then, as the Philosophers advise, let the two Sulphurs, viz. the White and the Red be mingled with the Oyl of the White Elixir, that they may work the more strongly ; upon which, if the Quintessence of the Vegetable Stone shall be fixed, you shall have the highest Medicine in the World, both to Heal and Cure Humane Bodies, and to transmute the Bodies of Metals into the most pure and fine Gold and Silver.

X. This truly is a marve-

C H A P. LXXII.

The Reserved Secret Explicated.

AND now we are drawing near to the end of this work, we shall hereunto add and Explicate one Secret, even our Reserved Secret, hitherto Buried in the *Abyss* of *Ænigma's* and deep Silence.

II. We say that the Body of the Volatile Spirit, fixed, by Fire against Nature, ought to be dissolved in the Vegetable Water, that is to say, in our Vaporous Mētruum; not in water of the Cloud, but in water of the Philosophers.

III. In which Dissolution, the Body is made light, for its more pure and subtile part is lifted up [or sublimed] from Salt and Combustible Fæces, by Virtue of the water attractive: which is more clear than the water of the Margarite, as I have seen.

IV. And of this substance Fermented with the Oyl of *Luna* or *Sol*, is made the great Elixir, for the transmutation of imperfect Bodies.

V. It must oftentimes be dissolved and Coagulated with its Ferment, that it may work the better; and with this said Mercurial substance, thus Elevated [or sublimed] we Counterfeit the most pretious Margarites or Pearls, not inferior to the sight, to the very best that ever Nature produced.

VI. And with these Artificial pretious Stones, we shall finish the discourse of Our pretious Stones, [Mineral, Vegetable, and Animal] the abicondite Mysteries of which, being by the Wise and upright Sons of Art prudently kept Secret.

VII.

VII. I Pray the most Good and Gracious God, to open and reveal the same, at one time or another, even as it shall please him, to his despised Servants and little ones.

VIII. O most incomprehensible light, most Glorious in Majesty, who with the Charity of thy Heavenly Rays dost Darken our Dimmer Light; O substantial Unity, the Divine three, the joy and rejoicing of the Heavenly Host, the Glory of Our Redemption.

IX. Thou most Merciful, the Purifier of Souls, and the perpetual subsistence; O most Gracious, through daily Dangers and Perils which thou suffers us to undergo, and through this Vexatious vail of Vanity, bring us to thy heavenly Kingdom.

X. O Power and Wisdom, thou goodness inexplicable, uphold us daily, and be Our Guide and Director, that we may never displease thee all the days of our Lives, but obey thee, as Faithful Professors of thy Holy Name.

XI. Early, even betimes O Lord, hear thou my Prayers, by the Virtue of thy Grace, help forward my desires, and enable me I beseech thee to perform thy Holy Will.

XII. O most excellent Fountain, boundless in Treasures, thou scatterest thy good things without measure amongst the Sons of Men, and thou makest every other Creature to partake of thine especial kindness.

XIII. Thou art worthy O Lord, to behold the Works of thy Hand and to defend what thy Right Hand has planted, that we may not live unprofitably, nor spend the course of our Years in Vanities.

XIV. Grant therefore we beseech thee, that we may live without falsehood and deceit, that avoiding the Great danger of a sinful course of Life, we may escape the Snares of Sin.

XV. And as I Renounce the Loves of the things of this Life, and the Concupiscences or Lusts thereof, so accept of me

thy Servant, as a true
and Spontaneous Votary, who
wholly depends on thy goodness,
with all Confidence, possessing
nothing more.

XVI. We submit our selves
to thee, for so it is fit; vouch-
safe thy Light to discover to
the Immortal Treasures of
fe; shew us thy bidden things,

and be merciful and good un-
to us.

XVII. Among the rest of
thy Servants who profess thy
Name, I offer my self with all
humble Submission; And I
beseech thee O Lord, to for-
give me, if I open and reveal
thy Secrets to thy Faithful Ser-
vants. Amen.

C H A P. LXXIII.

Ripley's Philosophical Axioms out of the Thea-
trum Chymicum.

Our Stone is called
the Microcosm; One
and Three; Magnesia and
Sulphur and Mercury, all pro-
portioned by Nature her-
self. Now understand that
there are three Mercur-
ies, which being the Key
of the whole Science, Ray-
mundus calls his Menstru-
us, without which, no-
thing is to be done in this
art: but the Essential Mer-
cury of the Bodies is the
chief material of our Stone.

II. Our Stone is a Soul

and a substance, by which
the Earth does receive its
splendor: what other thing
is Sol or Luna, than a
Terra Munda, a pure Earth,
Red and White? The whole
Composition we call Our
Plumbum or Lead, the Qua-
lity of whose splendor pro-
ceeds from Sol and Luna.

III. No impure Body,
one excepted, which the
Philosophers vulgarly call
the *Green Lyon*, (which is
the Medium which Con-
joyns the Tinctures between

Sol

Sol and *Luna* with perfection) does Enter into our Magistry.

IV. These Menstruum you ought to know, without which no true Calcination, or natural dissolution can possibly be done. But our principal Menstruum may be said indeed to be Invisible or Spiritual; yet by the help of our *Aqua Philosophica secunda*, through a separation of the Elements, in form of clear water, it is brought to light, and made to appear.

V. And by this Menstrum with great Labour is made the Sulphur of Nature, by Circulation in a pure Spirit; and with the same you may dissolve your Body after divers manners: and an Oyl may be extracted therefrom, of a Golden Color, like as from Our Red Lead.

VI. I. *De Calcinatione.* Calcination is the Purgation of our Stone, restoring it to its own Natural Color, inducing first a necessary

dissolution thereof, but neither with *Corrosives*, nor fire alone, nor A. F. nor with other Burning waters, or the Vapour of *Lead*, is our Stone Calcined; for by such Calcinations, Bodies are destroyed, for that they diminish their humidities.

VII. Whereas in our Calcination the Radical humidity is Augmented or multiplied, for like increases like he which knows not this knows nothing in this Art Joyn like with like, and kind with kind, as you ought every feed answers and re joyces in seed of its owne kind: and every Spirit is fixed with a *Calx* of its owne kind for Nature.

VIII. The Philosophers make an *Unctuous Calx* both White and Red, in three Degrees, before it can be perfected, that shall melt as Wax, till which it is of no use. If your water shall be in a right or just proportion with your Earth, and in a fit Heat, your Matter will Germinate, the White together with the Red whic

which will endure in a perpetual Fire.

IX. Make a Trinity of Unity, without dissention ; this is the most certain and best proportion : and by how much the lesser part the more spiritual, by so much the more easily will the dissolution be performed : drown not the Earth with too much water, lest you destroy the whole Work.

X. 2. *De Dissolutione.* Seek out that in a thing which is set in it, as in Eggs, Blood, Wine, Vitriol, and the other middle Minerals; there

no profit to be had in things not Metallick : In Metals, from Metals, and by or through Metals, Metals are made perfect.

XI. First make a Rotation of all the Elements ; and before all things, convert the Earth into water by dissolution : Then Dissolve that Water into Air, and then make that Air into Fire: this done, reduce it again to Earth, for otherwise you labour in vain.

XII. Here is nothing besides the Sister and the Brother; that is, the Agent and the Patient, Sulphur and Mercury, which are generated Co-essential substances. The dissolution of one part of the Corporeal Substance, causeth a Congelation of another part of the spiritual.

XIII. Every Metal was once a Mineral Water, wherefore they may all be dissolved into Water again; in which Water are the four repugnant Qualities with diversity. In one Glass all things ought to be done, made in the form of an Egg, and well closed.

XIV. Let not your Glass be hotter than you can endure your naked Hand upon, so long as your matter is in dissolution : When the Body is altered from its first form, it immediately puts on a new form.

XV. 3. *De Dispositione.* Beware that you open not your Glass, nor ever move it,

Y y

it, from the beginning [of the work to the end thereof; for then you will never bring your work to perfection. Dry the Earth till it becomes thirsty in Calcination, otherwise you Act in vain: Divide the matter into two parts, that you may separate the subtil from the gross, or thin from the thick, till the Earth remains in the bottom of a Livid Color.

XVI. One part is Spiritual and Volatile; but they ought all to be converted to one matter or substance. And distil the Water, with which you would Vivifieth the Stone, till it be pure & thin as water, shinning with a Blew Livid Colour, retaining its Figure and Ponderosity: with this Water *Hermes* moistens or waters his Tree, whilst in his Glass, and makes the Flowers to increase on high.

XVII. First divide that, which Nature first tyed together, converting the Essential Mercury into Air, or a Vapour, without which

natural and subtil separation, no future Generation can be compleated.

XVIII. Your Water ought to be seven times sublimed; otherwise there can never be any natural Dissolution made; nor shall you see any Putrefaction like Liquid Pitch; nor will the Colors appear, because of the defect of the Fire Operating in your Glass.

XIX. 4. *De Ignibus.* There are four kinds of Fires which you ought to know; the Natural, the Innatural, that contrary to Nature, and the Elemental, which burn Wood: These are the fire we use, and no others.

XX. The Fire of Nature is in every thing, and is the third Menstruum. The Innatural Fire is occasionally so called, and it is the Fire of Ashes, of Sand, and Baths for putrefying: and without this no Putrefaction can be done.

XXI. The Fire again Nature, is that which tear Bodie

Bodies to pieces or Atoms ; which is the fiery Dragon, violently burning like the fire of Hell. Make therefore that your fire within, in your Glass, which will burn the Bodies much more powerfully than the vulgar elemental fire can do.

XXII. 5. De Conjunctione. Conjunction is the joyning together of things separated, and of differing Qualities ; the Adequation or bringing to an equality of principles : he which knows not how to separate the Elements, and to divide them, and then to conjoyn them again, errs, not knowing the true way.

XXIII. Divide the Soul from the Body, and get that, for it is the Soul which uses the perpetual Connection : the Male, which our Sol, requires three parts ; and the Female which is his Sister, nine parts ; then like rejoices with like for ever.

XXIV. Certainly Dissolution and Conjunction, are

two strong principles of this Science, tho' there may be many other principles besides.

XXV. 6. De Putrefactione. The Destruction of the Bodies is such, that you are diligently to Conserve them in a Bath, or our Horse-Dung, viz. in a moist heat for ninty days Natural : but the Putrefaction is not compleatly Absolved, and brought to whiteness, like the Eyes of Fishes, in less than 150 days ; the blackness first appearing, is the Index or Sign, that the matter draws on to Putrefaction.

XXVI. Being together Black like Liquid Pitch, in the same time, they swell and cause an Ebullition, with Colors like those of the Rainbow, of a most beautiful aspect ; and then the water begins to whiten the whole Mass.

XXVII. A temperate heat working in moist Bodies, brings forth blackness, which having obtained, there is

nothing that you need fear: for in the same way, the Germination of our Stone does follow, and forthwith, to wit, in the space of thirty [or Forty] days, you have Gas, or Adrop, which is our Uzifer or Cinnabar, and our Red Lead.

XXVIII. Take heed to defend your Glaſs from a Violent Heat, and a sudden Cold; make use of a moderate Fire, and beware of Vitrification. Beware how you bind up your matter; mix it not with Salts, Sulphurs, nor the middle Minerals; let Sophisters prate what they will, Our Sulphur and our Mercury are found in Metals only.

XXIX. 7. De Coagulatione. Coagulation or Congelation is the induration or hardening of things, in *Calore Candido*, and the fixing of the Volatile Spirit. The Elements are forthwith converted, but the Congelation is no way impeded, for those things which are Congealed in the Air, melt or soften not in the Water; for if so,

Our work would be destroyed, and come to nothing.

XXX. When the Compositum is brought to Whiteness, then the Spirit is United and Congealed with the Body; but it will be a good length of time before such a Congelation will appear in the likeness or Beauty of Pearls. The cause of all these things is the most temperate heat, continually working and moving the Matter. Believe me also, that your whole Labour is lost, except you revivifie your Earth with the Water, without that you shall never see a true Congelation.

XXXI. This Water is a Secret drawn from the Life of all things existing in Nature; for from Water all things in the World have their first beginning, as you may easily perceive in many things. The substance of Matter is nourished with its proper Menstruum, which the Water and the Earth only produce, whose proper Color is Greenness.

XXXII. Understand also that our fiery Water thus excreted is called the Menstrual Water, in which Our Earth is dissolved, and naturally Calcined by Congeation; when you have made even Imbibitions, then by Circumvolution, putrifie again all the Matter without addition, beholding in the first place the blackness, then the Whiteness of the Congealed Matters.

XXXIII. Thus your Water is divided into two parts: with the first part, the Bodies are purified: the second part is reserved for Imbibitions; with which afterwards the Matter is made black, and presently after with a gentle fire, made White, then reduce to Redness.

XXXIV. 8. De Cibatione. Cibation, is the Feeding or Nourishing of our dry Matter with Milk and Meat, being both administered moderately, till it is reduced to the third Order: you must never give so much as to cause a suffocation, or that the Aqueous humour should

exceed the Blood: if it drinks too much, the work will be hurt.

XXXV. Three times must you turn about the Philosophick Wheel, observing the Rule of the said Cibation, and then in a little time it will feel the Fire, so as to melt presently like Wax.

XXXVI. 9. De Sublimatione. Sublime not the matter to the top of the Vessel, for without Violence, you cannot bring it down to the bottom again; by a temperate heat below, in the space of 40 days, it will become black and obscure. When the Bodies are purified, let them be sublimed by degrees more and more, till they shall be all elevated or converted into Water.

XXXVII. We use Sublimation for three Causes. First, that the Body may be made spiritual. Secondly, that the Spirit may be made Corporeal and fixed with it, and become Consustantial with it. Thirdly, that it may be purified from its Original Impurities; and its Sulphurous Salt may be

diminished, with which it is infected; subliming it to the Top, as White as Snow.

XXXVIII. 10. *De Fermentatione.* Fermentations are made after divers manners, by which our Medicine is perpetuated. Some dissolve *Sol* and *Luna* into a certain clear Water; and with the Medicine of them, they make the same to Coagulate, or be Coagulated, but such a Fermentation we propose not.

XXXIX. This only is our Intention, that first you must Break, or Tear, or Grind the matter to *Atoms*, before you Ferment it: Mix then presently your Water and Earth together; and when the Medicine shall flow like Wax, then see the above mentioned Amalgamation, and put forth the same; and when all that is mixed together, above or on the top of the Glass, (being well closed,) make a Fire, till the whole be Fluxed; then make projection as you shall think fit, because

it is a Medicine wholly perfect: Thus have you made the Ferment both for the Red and the White.

XL. The true Fermentation is the Incorporation of the Soul with the Body, restoring to the same the Natural Odour, Consistency, and Colour, by a Natural Inspissation of the separated things. And as the Magnet draws *Iron* to it self, so our Earth by Nature draws down its Soul to it self, Elevated with Wind: For without doubt, the Earth is the Ferment of the Water, and by Course or Turns, the Water is the Ferment of the Earth.

XLI. We make the Water most Odoriferous, with which we reduce all the Bodies into Oyl, with which Oyl we make our Medicine flow. We call this Water a Quintessence, or the Powers, and it Heals or Cures all humane Diseases. Make therefore this Oyl of *Sol* and *Luna*, which is a Ferment most fragrant in smell.

XLII.

XLI. 11. *De Exaltatione.* Exaltation differs a little from Sublimation, if you understand aright the words of the Philosophers. If therefore you would Exalt your Bodies, sublime them first with *Spiritus Itæ*; then let the Earth be subtilized by a Natural rectification of all the Elements; so shall it be more retious than Gold, because of the Quintessence or Powers which they contain.

XLII. When the Cold does overcome the Heat, then the Air is converted into water, & so two contraries are made by the way, till they indly conjoin and rest together: after this manner you must work them, that they may be Circulated, that they (one with another) may speedily be Exalted together. In one Glass well Sealed, all this Operation is to be done, and not with hands.

XLIV. Convert the Water into Earth, which will quickly be the Rest of the other Elements; for the Earth is in the Fire, which rests in the Air. Begin this Circulation in the West, then continue it till past the Meridian, so will they be exalted.

XLV. 12. *De Multiplicatione.* Multiplication is the thing which makes the augmentation of the Medicine, in Color, Smell, Virtue, and Quantity; for it is a Fire, which being excited, never dies, but always dwells with you, one spark of which is able to make more Fire by the Virtue of Multiplication.

XLVI. He is rich which has but one Particle or Grain of this our Elixir, because that Grain is possible to be augmented (by one way) to Infinity: if you dissolve this our dry Powder, and make a frequent Coagulation thereof, you will augment it, and so you may Multiply

it, till it increases in your Glass, into the form of a Tree, and which *Hermes* calls a Tree, most Beautiful in Aspect. Of which one Grain may be Multiplied to an hundred, if you know how wisely to make your Projection.

XLVII. Our Elixir, the more fine and subtle it is made, so much the more compleatly it tinges, and disperses its Tincture. Let your Fire be kept equally close, Evening and Morning; so much the lenger you keep the Fire, so much the more profitable it will be; and Multiply more and more in your Glass, nourishing your Mercury in its enclosure, whereby you will have a greater Treasure than you could desire.

XLVIII. 13. *De Projectione.* If your Tincture be true and not Variable, you may prove it in a small quantity thereof, either in Metal or Mercury: It cleaves thereto as Pitch, and so Tinges in Projection, that it is able to endure the strongest Fire: But many through Ignorance destroy their work, by making Projection upon an impure Metal.

XLIX. See that you Project your Medicine upon your Ferment, so will that Ferment be Brittle as Glass: Project that Brittle Medicine upon pure Bodies, so have you Silver or Gold, enduring the severest Test.

L. Give not liberty to the Reins lest you sin, but Religiously Fear and serve the Lord your God; think your self always before the Tribunal of the most high, the great Judge and Rewarder of Mankind, who will return to every Man according to his works.

LI. 14. *Recapitulatio.* Take heed dili-

diligently to the Latitude of our Stone, and begin in the Occident, where the *Sun* sets, where the *Red Man and White Wife* are made one, conjoined and Married by the Spirit of Life, that they may live in Love and Quietness.

LII. The Earth and Water, are joyned in a fit proportion; one part of Earth or Body to three of Spirit, which is 4 to 12. and is a good proportion: you must take three parts of the Female to one of the Male: by how much less there shall be of the Spirit in this Dispensation, Conjunction, or Marriage, by so much the sooner will the Calcination be Absolved.

LIII. The Calcination performed, then you must dissolve the Bodies, divide, and Putrefie them; and all the Secrets of our other lower Stars will have a perfect Coherence and understanding with the Poles of our Heaven, and will appear with inexplicable Colors of Light and Glory, Transcending in Lustre and Beauty, all other things in the World, and all this before the perfect Whiteness.

LIV. And after the perfect Whiteness, you will have a Yellow, the false Citrion Colour: afterwards the Blood Red, unchangable for ever, will be manifest; so have you a Medicine of the third Order in its kind, which may continually be Multiplied. But this you mast not in the least be Ignorant of, that the *RED MAN* does not Tiage, nor yet his *WHITE WIFE*, till they themselves are first Tinged with our Tincture or Stone.

LV. When therefore you prepare your Matter by this our Art; hide your Bodies all over, and lay open their Profundities or In-sides, destroy the first quality of all your

Materials, and the more exceller second qualities, which in these ye must separate; and in one *glas* and by one Government and Order, convert the four Natures int one.

LVI. The Red Elixir must be divided into two parts, before it be Rubified, which put into two Glasses; and if you would have a double Elixir, one of *Sol*, and another of *Luna*, do thus:

LVII. With Mercury multiply presently the Medicine into a great quantity, if you have at first onl so small a quantity as a Spoonful then may you multiply them together into a White and Red Medicine, which by Circulation yo must convert into a perfect Oyl according to our directions; and thi Multiplicatio from your first smal quantity may be continued, shoul you live a thousand Years. The Oyls will fix Crude Mercury into perfect *Sol* and *Luna*.

LVIII. This pure and fixed Oleaginous substance, *Raymundus* call his *Basilisk*, whose Explication is so easie to be understood, that i needs no more Words.

LIX. For our Metals are nothin else, than our two *Minera*, viz. thos of *Sol* and *Luna*, as *Raymundus* wisely Notes; The Splendor of *Luna* and the Light of shining *Sol*. In these two *Minera*, the Secret dwells; tho' the Splendor may for a while be hid from your Eyes which by the help of Art, you may easily bring to light.

LX. This hidden Stone, thi one thing, purifie it, wash it in its own Liquor, Water or Blood, til it grows White; then prudently Ferment it, so have you the Summ and Perfection of the whole Work

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